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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

We are all familiar with Q, the initial letter of the German word for 'source', the name now generally applied to the hypothetical document from which the authors of the first and third Gospels are supposed to have drawn the 'teaching' of Jesus which they have in common. But what is X? The question is raised by the publication of the revised Gospels in the Century Bible, especially by Professor J. Vernon Bartlet's *Mark*. In this edition the Synoptic Gospels are dissected, and the sections ticketed according to their supposed sources, in the manner with which we are more familiar in the Old Testament.

X has at least this advantage over Q that it suggests uncertainty. The editors are well aware that the Synoptic problem has by no means been finally solved. Professor Bartlet's own book is a reminder that the question is not even so near solution as many had supposed. It seemed for a time as if Mark's Gospel and Q, the 'teaching' source, were rocks from which mariners in the troubled waters of New Testament criticism might take their bearings. But Professor Bartlet will have none of Q, at least if by that term we mean 'a body of traditional sayings of Jesus in a connected form, with some indeterminate historical element of introductory setting' existing 'in a single written form.'

Professor Bartlet does not deny that the first and third Gospels have drawn on a common 'sayings' source, but he maintains this source was neither fixed nor written. He attaches great importance to the common apostolic tradition, a tradition which would vary somewhat in different localities. Mark's Gospel, on his theory, is based fundamentally on this common apostolic type of tradition, 'in the form best known to Mark himself, in the main that used by Peter.' The other Synoptists used other local forms of this tradition, modified perhaps under the influence of other apostles. The symbol X, then, means this local and variable apostolic tradition, which was not primarily a collection of sayings.

Are the Pharisees caricatured in the Gospels? The 'heathen' are now taking very careful note of what the missionaries say about them and their religion, and similarly the Jews are examining their ancient records to try to show that in the Christian Gospels their forefathers were painted much blacker than they were. In the index to Professor Bartlet's book the references both to Abrahams and to Montefiore have to take refuge in an 'etc.' How does Professor Bartlet deal with the criticism of aggrieved Jews?

In the first place he points out that the Mishna, on which, for example, Montefiore relies, in its written form dates from a century and a half after the

ministry of Jesus. By comparison the witness of the Synoptic Gospels is contemporary. Radical changes may take place in the religious outlook of a people in much less time than one hundred and fifty years, especially in the case of a people that has passed through heart-searching experiences. Further, it may very well be that in the conflict of the early Church with Pharisaic Judaism Jesus' criticism of the Pharisees became exaggerated in the transmission of the tradition both written and oral.

Yet there is no reason to doubt that the fundamental difference in religious attitude between Jesus and the Pharisees was the ultimate cause of the crucifixion, though the Sadducaic priests of Jerusalem may have been directly responsible. And there is one more thing to be said. Not the least of the victories of Jesus is that His prophetic conception of the Law is in our own day liberating the thoughts, the writings, and the piety of broad-minded Jewish scholars and synagogues.

Did Jesus see the end from the beginning? Professor Bartlet grants that Mark has no consciousness of any development in Jesus' conception of the nature of His ministry. Yet, without seeing their purport, Mark drops hints which seem to show that such a development took place. He narrates things clearly not expected by Jesus, things that move Him to 'surprise, disappointment, even indignation.' His filial consciousness was never dimmed, but after the first glad announcement of the coming of the Kingdom, He was reluctantly compelled to face the prospect of partial failure.

To begin with He felt and acted simply as the anointed prophet of His Father's will for Israel. But the hostility of the leaders, the irresponsiveness of the people, led Him to turn to the thought of the Servant of Jehovah, to see that the picture of the salvation of a stiff-necked people only through vicarious suffering was applicable to His ministry. The prophet's function expanded so as to include the priest's. A conflict issuing in His death and seeming defeat was inevitable. But after a brief interval, on Hosea's 'third day,' God would intervene and raise up His own cause in His people Israel, and send again His Christ to restore all things.

Professor Bartlet has a characteristic reconstruction and elucidation of the story of the Transfiguration. The reconstruction he acknowledges to be in part speculative. Matthew and Mark conceive the disciples as sharing the vision with Jesus. But Luke, adhering to his special source, gives an account which, except in one point, is consistent with the idea that the vision was for Jesus only. The one point is that he represents the disciples as actually seeing Moses and Elijah, but that feature may have been an excrescence on the tradition growing out of Peter's half-dazed comment.

Why was it Moses and Elijah that Jesus saw? The strong recoil of the disciples' minds from the idea of the rejection of Jesus had reawakened the conflict in His own mind. As Jesus wrestled in prayer with the enigma of His destiny, final victory came to Him in the assurance that rejection was God's destined way. So had it been in the picture of the Isaianic Servant. So had it been, though less obviously, in the case of Israel's great deliverer, Moses. This was the lesson that Stephen found in the career of Moses. The Moses who delivered His people was the Moses who had been rejected by them (Ac 7^{35}).

This is not simply clever conjecture; for the author of the Assumption of Moses, written just before Jesus' day, speaks of 'what Moses suffered' in Egypt, and in the Red Sea, and in the wilderness during forty years. In the case of Elijah also, that it was his sufferings on which the mind of Jesus was dwelling seems clear from the conversation as they descended the hill. 'Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.'

Of the revised Gospels in the Century Bible, the editions of Luke and John are revisions of the former

issues, those of Matthew and Mark are for all practical purposes new books. Among the four volumes there is a marked difference in the point of view. It is well that it should be so, as otherwise the impression would be given that the unanimity on disputed questions is greater than it is.

Take a test case. The Gospels seem to record three cases of raising from the dead. What have the four editors to say about them? We turn first to the story of Lazarus in the Fourth Gospel. Dr. McClymont leaves unaltered his former statement. This story is neither a mythical nor a legendary growth; nor is it an allegory or fiction invented by the writer to illustrate the doctrine of the Logos, nor is it the story of Dives and Lazarus turned into a miracle. The raising of Lazarus as an historic fact was the culmination of the Saviour's ministry.

The late Principal Adeney, who writes on Luke, contents himself with simply expounding the story of the widow's son of Nain. On Jairus' daughter he is non-committal. 'She is not dead, but sleepeth' might be intended literally, but more probably Jesus was rebuking the hopeless conception of death. Professor Box on Matthew writes that in the account in Matthew and in Mark there is nothing inconsistent with the view that the girl was in a swoon (though Matthew v.[18] has to be reckoned with). He acknowledges, however, that Luke thought the girl was dead.

Professor Bartlet shows his characteristic courage and caution. He notes that Professor Menzies thinks the general effect of Mark is that Jesus acted throughout as if the child were not dead. Luke adds details to make it clear that in his judgment the child was dead. Dr. Bartlet thinks the truth lies between the two. Probably Mark took quite literally the words of Jesus—'The child is not dead, but sleepeth.' The general impression of the whole incident is that Jesus went forward in full faith in His Father's gracious will, to do that which the facts of the case demanded—'whether to heal or to bind up the broken-hearted with words of faith and undying hope in God as Father.'

Much has of late been written on the religious uniqueness of Israel, and with most of it every student of Comparative Religion, indeed every one with even a smattering of history, will be constrained to agree. Israel has presented the world with a conception of God more entirely satisfying than that of any other people, and with a Personality who has no peer among the sons of men. The Jew has left a deep and abiding mark upon the religious language and life of the world.

It comes, therefore, upon us with a shock of surprise to be told by the Rev. W. O. E. Oesterley, D.D., in his recently published volume on *The Sacred Dance* (Cambridge University Press; 8s. 6d. net), that 'the religious uniqueness of the Israelites, as a nation, has been, and often still is, exaggerated to an undue extent.' Yet Dr. Oesterley is right. 'The nation as a whole,' he says, 'was for many centuries no better and no worse than others.'

The truth is that, when we speak of the uniqueness of Israel, we are really thinking of the uniqueness of her great men, notably of the prophets. Doubtless the nation did later—especially after the Exile—rise to a position of 'isolated superiority.' But this national achievement was really and ultimately due to the mighty personalities of the prophets who, controlled and guided by the Divine Spirit, developed inherited conceptions of God into a religion which, for ethical power and purity, had no equal in the ancient world. Speaking generally, it is not so much the people of Israel as her spiritual aristocracy that comes to utterance in the Old Testament.

More or less is this true of all literature, and very particularly of ancient literature. It is the voice of the aristocracy, intellectual or spiritual, that we hear in it. Time sifts, and, on the whole, it is the best that survives. No one supposes that every Greek epic poet was as good as Homer, or every

statesman as good as Pericles, or every historian as good as Thucydides, or every dramatist as good as Æschylus, or every philosopher as good as Plato. These men were head and shoulders above the people, the intellectual aristocrats of their nation.

Of course these men, like all men, were rooted in national soil, and had much, very much, in common with their contemporaries. Homer is universal, but he is first of all Greek; Shakespeare is universal, but he is first of all English; Burns is universal, but he is first of all Scottish. All the same, these men are giants, and the average of national attainment cannot fairly be inferred from them.

This is more than usually true of the great men of Israel. It is not only that they tower above their contemporaries in ethical insight and passion, but that they challenge those contemporaries, they oppose them, they threaten them, they wage implacable war upon their ethical conceptions and behaviour. Amos declares that their defiance of the moral order will bring upon them an inescapable doom. Hosea finds that there is no fidelity, nor love, nor knowledge of God in the land. Isaiah announces that their callous indifference to the prophetic word is so complete that it can only be adequately punished by the utter desolation of the land. Jeremiah sorrowfully complains that there is not a man in all Jerusalem who does justice and seeks truth. And Ezekiel fiercely challenges the whole history of his people as a continuous exhibition of unadulterated paganism.

In the face of these prophetic criticisms, it is easier to say that the prophets were unique men than that pre-exilic Israel was a unique people. The pages of the historians, too, reflect the same lamentable and unremitting apostasies as the speeches of the prophets. There Israel is described as a stiff-necked people, walking in the way of the heathen, working wicked things to provoke the Lord to anger, and richly deserving the doom which ultimately fell upon them. There is a measure of truth in the unlovely picture of Israel drawn by the caustic pen of Friedrich Delitzsch in his deplorably one-sided book 'Die grosse Täuschung'; prophets and historians alike are witness to that. Even in the century after the Exile, when one might have supposed that the question of monotheism was settled for ever, we find Egyptian Jews frankly recognizing other gods than Jahweh and worshipping them alongside of, and in association with, Him.

All this only enhances our appreciation of the uniqueness of the prophets. It is very clear that they were not the creatures of their environment. Rather were they its sharpest critics, and assuredly not from it did they derive their message. The word that they uttered, while in a profound sense their own, was in a yet profounder sense not their own: it was the word that the Lord had given them to utter. They spoke because they could do no other; because, as one of them put it, the Lord had revealed His secret to His servants the prophets. The message that for centuries they had so persistently reiterated, corroborated as it was by the stern facts of history, did at length sink into the national heart and conscience, and Israel became, and to this day has remained, a unique people.

Yet even in earlier religious usages there are glimpses of this religious superiority of the Hebrews, which is so resplendent in the prophets. Dr. Oesterley closes his discussion of the Ecstatic Dance with these impressive words: 'Reviewing the subject as a whole, there is no doubt that Hebrew and Greek practice here illustrates their religious superiority over all the other races. But of these two the Hebrews stand on distinctly higher ground; there is not the remotest reason for believing that the ecstatic dance among them was ever contaminated by the licence which often obtained among the Greeks. Even in the lower planes of religious thought and practice the Hebrews showed that they were in the vanguard of religious evolution.'

Dr. Oesterley's book on *The Sacred Dance*, from which the preceding quotation is taken, is a

solid contribution to a little known department of Folk-lore. He covers, as every folk-lorist must, a wide territory in his search for relevant facts. He brings before us nations, ancient and modern, cultured and uncultured—Hittites, Babylonians, Assyrians, Syrians, Hebrews, Arabs, Greeks, Romans, North American Indians, Malays, Polynesians, and others. But perhaps it would not be unfair to say that his real, at any rate his dominating, interest is the elucidation of the Old Testament. He is first of all an Old Testament scholar; and partly for this reason 'the Old Testament figures somewhat prominently' in his pages, and partly also because in that ancient Hebrew literature most of the various types of sacred dance are to be found, either directly or—as he pretty convincingly shows—by implication.

Dancing and theology may seem a rather ill-assorted pair. But dancing has been a very vital element in religion—'there was scarcely ever worship among the Greeks without song and dance'—and part of the interest of Dr. Oesterley's discussion is that he endeavours to pierce behind the religious usage to the theology, or 'savage philosophy,' as he sometimes calls it, underlying it. Many side-lights may be thrown upon the practices of Hebrew and other civilized religions by the analogous practices of uncultured peoples; and many a post-Biblical usage is rooted, we may be sure, in customs of immemorial antiquity which, for various reasons, have received no explicit mention in the Old Testament. Later editors, for example, would be likely to suppress allusions to customs which were manifestly incompatible with Jahweh worship.

The types of sacred dance with which Dr. Oesterley deals are eight: the sacred processional dance, the encircling of a sacred object, the ecstatic dance, the dance at vintage or harvest festivals, the dance in celebration of victory, the sacred dance as a circumcision rite, as a marriage rite, and as a burial or mourning rite. All these dances either demonstrably existed, or may be reasonably inferred to have existed, among the Hebrews; and of course they are found throughout the world. It is amusing to read that among the Namaquas, when any one embraces Christianity, it is said that 'he has given up dancing.'

The firmly rooted place of dancing in ancient Semitic life and religion is attested by the astonishingly large number of words to denote it; and it assumed many forms, from simple leaping to the curious limping dance of the Phœnician Baal priests on Carmel, and even to dances involving violent contortions of the body. The amended text of Hos 7^{14} shows that some, at any rate, of the Hebrews lacerated their bodies, like the Phœnician prophets in 1 K 18^{28}, by way of appealing to the deity on behalf of their corn and vines.

To Biblical students probably the most interesting parts of the discussion will be the chapters on the Marriage Dance and Ecstatic Dance. It has long been recognized that the dance which the bride in the Song 6^{13} is invited to execute is a war-dance. But why a war-dance? One theory is that the sword she carries and brandishes during her dance is intended to 'symbolize and proclaim the fact that she is prepared to defend herself from all unlawful approach of other suitors.' Others believe that it is a relic of the ancient custom of marriage by capture. To both views there are valid objections; and Dr. Oesterley hazards the interesting suggestion that 'the sword-dance is a relic of the custom of warding off what were supposed to be invisible foes who gather around at the time of marriages.'

In this connexion he makes another equally interesting suggestion. It is well known that dancing was believed to be a means of ensuring fertility: high leaps were supposed to have the effect of making the corn grow high. The uncultured man believes that he can put into motion the working of Nature by means of his own devising. So, argues the writer, 'if he induce or assist the spirits of fertility in producing corn and buffaloes, there is no reason

why he should not by the same means assist them in quickening the child-bearing capacity of a woman.'

Of the Ecstatic Dance there seem to have been two forms, one of which had for its purpose the forcing of the deity to answer prayer. In this, self-laceration takes place, illustrated by the prophets of Baal, who cut themselves with knives and lancets till the blood gushed out upon them. In this case the loss of consciousness does not necessarily ensue. But the more familiar type is that which had for its object union with the deity. This union is secured by the dance, which continues, with ever-increasing violence, till a state of semi-consciousness or total unconsciousness supervenes, which makes it possible for the deity to take up his abode in the body of the worshipper. Then the man is 'possessed.'

It is at this point that the superiority of the Hebrew religion is most strikingly in evidence. Among the Hebrews, Dr. OESTERLEY reminds us, 'it is the milder type that is indigenous; it is a means of receiving the spirit of Jahweh, and this for the practical purpose of divining His will and proclaiming it. The object of it was purely devotional; and when an oracle was put forth it was only to declare the will of their God.' It is here that the literary prophets stand pre-eminent. 'They rose to the higher belief that *this* means was not necessary for achieving the purpose for which it was used. It had served a useful purpose; but having served its purpose it was dropped. The prophets came to the realization that there were more spiritual means whereby union with the deity was brought about; then the sacred dance found no further place among them.'

To the student of primitive religion in general, and of ancient Hebrew religion in particular, this able and well-documented book has much to offer.

In a recent number of the *New Statesman* there is a striking article on 'The American Religious Crisis' which is of more than passing interest. It deals with the remarkable outbreak of theological and critical conservatism which is a feature of present-day American Church life. At three different centres 'incidents' have occurred which have aroused deep feeling and occasional fierce conflict that may have decisive results in the near future.

The best-known case is that of Dr. FOSDICK. He is a Baptist minister, known in this country by his excellent little book on prayer and other books on similar lines. He has been lent to a noted Presbyterian Church in New York on account of his preaching gifts, and has for long been attracting large congregations there. To those who know him from his books his teaching seems not only positive but intensely evangelical. This, however, has not saved him from prosecution on account of his 'modern' critical views, and at the last General Assembly of the Presbyterian Church his teaching was condemned and a resolution was passed by a majority committing that Church to the most literal acceptance of the verbal inspiration and inerrancy of Scripture.

At the same time two other 'cases' emerged. In New York a popular Episcopalian clergyman expressed views more radical a great deal than Dr. FOSDICK'S, and, when taken to task by his bishop, openly defied him. And then again, in the Middle West and in the Methodist Episcopal Church, still another heretic has been disturbing the waters of orthodoxy in very much the same fashion.

All this seems more like a widespread outbreak of heresy than of orthodoxy. But the remarkable thing is the strength of the movement that has emerged in answer to the heretics. It carried the Assembly of Presbyterianism and it has swept over America like a prairie fire. And, what is more remarkable still, the same intense and aggressive conservatism has shown itself recently in England. It has caused a serious fissure in one of the great missionary societies and reveals its earnestness in

a propaganda that has a powerful financial backing.

What is the explanation of this sudden and widespread movement? The writer in the *New Statesman* analyzes the situation with obvious local knowledge of American conditions. He gives two reasons. One is a post-war fear of revolutionary influences. The real force of war feeling is only now being felt and to it every radical of every kind is a Bolshevik. This is as true in the religious sphere as in others.

The other reason is to be found in the conditions of Church life in America. 'Fundamentalism,' as the conservative movement is called, has little hold in the big cities. But the great mass of American Church members, the writer says, are to be found in outlying farms and holdings away from the centres of culture. These people know nothing of the modern critical attitude, or indeed of modernism in religion of any kind. They are acquainted only with the old ways and the old creed and will have nothing to do with any other.

Professor B. W. Bacon, of Yale, himself a 'higher critic' but also a warm evangelical, goes deeper in a recent lecture delivered to American students. He thinks 'Fundamentalism' is at its root a protest against the barren 'liberalism' which has no gospel and no positive word to say about Christ, the kind of liberalism which has been associated with the name of Germany. As such, 'Fundamentalism' at heart arises from loyalty to the gospel, and for that reason Professor Bacon has a deep sympathy with it.

His contention is that those who have absorbed the newer knowledge and the critical standpoint ought to show that these are not inconsistent with warm evangelical zeal and positive faith in a supernatural Christ. That, he thinks, is the task of the evangelical critics in the near future. What the Church needs is education, and education in the truer view of Scripture by men who believe in it and also believe heartily in the Gospel of Grace revealed in the New Testament. There can be no going back from truth, but the urgent necessity of the hour is to show beyond any reasonable doubt that the truth gained by criticism is not a menace to faith but a help and a buttress to it.

The Church awaits revival and needs nothing so much. It is true, revived life will only come from the preaching of a living Saviour. But it will not come until the mass of church-going people have their belief in the Bible restored to them. Great numbers who know little of the results of criticism know at least that it has discredited the old view of inspiration. And this vague impression means loss of confidence in the Word. The old view will never be given back to these people, because it is not true. What they need is a positive view of Scripture as the Word of God that has a sound basis in truth. When that faith is built up by the Church in its members revival will come.

The Origin of a Famous Lucan Gloss.

By Rendel Harris, Litt.D., LL.D., D.D., Manchester.

When Cureton published in 1858, from a Nitrian MS. of the fifth century, what he described as the *Remains of a very ancient recension of the Four Gospels in Syriac, hitherto unknown in Europe*, it was soon recognized that a text of the Gospels had been recovered, which was of an earlier type than that which was current in the much admired and venerated Syriac Vulgate. The more its superior antiquity was established, the more important was the duty laid on New Testament critics of analysing the variations of the new text from the popular Syriac tradition, and of determining, where possible,

the causes which underlay the variation of the texts. This was imperative in the cases where the new text differed by notable excesses or defects from the old, and the problems thus presented are, for the most part, still with us; the omissions not all justified, the insertions not all explained. Amongst the insertions, or glosses (we use the word without prejudice), one of the most striking was an expansion in Lk 23^{48}, which runs as follows in Cureton's text:

'And all those which were assembled there, and saw that which was done, were smiting upon their breast, *and saying, Woe to us, What is this! Woe to us from our sins.*'

The question before us is the determination of the origin of the words which have here been substituted for the conventional ending, 'returned.' May we restore the passage, or should we delete it? The first thing to remark is that Cureton has mistranslated the Syriac; he should have said, 'Woe to us! What has befallen us?' but he did not recognize that the verb 'to be' in the sense which we have here given, 'what has happened,' can be read with an accusative in Syriac. The correction will be seen, presently, to be of importance in the judgment of the text.

We may take the next stage in the study of the gloss from the eighth edition of Tischendorf's NT, in which the Cureton readings were inserted, Tischendorf himself advising us in the preface that the new text was of the middle of the second century, and its rival, whom it was to displace, of the end of the second century. We know, now, that this was two hundred years too soon for the publication of the Peshiṭta, and that it was probably some decades too soon for the Curetonian text. That is a matter of slight importance; but the case is different when Tischendorf quotes the gloss in the form (omitting ὑπέστρεφον): 'et dicentes: Vae nobis, quae facta sunt; vae nobis propter peccata nostra,' where he should have said, 'quod factum est nobis.' Tischendorf then makes the important reference to the Latin Codex of St. Germain (which he denotes by the sign g^1), as containing the Syriac gloss in a longer form, thus: 'dicentes: Vae nobis, quae facta sunt hodie propter peccata nostra; appropinquavit desolatio Hierusalem'; the MS. reads *uobis* and *hodiae*, but that is unimportant: the thing to notice is the expanded form in which the gloss occurs.

The evidence now accumulates from various unexpected quarters for one form or another of the gloss. When I wrote in 1890 my little tract on the *Diatessaron of Tatian* I was able to point to two documents, of Syriac origin, which showed traces of the gloss before us. Both of them were dependent upon the lost *Diatessaron*, and it was, therefore, highly probable that the gloss itself was a part of the text of Tatian. The first document in question is the *Doctrine of Addai*, where we read as follows:

'Unless those who crucified Him had known that He was the Son of God, they would not have had to proclaim the desolation of their city, nor would they have brought down Woe! upon themselves' (*Addai*, c. 27).

The passage is a harmonistic rendering, in that it has the Matthæan 'Son of God' instead of the Lucan 'righteous man'; and we should also observe that the persons who cry out 'Woe' are not the crowds who had gathered to the sight, but in a special sense, the Crucifiers. Moreover, in the *Diatessaron*, as known to the author of *Addai*, there stood a reference to the desolation of Jerusalem, as we observed in the St. Germain MS.

The other authority is the now well-known Commentary of Ephrem on the *Diatessaron*, preserved in an Armenian translation: the following passages are significant:

P. 245. 'Their mind began, little by little, to be illuminated. "Woe was it, Woe was it to us; this was the Son of God."'

P. 246. 'When, however, the natural sun had failed them, then by the very darkness it became clear to them that *the destruction of their city had arrived.* "*The judgments,*" it says, "*of the ruin of Jerusalem have come.*"' And so because this city did not receive Him who had builded it, it remained for it, that it should *see its own ruin.* Here we notice again a certain parallelism with the gloss as it occurs in the St. Germain MS. There is the triple reference to the ruin of the city. We notice also that there must have been in the text of Ephrem some reference to seeing or not seeing what was occurring; for he plays on the effect of the miraculous darkness on the eyes of the spectators, and says that they did not see and yet saw.

We may also find a further slight allusion on Ephrem's part: on p. 248, 'The first utterance in their mouth was one of mockery . . . the second was Woe in their mouth, accompanied by beating on their breasts.'

We claimed, then, the Cureton gloss, in an expanded form, for the *Diatessaron*; and we may admit (*horresco referens*) that we followed Cureton in his mistranslation.

At this point we might have added (if we had known it) a passage from a very early discourse attributed to Marutha of Maiferkat in the fourth century, which runs as follows:

'Woe to us! what happened to us! Our eyes saw the slaughter of the saints, but (yet) they did not see it, because of our insolence' (Bedjan, *Acta Sanctorum*, ii. p. 58). Here we have again a trace of the Cureton gloss, together with a suggestion of misfortunes seen and yet not seen.

The next accretion to the evidence is from the Greek quarter. In 1892 a fragment of the lost Gospel of Peter was found in a tomb at Akhmim in Upper Egypt; it contained a large part of the story of the Passion, and in particular it reported that 'the Jews and the elders and the priests, recognizing what ill they had done to themselves, began to wail and to say, Woe to our sins; the judgment and the end of Jerusalem hath drawn nigh!'

The importance of this new text was evident: on the one hand, it agreed closely with the St. Germain Latin in its reference to the approach of the judgment of Jerusalem; on the other hand, this is very nearly what we had in the text of Ephrem about the 'arrival of the judgments of the ruin of Jerusalem.' So we were now face to face with Greek evidence for our gloss, which could hardly be dated later than the second century.

Last of all we have Mrs. Lewis' Syriac Gospel from Mt. Sinai, a text certainly older than that of Cureton, but in exact agreement with it as far as the gloss is concerned. We come now to the question as to the origin of this widely attested gloss, and as to the meaning of this common matter in the *Gospel of Peter* and in the *Diatessaron of Tatian*. Dr. Swete attacked the problem in his edition of the *Gospel of Peter* with much confidence. 'The genesis of the passage,' says he, 'can hardly be doubtful! The people wailed; wailing expresses itself in cries of Woe. The next step would be to add the words ἤγγισεν ἡ κρίσις or ἡ ἐρήμωσις or τὸ τέλος Ἰερουσαλήμ, or some combination of them founded on Dn 2^{26} or on Lk 21^{20}.' The criticism, though confident, can hardly be called convincing.

Professor Burkitt was more cautious: in his note on the passage in Luke, he corrects the mistranslations, draws attention to the parallelism between *St. Peter* and the *Diatessaron*, and says that 'this sentence (from *Peter*) and the form of text found in the *Diatessaron* obviously have a common origin: possibly the Gospel of Peter is the original source of the reading!' This would add a fifth Gospel to the structure of the Diatessaron. Burkitt was also quite clear that 'some reference to the "judgment" or "desolation" of Jerusalem stood in the *Diatessaron* as well as the cry, "Woe to us! what hath befallen us?"'

Dr. Swete had expressed himself in favour of the opposite opinion, that the *Gospel of Peter* was dependent on the *Diatessaron*. He found traces of harmonization in Peter, relatively to the canonical Gospels, and expressed himself as follows (*Introd.* xxv.):

'We may perhaps claim to have established a strong presumption that the Petrine writer employed a harmony which in its general selection of extracts, and in some of its minuter arrangements, very nearly resembled the *Harmony of Tatian*. . . . The relation of the Petrine writer to Tatian remains for the present an open question; but enough has been said to render such a relation probable if further inquiries should lead us to place the *Gospel of Peter* after the publication of the *Diatessaron*.' We may take it that Dr. Swete's suggestion of further inquiries will include a further research into the actual origin of the gloss which we are discussing. Suppose that we turn once more to the Syriac literature in search of illumination.

Among the earliest deposits of that literature will be found the account of the martyrdoms which took place in Persia under Sapor. The MS. accounts of this great persecution go back to the fifth century, the persecution itself to the middle of the fourth century. The principal figure among the Christian sufferers was Simeon bar Sabba'e, and his tale will be found in the second volume of the *Patrologia Syriaca*. The author of these *Acts of Martyrdom* begins by historical parallels with the sufferings of the Maccabees, and in the course of his reminiscence he relates as follows:

'Mattathias sighed and said: *Woe to us! what has befallen us! to look upon* the misery of our people, and upon *the ruin of the holy city* and His temple which is given into the hands of the aliens: and behold! our glory and our beauty is devastated. Why do we yet live?'

It will be admitted that we have here a striking parallel to our evangelical gloss: so we must examine the passage a little closer. The writer is quoting from the second chapter of the First Book of Maccabees. That is certain; but it is also clear that in that case we have a fragment of the earliest Syriac text of Maccabees that is known to us. It is an earlier text than the printed Vulgate Syriac, and somewhat earlier than the great Milan text of the sixth century: the latter runs as follows:

'And he saw the blasphemies that were done in Judah and Jerusalem, and he said: Woe to me! why has it befallen me to look upon the misery of my people, and upon the ruin of the holy city? and they sat there, while it was delivered into the hand of the enemies and into the hand of the aliens . . . and behold! our sanctuary and our beauty and our glory is devastated.'

We have, then, in the *Martyrdom of Simeon bar Sabba'e*, an extract from a very early Syriac text of 1 Mac., and this extract supplies us with so many coincidences with what we have in the gloss on Luke, that we may conclude the latter to be dependent on the former. Here is the 'Woe' in its archaic form, and here the references to the devastation of Jerusalem. Here also is the clue to the references in Ephrem and in Marutha to the seeing what was being done or to be done to the Holy City and the Holy Place. The glossator has drawn upon this passage in the Maccabees, and has expanded it by a reference to the sins of the people, 'Woe to us for our sins!'

The next thing that is clear is that the gloss cannot have come from the Greek text of 1 Mac. It is the Syriac text that is being quoted in the *Martyrdom*, and it is with this Syriac text that the authors quoted show coincidence. The Greek text begins οἴμοι, ἵνα τί τοῦτο ἐγενήθην, which will not furnish the requisite matter either to the *Peter Gospel* or to the *Diatessaron*.

It will also be regarded as fairly certain that, in spite of the antiquity of its attestation, the gloss can hardly be allowed as a part of the primitive text. The evidence that we have brought forward shows that it was imported into the *Diatessaron* from a Syriac text. It seems probable, also, that the *Gospel of Peter* is—as Swete suggested, under the influence of the *Diatessaron*, and that the St. Germain MS. is in the same condemnation. We now apply to all the Biblical texts that are involved in the inquiry the rule that 'when the cause of a variant is known, the variant itself disappears.' We began our inquiry with an historical sequence of related texts that had come to light, beginning with the reading of the Cureton text. It has, however, come out in the course of that inquiry, that the involved reading of the *Diatessaron* must have been a good deal longer than that in the Old Syriac Gospel. There was more of Maccabees in it. The play which Ephrem makes over the 'seeing' the destruction of Jerusalem, takes us back to the passage in Maccabees, which in the existing Greek speaks of 'seeing the devastations of my people and the devastation of the holy city.' It is interesting to note that Ephrem keeps up the play on this for paragraph after paragraph. 'The city was to see its own ruin. But in future the Jews would not be able to see it.' In fact they are now prohibited from seeing it: or they 'could only see it widowed and destroyed.' The recurrences show that, as we pointed out, Ephrem's *Diatessaron* had more in it (from the Maccabees) than the old Syriac can now show.

Enough has now been said by way of clearing the text of the NT (or at least its critical apparatus) of one more encumbrance. In this direction every simplification is a distinct gain. It is also an advantage to know that the text of the First Book of Maccabees was probably extant in Syriac at a very early period.

Literature.

THE CENTURY BIBLE.

Professor A. C. Bradley once remarked that the period during which an English Dictionary is authoritative is about ten years. The late Principal Adeney apparently estimated the duration of the validity of a Commentary on the Gospels at twenty years. At least that is about the time that has elapsed since the Gospels were first published in *The Century Bible*, and we now have a new edition, to which we accord a hearty welcome.

The Century Bible, revised edition: *Matthew*, ed.

by Professor G. H. Box, M.A., D.D.; *Mark*, by Professor J. Vernon Bartlet, M.A., D.D.; *Luke*, by the late Principal W. F. Adeney, M.A., D.D.; *John*, by the Very Rev. J. A. McClymont, C.B.E., D.D. (Jack; 3s. 6d. net per volume).

One commendable change is the omission of the 1611 version. It may with safety be assumed that the so-called 'authorized' version is in the hands of all who are sufficiently interested in the Gospels to read a commentary on them. This omission brings the new commentaries into line with the Old Testament volumes in the same series, and leaves valuable space available for new material.

Another innovation is the insertion in the margin of the Synoptic Gospels of symbols indicative of the source from which each section is believed to be derived. This change has also the precedent of the historical books of the Old Testament in the Century Bible. The experiment was perhaps worth making, though the difficulties that beset it are well known to the editors.

The edition of *Matthew*, edited by Professor Box, is a new book edited by a fine and reverent scholar. It is a worthy opening volume of the revised New Testament section of this important series. The editor allows a large place to 'miracle,' but treats each narrative on its merits. When he favours conservative views, as on the whole he tends to do, it is because they commend themselves to the mature judgment of one who knows what is to be said on the other side. Thus he accepts the Virgin Birth, but is doubtful about Jesus walking on the sea, and suspects that the story of Peter walking on the sea is a kind of Christian midrash. Like Professor Bartlet he has his quarrel with Mr. Montefiore.

Professor J. Vernon Bartlet's volume on *Mark* is also for all practical purposes a new book. Even where he follows Principal Salmond's earlier commentary most closely, he never simply reproduces it; everywhere there is careful emendation. Like Professor Box he has spared no pains to make his readers acquainted with the present position of New Testament scholarship on his subject. He writes with knowledge, reverence, and just the proper degree of disregard for the supposed susceptibilities of his readers. He takes us into his confidence, and when he finds himself unable to accept the Gospel narratives as they stand, tries to explain how the facts clothed themselves in their present form. We believe that Professor Vernon Bartlet has rightly judged the state of mind of a large section of the reading public, who are no longer content with pious reflexions even on the sacred narrative, but want to know the how and the why. The insight, the scholarship, the patient industry, and the independent judgment revealed in this volume make it a real addition to our literature on Mark.

Luke is edited, as in the earlier edition, by Principal Adeney, who was the General Editor of the series. In the Introduction, the sections on Composition and on Date have been rewritten. The earlier commentary, apart from some corrections, seems to have been generally retained. Principal Adeney belonged to the conservative section of those who adopt critical methods, and frequently contented himself with expounding the text of a passage which to others would suggest difficult problems. His point of view is indicated in the first of two new appendices, that on the Virgin Birth. He gives a fine and just summary of the arguments on both sides, a summary which furnishes no dogmatic conclusion. He acknowledges that apart from the Infancy narratives in Matthew and Luke the Virgin Birth is never mentioned in the New Testament. It is nowhere used as a proof of the Divinity of Jesus or as an explanation of His sinlessness. Therefore, says Principal Adeney, the burden of proof lies with those who suggest that vv.[34. 35] of Lk 1 are an interpolation. This is at least clever.

The *Fourth Gospel* is edited, as in the earlier edition, by Dr. McClymont. There is much new material in the Introduction, but the commentary seems to follow the earlier commentary very closely. On the whole he accepts the authorship of John the Apostle, while allowing for the possibilities of later revision, and leaving open the question how far the writer's individuality has influenced his reproduction of the words and actions of the Master.

THE CLOISTERERS OF THE MIDDLE AGES.

'If history,' says Mr. C. G. Coulton on p. 185 of vol. i. of *Five Centuries of Religion* (Cambridge University Press; 30s. net), 'is to have any real value for the world, it must strive to get down to those realities in which all readers are interested; for the old religious problems, amid

all changes of name and circumstance, are eternally with us.' For the period with which this volume deals, whose sub-title is 'St. Bernard, his Predecessors and Successors, 1000–1200 A.D.,' Mr. Coulton 'gets down to those realities' with conspicuous success and with a superabundance of detail which he commands with complete mastery and enables his readers to estimate with ease, as his quotations from mediæval sources, which are often lengthy, are practically always translated.

His aim, he tells us, is 'to describe, however summarily, the life and work of those myriads of nameless cloisterers who were so naturally dominant in the Middle Ages, and by whose own choice it has come about, if indeed man is in any sense master of his own and others' fate, that their successors count for so little in the world around us.' In a book adorned with many beautiful illustrations he deals in a truly fascinating way with the life and belief of the monks and of the Middle Ages generally, elaborately discussing topics of such commanding interest as The Rise of Monasticism, Hell and Purgatory, The Mass, The Mother of God, The Gospel of Mary, A Novice's Soul, The Eternal Feminine, etc. Like a true historian he seeks to offer a faithful picture, neither all light nor all shadow; but what he says of the age of Benedict and Gregory, that 'much of current Christianity was merely paganism veneered,' was true more or less of the whole period. Indeed, the same thing could be said with some justice of 'much of the current Christianity' of to-day.

The sections dealing with Mary are of peculiar interest. True, there were some who 'neglected or depreciated or even doubted' her transcendent glories, but in the main she held a place of incomparable esteem and devotion, and 'played a greater part than any Greek or Roman goddess ever played.' For practical purposes her protection was more important than Christ's own, and her cult did something to humanize a creed which, 'in the hands of formal theologians and dialecticians, had grown too inhuman.'

Another very interesting section is the discussion of The Mass, a discussion on which Mr. Coulton confesses that he enters with reluctance, as it is difficult to do complete justice to a doctrine on which Catholic and Protestant hold such passionately divergent opinions. Mr. Belloc, we are reminded, took Mr. Wells to task for his omission of the Eucharist in his sketch of European history; but Mr. Coulton very properly points out that 'Mr. Belloc would have been less pleased with Mr. Wells if the latter, instead of ignoring the Mass, had described it precisely as he conceived it.'

Two things this book does for the student of Monachism. It presents innumerable facts drawn from the most varied and, to most men, inaccessible sources; and it removes popular misconceptions. One of these is that the Middle Ages were wholly given over to credulity: in point of fact, however, we learn that there was not a little healthy scepticism. Many priests, *e.g.*, did not believe in Transubstantiation: that doctrine, though definitely consecrated by the scholastic theology of the twelfth century, was definitely combated as late as A.D. 1050. There were free-thinkers at the University of Paris who maintained that St. Augustine was no more inspired than Ovid.

Again, with regard to the Catholic knowledge of the Bible, Mr. Coulton has some interesting things to say in his chapter on St. Bernard. 'It was once a Protestant superstition that no Catholic ever knew his Bible well. . . . The rough truth may be put very simply; the best writers knew their Vulgate very well; a great many more knew parts of it well enough, especially those portions which happened to come in their service books. The average priest knew nothing outside those service books, and not even all that was inside; the lower priesthood . . . understood little or nothing even of their church offices. . . . But Bernard himself knew his Bible inside and out; Luther and Bunyan knew it no better.'

Another misconception he touches upon, this time in the sphere of Art. Much of what was noblest in architecture and painting was indebted for its ultimate inspiration to the teaching and preaching of men whose minds were puritanical to the point of severity. A great deal of nonsense, he reminds us, has been written about the inspiration and self-dedication of the average mediæval artist. St. Bernard's impulse must have inspired more than one creative hand and brain. In ancient and modern as well as in mediæval times, a healthy Puritanism has exercised a bracing influence even upon activities with which it may seem to have least sympathy.

In some very important respects, we are told, mediæval religion was far less narrow than modern Catholicism, whether Roman or Anglican; yet there is much in it which is not very creditable,

either in the intellectual or in the moral sphere. 'At the beginning of the eleventh century there was an epidemic of newly discovered relics, which brought considerable pecuniary profit.' The great pervasive weaknesses of mediæval Catholicism were its superstition and its intolerance. And the sum of the whole matter is, as Mr. Coulton says, near the beginning of his book, that 'much that is characteristic of monachism in general can hardly be found in the Christ of the Gospels'; or, as he puts it in his closing chapter, 'the true monk lived a noble life, but it was not really Christ's life.'

AUGUSTUS TO AUGUSTINE.

Dr. Ernest G. Sihler has been Professor of Latin at New York University for over thirty years, and is an experienced and sure-footed guide in the whole region of classical literature. But above everything else he is a passionate admirer of the Christian faith, is almost stunned by the glory of the difference its coming made, echoes with his whole being the saying of Paulsen that Christianity is not an evolution but the greatest revolution known to the records of men. All this he has put into his *From Augustus to Augustine*, Essays and Studies dealing with the contact and conflict of classic Paganism and Christianity (Cambridge University Press; 12s. 6d. net). Where the two run side by side it is not as big a book as Glover's *Conflict of Religions*, and at other places it is handicapped by the trying background in the reader's mind of the Decline and Fall. But it is a fine piece of first-hand scholarship, massive, learned, readable, with a happy knack of lighting on an apt phrase or illuminating parallel, as when we are told that in Lucian there is a strain that reminds one of Thackeray, cool and sane in face of excited eulogies, quietly bringing these exuberances and fervours to the test of the cold facts. But always there is first that enthusiasm for the Christian faith, its beauty, its gallantry, its amazing achievements. Indeed, so dazzled are Dr. Sihler's eyes by the splendour of Jesus Christ and His followers that the other stars gleam to him pale and wan. One feels that there is more to be said for the Stoics or the Neoplatonists and the like than he allows; that, careful though his studies of them are, he is not thinking with their minds or looking on life through their eyes, fails somewhat in the genius of sympathy. Yet things are usually so loaded the other way by eager humanists that it is well to have this classical scholar with his blunt revelation that too much of the beauty of that world which still haunts men's minds was really an iridescence shimmering on the surface of much tragedy and ugliness; with his feeling that even in the best of the philosophers one misses the something one finds in the Testament (Plato, said Lactantius, dreamed of God, but he had not known Him; or, as Dr. Sihler puts it, compared to the single parable of the Prodigal Son, 'all the dithyrambic flights in Plato's myths are what to a famishing wanderer is some splendid baronial hall hung with arras, figures to look at, nothing more'); with his frank admiration for the faith, and his wonder at the mass and glory of its triumphs where the noblest of mankind had failed.

LETTERS OF PRINCIPAL LINDSAY.

In 1906, when Principal Lindsay was spending a holiday in Florence, he met Mrs. Ross at the house of a mutual friend. They found they had a great deal in common, and from then until the time of Principal Lindsay's death in the end of 1914, they kept up a constant correspondence. Mrs. Ross says she was attracted by the Principal's 'very blue eyes.' 'That was the beginning of a friendship which lasted until his death. Would that I had known him sooner!'

Mrs. Ross was an intimate friend of George Meredith. She had written several volumes of reminiscences, and when she first met Dr. Lindsay she was busy with a book on Pisa. Dr. Lindsay was Principal of the United Free Church College in Glasgow, and a great authority on Church history. In 1906 the first volume of his great work, 'A History of the Reformation,' had just come out. It was not to be wondered at, then, that Principal Lindsay and Mrs. Ross became fast friends.

And now Mrs. Ross has edited the letters which Principal Lindsay wrote to her, and they have been published by Messrs. Constable with the title *Letters of Principal T. M. Lindsay to Janet Ross* (18s. net).

The whole volume is made up of letters, for Mrs. Ross feels that they do not need an introduction. As she says, 'they tell their own story and depict the learned, witty, broad-minded, and kindly man far better than any words of mine could ever do.'

The letters make very good reading, though they

do not all contain such a spicy story as the one we quote. It is the first letter in the volume, and we give it in full:

'37 Westbourne Gardens,
Glasgow, 10*th November* 1906.

'Dear Mrs. Ross,—Very many thanks for your delightful long letter. You need not fear to tire me with your Pisans. I enjoy all your references to them. I do not know about Rutilius, but I have asked Susie, who is at present at Oxford with the Cairds, to enquire of some learned pundit there, and I have no doubt I shall be able to send you the information soon.

'I really ought to apologise for coming to you as a wolf in sheep's clothing; but I dislike uniform of all kinds and never wear clerical dress out of Scotland. They are quite a nuisance in travelling. A clerical garb is a sort of placard, "Enquire here for everything," especially to ladies, who demand strings, paper, ink and pens, the names of hotels, the proper tips to give, etc. etc. I remember once at Waterloo Station, when I was in uniform, a very ecclesiastical lady accosting me. "Are you a Churchman, Sir?" I naturally said, "Yes," forgetting for the moment that I was in a foreign land—then recollecting said: "I am a Presbyterian." The poor thing was quite dismayed at contact with a schismatic and gasped out—"Bu—Bu—But perhaps you can tell me the way to the underground railway?" Apostolic succession was not needed to give correct information on that point at least.

'As I must act up to profession I enclose a "tract," or what will do as well—some more jottings from the *Recueil des Historiens des Croisades*. I am sorry I gave you its name and set you hunting for it. It consists of eight huge folios, but contains after all but little information. The same things are repeated over and over again without variation. I think that with this last set of extracts I have taken out all that can be of any use. The *Resgesta*, on the other hand, is full of information; but I have sent you the cream of it. I hope to send one sheet more. I am not sure that I have translated all the words correctly. *Casale* I have always translated "site": but I suspect that it sometimes means "farm with buildings and serfs." Then *Curia* I once translated "space of ground without buildings"—that was, if I recollect rightly, the "Curia" at Babylon; but on reconsideration I believe that there, as in other places, it means "law-court," and the privilege granted was that all disputes among the Pisans were to be settled in a law court of their own, and according to Pisan laws.

'I am glad you liked the address on Buchanan. It is to be published in a memorial volume, some time, I do not know when—and I must remember to send you a copy. One or two of the Essays will interest you, I am sure.

'Your description of your climate makes me envious. To-day we have frost and biting east wind. Yet I am remarkably well. The lazy holiday I had at Florence has done wonders for me.—Yours truly, Thomas M. Lindsay.'

PALESTINE EXPLORATION.

Interest in the archæology of Palestine has been revived with the return of facilities for excavation. Tangible proof of the excellent work now being done is provided by *The Annual of the American School of Oriental Research in Jerusalem*, vols. ii. and iii. for 1921–1922 (Yale University Press), which is conducted on lines similar to the Palestine Exploration Fund Quarterly Statement. A special feature of the 'Annual' consists in numerous photographic illustrations and plates (some coloured).

The first article, 'Contributions to the Historical Geography of Palestine,' by W. F. Albright, is of much importance, not for the number of sites identified, either with certainty or with a measure of probability, but because it is evident that this expert is working on right lines (following Macalister), with due appreciation of the value of the pottery index. He locates Ekron at Qaṭra instead of the usual 'Āqir, Gath at Tell el-Menšīyeh instead of Tell eṣ-Ṣāfi (8 miles distant), and Libnah on the usual site for Gath.

The second division of the article is concerned with 'Some Sites and Names in Western Galilee,' and, amid much that is tentative, the writer decides for Beth Anath = Be'neh, Beth Shemesh = Tell eš-Šemdīn, and Hannathon = el-Harbaj. He concludes: 'in the Plains of Esdraelon and Accho are vast treasure-houses of ancient remains, still to be tapped, for the most part. Some of the finest tells have not even been identified, as Tell Abū Šūšeh.'

The concluding division deals with the complicated problem of the location of Taricheæ. The discussion is marked by sound and impressive argument throughout, with a decision in favour

of Magdala (Mejdel), *i.e.* the Magdala Ṣabbā'āyā in contrast to the Magdala Nūnāyā of the Talmud. In a note appended the writer allows that the conclusions reached are partly confirmed and partly require to be modified in the light of subsequent investigations by others.

The remaining articles can only be mentioned: 'Muslim Shrines in Palestine' and 'Epigraphic Gleanings,' by Chester C. McCown; 'Sepulchral Cup-Marks, Pools, and Conduits near Jerusalem,' by W. H. Worrell; 'A Painted Christian Tomb at Beit Jibrīn,' by Warren J. Moulton, the editor; 'A Few Ancient Seals' and 'The Scored Pebbles of Sidon,' by Charles C. Torrey; 'A Latin Inscription in the Lebanon' and 'A Catacomb Church on the Hill of Evil Counsel,' by James A. Montgomery.

MISS PANKHURST AS A PROPHET.

There are two remarkable features of the religious situation at present. One is the revival of an aggressive conservatism on critical questions. The other is an equally marked outburst of apocalyptic prophecy. The two features are closely related. They may, indeed, be parts of a single movement of thought, for the vivid expectation of a speedily impending advent of the Lord is based on a literalistic view of Scripture, and especially on a traditional interpretation of the prophetic literature.

The most notable of recent contributions to the Second Advent discussion is a book by Miss Christabel Pankhurst, LL.B., *The Lord Cometh: The World Crisis Explained* (Morgan & Scott; 3s. 6d. net). The significance of this book lies in the personality and history of its author. Miss Pankhurst was the protagonist in the women's suffrage movement. She believed that when women possessed a vote all would be well. But after the War she realized that this was an illusion, and, in view of post-war conditions, the future appeared to her dark and hopeless. Just then she chanced on some writings on Prophecy in a bookshop, and the discovery changed her whole outlook. Here was the clue to the maze. She found that God had foretold in the Bible the evils of this age and had clearly indicated the solution of them in the return of Jesus Christ. Her heart stirred to this, and her practical political eye saw in this Divine Programme the one solution of the international, social, political, and moral problems of our time.

This piece of autobiography is the prelude to a study of the predictions in detail. And, given her view-point, the exposition is convincing. It is a thankless task to discourage such ardent hopes, and it is all the more thankless because of the beautiful spirit of this book and its loyal devotion to Christ. These things will deeply move any reader. But it must be frankly said that the whole argument is based on a view of Scripture which is quite hopelessly antiquated. The writer puts the whole thing in a nutshell when she says: 'Biblical prophecy is simply future history.' With this in her mind the writer sees in the details of prophecy predictions of facts and events before our eyes to-day. But people with similar views have found the same fulfilments for hundreds of years. It is needless to argue the point. The real answer is the historic view of Scripture. But with the central contention of the writer all Christians will be in agreement. The one solution of present troubles is the presence and the power of Jesus Christ.

MALEBRANCHE.

In the histories of philosophy Malebranche has scarcely received justice. After two centuries a careful and scholarly collation of his numerous writings is still to seek. His most interesting philosophical work, *Entretiens sur la Métaphysique*, has only now been translated into English. Mr. Ginsburg has done his work as translator well. Malebranche rather contemned literary studies, but wrote, nevertheless, in admirable French. Mr. Ginsburg has, on the whole, turned it into admirable English. The dialogue is a form of literary composition which has its own pitfalls and difficulties. Plato stands unrivalled. Berkeley in *Alciphron* is charming. Malebranche comes behind him, but not very far. From the philosophic point of view, it is hard to understand the neglect of Malebranche. His position is very interesting. He does not occupy, as has been alleged, a half-way house between Descartes and Spinoza. He sees what Cartesianism has issued in with Spinoza, and his effort is to avoid that pantheistic terminus. We do not think that logically he succeeds, but in his attempt there is much that is suggestive and interesting. This book—*Dialogues on Metaphysics and on Religion*, by Nicolas Malebranche, translated by Morris Ginsburg, M.A. (16s. net)—is a valuable addition to Messrs. Allen & Unwin's 'Library of

Philosophy.' The introduction by the translator is masterly. The preface, by Professor G. Dawes Hicks, is one of the most excellent prefaces we have ever read.

BELIEF.

Among the most urgent tasks of the present day is an apologetic which will justify Christian faith and yet be loyal to the whole field of truth as that has been disclosed from other quarters. This is the task which the Rev. A. Boyd Scott, M.C., B.D., has set himself to accomplish in a book with the suggestive title: *Nevertheless We Believe: A Scottish Minister's Belief* (Hodder & Stoughton; 6s. net). Mr. Scott is minister of a church in Glasgow, and the substance of the book was delivered in the form of lectures from the pulpit on Sunday evenings. Such an origin is all in favour of a book of this kind, for its objective is just the kind of audience that would be attracted in a big city by such discussions. These discussions as they now appear have great merits. They reveal courage, originality, and a certain mental distinction. Perhaps the greatest merit of all is that their candour is likely to open a way for truth into minds that are not usually accessible to it.

Mr. Scott's aim is, in his own words, 'to exhibit, in the light of modern thought, the substance of the things commonly held among believers.' This purpose he has, on the whole, succeeded in fulfilling. He has been hampered in his course by taking the Apostles' Creed as the basis of his discussion. But this choice had at least the advantage of bringing him face to face with some of the gravest difficulties of the Christian position. His treatment of these will not be regarded by everybody as satisfactory. Many, even among those who are doubtful about the Virgin Birth, will feel that, when the case against it is so fully and ably stated, the case for it might also be put, in fairness to what may be called the catholic tradition. Another chapter that will not carry complete assent is that dealing with the post-Resurrection appearances of Christ. Mr. Scott agrees with Keim that these were not physical events but visions of Himself projected by the living Lord. The Ascension was simply a final demonstration of His reality in the same fashion.

These instances are not mentioned as representative of the book. The book is essentially sound on the main things. It is, above all, full of a deep reverence for Christ, and on the crucial question of His eternal Sonship it takes the highest ground. A book so serious and so persuasive, will not fail to bring help and assurance to the minds for whom it was written.

The metaphysical treatment of the problems of existence is sufficiently rare to make any earnest and careful work of the kind welcome. *Our Infinite Life*, by Mr. William Kingsland (Allen & Unwin; 6s. 6d. net), is an essay of this kind, and is marked by strenuous and independent thinking. It is an idealistic interpretation of human life, but an idealism that has an open ear to science and makes use of the concepts not only of physical science but of the 'New Psychology' as well. It would be impossible to summarize the close-knit argument of the book in a brief notice, but it may be said that the main theme is the relation of the One Life, supreme and all-pervading, to the universe and to the individual life. The Cosmic Process, the development of individual selves within the all-inclusive Self, the nature of good and evil, the relation of cosmic mind to separate minds—all this and much more is expounded with remarkable ability and suggestiveness, and readers interested in these ultimate problems will find in the book before us a fresh and lucid treatment of them. The writer is, in the good sense, a rationalist, and it is refreshing, in days when unconscious instinct is regarded as the king of life, to find such a sound reliance on reason as pervades this argument.

In *From a Friar's Cell*, by Fr. Vincent McNabb, O.P. (Blackwell; 6s. net), we have a series of essays on things theological and ecclesiastical which have an interest of their own as coming from the Roman Catholic standpoint and from the pen of one who combines real ability with a certain breadth of sympathy. The most significant chapters are those dealing, fairly and with a desire for real understanding, with the question of reunion. Perhaps the most interesting and revealing chapters are those which are purely theological or at least concerned with questions of criticism. Readers will know what to expect if we give the division of the first six chapters of St. John which occurs in an essay on 'The Doctrinal Witness of the Fourth Gospel': 'Chapter I. Holy Orders (calling of the Twelve), II. Matrimony (Marriage Feast at Cana), III. Baptism (Confirmation) (Dialogue

with Nicodemus), IV. (V.) Penance (Dialogue with the Samaritan Woman), VI. Holy Eucharist (Dialogue with Jews and Peter), (chap. XII. 1–8 extreme unction?).' The mark of interrogation is the author's! The book, however, is all over better than this. It is a gain to have the Roman point of view put so whole-heartedly and yet with such competence and humanity.

The hundred and third volume of *The Christian World Pulpit* has just been issued by Messrs. James Clarke (7s. 6d. net). The fare is as varied and as good as ever. As a sample of its quality we offer, in a slightly abridged form, a sermon by Mr. Spurr on 'The Centrality of Jesus Christ.' This will be found in 'The Christian Year.'

A popular introduction to the Third Gospel has been written by Rev. J. T. Pinfold, B.D., D.D., and published by the Epworth Press—*St. Luke and his Gospel: An Introduction* (3s. 6d. net). It is, on the whole, a good popular account of the main conclusions of criticism. The author is inclined to take his own fancies as ascertained facts. 'In Luke we discern the companion of Cleopas to whom was given the unspeakable privilege,' etc. Luke was converted by Paul's 'patience and faith' during an illness. 'St. Luke, as a physician, would be able from his professional standing to obtain information [about the Nativity] that would not readily be given to comparative strangers.' And, most surprising of all, 'if all the facts of their friendship were known, we should most likely find that the influence of St. Luke had been no small factor in the fashioning of St. Paul's theology'! It is fair to say that this kind of originality is only occasional. The writer reveals a good knowledge of the literature of his subject and a healthy scepticism of extreme views. He deals with all the relevant topics, such as the authorship, style, destination, and trustworthiness of the Gospel. The chapter on the sources is specially good. The teaching of the gospel is dealt with on broad lines, and the reader will at the end have quite a good knowledge of what has been said by sound criticism on these matters.

The Ethics of Gotama Buddha, by the Rev. C. H. S. Ward (Colombo: Frewin & Co.), is a pamphlet of some fifty-four pages, yet it is a real study, well worth reading. It is called an appreciation and a criticism, and it is both, dealing with central things and moving swiftly to the point. But on the whole the appreciation is a trifle niggardly and the criticism somewhat overstrained. No doubt it makes things easier to rule out consideration of Buddha's specific moral precepts on the ground that these 'are common to all teachers of morals in civilised communities'; and in that there is much truth. Yet the great moral teachers cannot be herded together in this promiscuous fashion; they display real originality in what they omit and where they lay the emphasis, and the order in which they arrange the virtues. And outside the Scriptures no one has shown more wisdom and discrimination in such things than Gotama. Aristotle's high-minded man is an unattractive creature compared with Buddha's ideal; and if the ethics of the Old Testament at its highest are exquisitely beautiful and tender, none the less the Buddhist canon is not marred by aspirations that the children of one's enemies be dashed against the stones. Such facts should be faced, and honour given where honour is due. Nor can one accept without many reservations Mr. Ward's central tenet 'that morality in Buddhism is pure egotism,' or feel anything but impatience with some of the arguments by which he seeks to buttress it. Indeed, his handling of the great scene where Buddha slowly makes up his mind to preach his gospel to the world, a scene which has awakened adoring gratitude in innumerable breasts, and inspired countless Buddhists to renounce their Nirvana to spend themselves for this needy earth, makes one wonder if Mr. Ward has come within sight of the real spirit of their faith. No doubt he is writing of the Singhalese Buddhists; but even so, if one is to found on logic, one must be logical all through. It is not easy to see the egotism of a faith which denies the existence of an ego, which makes one strive for righteousness not for one's own sake—there is no I—but for the sake of that other Being, as our minds would express it, who is the outcome of my karma. This is an interesting little book, but Buddha was much bigger than he is here represented. And Christ is so wonderful that no granting of their full due to the other masters can at all lessen Him, or hide the gap between Him and the nearest of them.

The most amazing thing about *Love's Most Excellent Way; or, Christian Courtship*, by Mr.

Andrew Borland, M.A. (Marshall Brothers; 3s. 6d. net), is that it is written by 'a young man, unmarried.' The cynical would probably say it could only have been written by a bachelor! The book is a complete guide to courtship and marriage. Nothing is overlooked. This, *e.g.*, is how you ought to write to your beloved—'Don't pass the bounds of actual reality . . . vary the address according to the conscious experience of the moment, but never give suggestion that love is not so ardent as before. . . . Write that which is good to edify . . . think a beautiful thought every day, and record each in the next letter. . . . Write nothing the publicity of which you would be afraid and ashamed of. . . . Study some famous letters as models.' There is a chapter on the proper way to dress when you are courting. The marriage ceremony is treated with becoming solemnity and thoroughness. The place especially is drastically discussed with sections on 'The Hotel Marriage,' 'The Neutral Hall Marriage,' 'The Home Marriage,' and 'The Church Marriage.' When it is mentioned that the Honeymoon has a chapter to itself it will be seen that the 'young man, unmarried' is not without courage. We commend his engaging wisdom to all who possess a sense of humour.

More than Conquerors is the title of a modest collection of discourses by the Rev. F. W. Ainley, M.A. (Marshall Brothers; 2s. 6d. net). They are on familiar topics, and are soundly evangelical. There is nothing startlingly original in them, but they convey a sense of competence and experience, and they are such discourses as must have been very profitable to hear and still more profitable to apply.

The Hulsean Lectures delivered before the University of Cambridge in 1921–1922 have just been published in a volume bearing the title *Erasmus the Reformer: A Study in Restatement*, by the Rev. Leonard Elliott Binns, B.D. (Methuen; 5s. net). The motive of the writer may be put briefly. As the Renaissance of the fifteenth century was followed by the Reformation, it is certain the New Learning of the nineteenth century will have a similar fruit in the religious sphere. How are we to prepare for it, and in what spirit to face its tasks? In that of the revolutionary, Luther, or that of the constitutional reformer, Erasmus? The religious readjustment needed to-day is not so much moral or ecclesiastical as intellectual, and in this sphere what we need is the spirit of wisdom and forbearance characteristic of Erasmus. The actual contents of the book can be indicated in a few words. The Times of Erasmus are first described; then Luther's way of healing the hurt of the age is indicated; next, the way of Erasmus, Reformation by Amendment; and, finally, in 'The Lesson from Erasmus,' the bearing of these past events on the present needs is discussed. The great work the gentle reformer did was to help to build a bridge between the old world and the new which was coming to birth. And that is his significance for us. In each of three fields of life this readjustment is urgently needed—the scientific, the social, and the æsthetic. It is the spirit at least, if not the ideas, of Erasmus that should guide us in this task. Mr. Binns' graphic and suggestive lectures are not only a useful contribution to this necessary task of restatement; they are an interesting and absorbing study of a great personality, setting him before us in all the fascination of his broad humanity.

A popular series of Bible Readings on the Epistle to the Hebrews has been issued by Messrs. Morgan & Scott. The writer is the Rev. W. H. Griffith Thomas, D.D., and the title is *Let Us Go On: The Secret of Christian Progress in the Epistle to the Hebrews* (5s. net). The writer's standpoint is well known, and readers will know what to expect when it is said that the substance of the book was spoken at the Keswick Convention and Wycliffe Hall, Oxford, and subsequently appeared in the pages of *The Christian*. There are forty-one chapters, and each contains a devotional exposition of a section of the Epistle. The book is a good specimen of its kind and is sure to provide edification for readers such as those who originally heard the spoken word. The weakness of this particular school of exposition is that it is apt arbitrarily to select an idea and impose this as a keyword on a book of Scripture. The idea is not always the dominant one of the book, and in the present case it may be doubted whether the Epistle to the Hebrews has progress of any kind as its keynote. This, however, will not affect the practical value of the exposition, which has considerable merits.

Professor J. G. M'Kenzie, B.D., of the Paton Congregational College, Nottingham, has written

an excellent book for teachers with the title *Modern Psychology and the Achievement of Christian Personality* (National Sunday School Union; 2s. 6d. net). The book is a successful effort to state in a popular way the main conclusions of the 'New Psychology' and their application to religious education. The 'Achievement of Personality' is just the attainment of unity within the self, and Professor M'Kenzie describes in easy language the process by which this unity is attained. He first analyzes the basic elements of personality (Instincts, Conscience, Reason and Individuality); then describes the psychological processes by which these are unified into a personality (with an admirable chapter on the Will); and, finally, deals with factors in the making of personality (Heredity and Environment, Education, Conversion and 'Sanctification'). The treatment is thoroughly modern, but the writer nowhere surrenders his own independence, and at various points diverges from the current 'New Psychology.' The book is meant for teachers and is cordially commended to them, but it will be of great value to the ordinary reader who wishes to know what this 'New Psychology' is all about. In particular the writer is successful in reconciling the best elements in the new science with sound Christian teaching.

The Philosophy of Religious Experience, by Professor Eric S. Waterhouse, M.A., D.D. (Sharp; 6s. net), is a weighty book, the work of an able mind, and, although dealing with matters in themselves opaque, lucidly and readably written. What is religion? That ancient question, to which there has been a medley of answers, is the starting-point. Mr. Waterhouse defines it as the sense of a 'more-than-human order.' It is not inborn in man although of very ancient lineage, and has played so big a part in human life and development that no serious philosophy can overlook it. It is, indeed, so essential that once arrived it never really dies, but if it passes is only superseded by another type which fills the place never left vacant. Its origin is largely a feeling of awe and an instinct of self-preservation. Man finds himself 'planted in the midst of a huge workshop of moving machinery, surrounded by "live" cables, not knowing what he dare and dare not touch, seeing his comrades killed or injured as they moved to and fro. He was thus impelled on very practical grounds towards some attempt to safeguard himself. The only method open to him was that of postulating and finding out whether his postulate worked.' His first idea was that he could control them, and hence magic; his second, that he could conciliate them; and out of this there grew religion, which has always had at the back of it the belief that these more-than-human powers are conciliable, and has slowly won its way to worthier conceptions of their character, to a belief that in reality there is 'a principle sympathetic to human good in its completest sense.' This postulate is verifiable; the proof is empirical, but no less real on that account. The book is divided into two sections, the former psychological, the latter philosophical. The whole is a serious contribution to an all-important subject.

This is the day of the biologist. He himself believes with assurance that he holds in his hand the key which will unlock the majority of the problems and some of the mysteries of life. And there are very many who agree with him. Among them is Mr. Henry Howard, who, in *The Church which is His Body* (Sharp; 6s. net), fastens on Paul's conception of the Church as a living organism with Christ as the Head, and, founding on the scientific statement of life's characteristics, applies these to the Church, with a wealth of biological illustration and analogy skilfully handled, in chapters on 'Organization,' 'Metabolism,' 'Development,' 'Differentiation of Function,' and 'Reproduction.' There are those who will hail the book as an obvious and complete success. Others may have a feeling that the metaphor is being rather overstrained. Readers should get the book and judge for themselves. It is interesting, touching in its course on a wide variety of topics, some of them rather unexpectedly shrewd and discerning, always readable and sometimes eloquent, the work of an earnest, thoughtful mind at home in spiritual things. One feature is the use made of etymology in pressing home religious truth. This is a fine Fernley Lecture which should stimulate many minds and illuminate and freshen many a sermon.

Cornaby of Hanyang, by Mr. Coulson Kernahan, with biographical chapters by Mrs. Cornaby (Sharp; 2s. 6d. net), is nearly a success. But there is something lacking. Either the materials were scanty, or else the best use has not been made of them. Certainly there is padding, as in a chapter headed 'Cornaby and R. L. Stevenson,' which merely

draws attention to some surface resemblances between the two. And yet, though the editor is at times a little trying, one catches from him something of his own glowing enthusiasm for the shy, sensitive man, reared in circumstances that sometimes recall Mark Rutherford—with his love of children, his skill in letter-writing, his open-heartedness to friends, his real learning, his notable distinction as a Chinese scholar, and, above all, his passion for God. Cornaby was a fine representative of Jesus Christ, and the Wesleyan Methodist Church has reason to be proud of him, a pride in which all sister Churches share.

The Week of Our Lord's Passion, by Mr. E. Theodore Carrier (Sharp; 2s. net), consists of six sermons, four of which, we are told, were taken down in shorthand by one or two who heard them. What has been admired by some may be admired by others. But most hearers would find these discourses colourless and superficial. When a preacher with such a text as our Lord's prediction of His Passion on the road to Jerusalem, remarks: 'Secondly, I want you to note the use which Jesus makes of that classic figure of speech which we call the Polysyndeton,' by which he merely means that, as the incident is reported, there are fifteen 'ands,' one's thoughts begin to wander, and one's irritation to grow hot.

A delightful series of devotional meditations is called *The Beauty of God*, by the Rev. F. Fielding-Ould, M.A. (Skeffington; 3s. 6d. net). The general subject is God's relation to man on its various sides, and there are chapters on 'The Presence of God,' 'The House of God,' 'The Fear of God,' 'The Service of God,' 'The Holiness of God,' and kindred themes. It is a beautiful little book, profoundly spiritual in its insight and outlook, but also full of real thinking that gives a solid background to the devotional element.

An admirable contribution to the history of Christianity is made by the book published by the S.P.C.K. entitled *Documents Illustrative of the History of the Church*, vol. ii., A.D. 313–461. The editor is Rev. B. J. Kidd, D.D., and the price 10s. net. There are many famous passages included in the selection. We begin with Eusebius, Bishop of Cæsarea, on 'The Persecution under Licinius,' and end with the Council of Orange on 'The Catholic Doctrine of Grace.' Between these limits we have many notable names and the decrees of some of the decisive Councils. Arius is here, Cyril, Athanasius (13 extracts), Basil, Ulfilas, Ambrose, Gregory of Nazianzus, Pelagius, Jerome (15 extracts), Augustine (33 extracts), and others. There are creeds and pastorals and liturgies, like the *Quicunque Vult*, the Nicene Creed, and the Liturgy of St. Mark. The source of each passage is indicated and an occasional sentence or two elucidates a point. The editor has exercised severe self-repression, but he has given us a piece of work of remarkable interest and value.

Professor E. D. Burton of Chicago has done the earnest student of the Gospels a signal service in his book just published—*A Source Book for the Study of the Teaching of Jesus in its Historical Relationships* (University of Chicago Press; $2.00). Professor Burton has given his strength in his University lectures to the 'Teaching of Jesus,' and has constantly felt the need of a book which should present the material, both from the Gospels and from contemporary sources, in convenient form. He has therefore produced such a book himself. Its contents can be briefly indicated. There is an excellent introduction on the Sources (Gospels, Epistles, Acts, and extra-canonical books), the use of the Sources, a method of study, and finally some general hints to students. The main part of the book follows and contains the passages from each source, canonical and extra-canonical, relating to the various topics relevant in a study of the teaching of Jesus. These topics have been chosen with care and as a result of much experience in teaching. It will be seen that such a book, in which all that has been found in the literature of our Lord's age is set out before the eye and arranged under the proper headings, will be of immense use to students. It is admirably designed, and could have been produced only as the result of immense labour. It may be added that at the close of each section the modern works bearing on this particular subject are mentioned with a view to further reading. On p. 7, note, Professor Moffatt's name is spelt with one 't.'

A very able and thoroughgoing work on the life and teaching of Justin Martyr has been written by Mr. Erwin R. Goodenough, B.D., D.Phil.(Oxon.)—*The Theology of Justin Martyr*. Curiously enough,

it is published in Germany by the Verlag Frommannsche Buchhandlung (Walter Biedermann), Jena (Fr. 7.50). The printing and form are excellent, but the book bears evidence of its origin in numerous mistakes or misprints. There are errata of this kind on pages 11, 21, 36, 40, 44, 52, 76, and 101. These should be removed in a later issue, which the merits of the book are sure to demand.

The main interest of Justin, as the writer points out, is his transitional position. It is therefore important to know not only his influence on the growth of Christianity, but also the origin of conceptions in his writing which had a significance for the faith of the second century. The author consequently prefaces his study of Justin by two chapters on the character of the thinking which preceded and surrounded Justin in the Greek world. One is devoted to the development of Greek philosophic thought and deals with Anaxagoras, Plato, Aristotle, the Stoics, and the later Platonic school, and glances at the welter of crude superstitions and Eastern mysticism which filled the popular mind in Justin's age. The second gives a most interesting account of the nature and growth of Hellenistic Judaism from which Justin derived so much both in his thinking about God and in his interpretation of Scripture.

The essay which follows is a competent and able survey of Justin's teaching. There are sections on his life and his writings; and in succession his apologetic, his theology proper, his doctrine of the Logos, his view of the world, matter, man and sin, of Christ and Redemption, and finally of eschatology, are dealt with exhaustively and with careful scholarship. Finally, there is a bibliography, occupying twenty-six pages and embracing nearly five hundred volumes. It will be seen that this latest contribution to patristic learning is the fruit of much labour. It is also written in a fresh and vigorous style, and will take its place as a reliable and comprehensive study of one of the most interesting of the ancient fathers.

The International Review of Missions (Oxford University Press) for July is a good number. Dr. Garfield continues his survey of the missionary significance of the last ten years, dealing in this number with India. There is a valuable contribution from Dr. Cheng on 'The Development of an Indigenous Church in China.' Other articles deal with Mission Work in Kenya, Polygamy in West Africa, and Missions and the Press (by Basil Mathews). The magazine maintains its reputation for a broad and enlightened view of the missionary task. It is well edited and always interesting as well as educative.

A Reconciling Principle.

By the Very Reverend W. R. Inge, D.D., Dean of St. Paul's.

'The spirit of man is the candle of the Lord.'—Pr 20^{27}.

The numerous histories of the Church of England since the Reformation give us a picture of a sustained conflict between the Catholic and Protestant elements in a Church which, because it was national, had to be comprehensive and yet insular, embracing all except irreconcilables, but stiff against those who owned either a foreign allegiance or no allegiance at all. The whole history, when thus treated, is inextricably intertwined with secular politics, with the rising consciousness of nationality and stout independence under Henry VIII. and Elizabeth; the alliance with the monarchical principle under the Stuarts; the acceptance of the oligarchic régime while the ship floated on calm waters through the eighteenth century; the response within the Church to the pietistic middle-class revolt which caused the Methodist secession; the revival of Laudian ecclesiasticism to meet the threatened Liberal attack upon the Church at the beginning of Queen Victoria's reign; and, lastly, the apparent rather than real *volte-face* of the epigoni of the new Laudians, who are bidding for the support of organized Labour. It is part of the ingrained politicism of English thought that Church history should be written in this way. The method and the centre of interest are much the same if, as in some Church histories, the relation of the Establishment to political and social movements is ignored, and the narrative deals with Church politics, with

the struggles of one faction after another to secure its position and gain predominance, with attempts to suppress 'enthusiasm' (as they said in the eighteenth century), or Liberalism, or Ritualism; with appointments to bishoprics and majorities in Convocation and Lambeth Conferences. These are the subjects which make Church history interesting to a nation which interprets all human life on the analogy, and often in the language, of a cricket-match or a prize-fight. The Englishman is, above all other races, a 'naturally political animal.'

But politics only touch the surface of Christianity. Even in the great Roman Church, which is the direct heir of the Cæsars, the one living survival of classical imperialism, there is an unbroken tradition, a true apostolical succession, of lives which are sheltered rather than directed by the imperial government, and which exhibit a recognizable type of character, the true life-blood of the institution. Without this tradition, no statesmanship could long maintain the political power of the Papacy. A Church can rely on brute force only when in close alliance with a secular government, and as a rule it is only an anti-popular government which cares to pay the price of such an alliance. Superstition is no doubt a powerful engine of theocracy; but it is weakened by every advance in knowledge and education, so that sacerdotalism can flourish only in backward peoples, who are in fact kept backward by the exigencies of hierarchical policy. The salt of Roman Catholicism is non-political. It is a distinctive type of piety, which is valued for its own sake, and which needs the shelter and expert guidance which the institution can provide.

That which is true of the Roman Church must also be true of the Anglican, if that form of Christianity is to continue as an important factor in the national life. There must be a type of character and a spiritual tradition which is fostered and sheltered by the institution. Or may there not be more than one? The English character is very complex. Besides the sturdy individualism, robust morality, and strong practicality which foreigners have noticed as our characteristics, there is a deep vein of sentiment, and a lofty idealism which has inspired some of the noblest poetry in the world. The English character rejects, on the whole, alien types—the fanatical racialism of the Jew; the Roman Catholic piety, which is at home only in the Latin nations; the hard and stern theology of Calvin; the emotionalism of the Lutherans; though in our mixed population many examples of all these affinities may be found. The Church of England has a character of its own, which was developed when it was really the Church of the English people.

This is not said to encourage insularity, which is a weakness; still less to deny our enormous debt to those traditions which are common to all European civilization. My object is to remind you that besides the Catholic tradition, which has its source and centre in Rome, and the Reformation, which had its source in Germany, there is a third influence and tradition in Anglicanism, which has been far too much overlooked because it has been always non-political, a tradition and influence which have been always wholesome, always spiritual, and which awaken a response in the English character at its best—I shall call it the Renaissance tradition.

The Renaissance in England flowered very late, and characteristically produced masterpieces of literature rather than of art. The Shakespearean drama is, of course, its proudest achievement. But long before Shakespeare, even before the English Reformation, it appeared in England with More, Colet, and Erasmus, bringing a new devotion to the scholarly study of Holy Scripture and of Greek philosophy. By Greek philosophy I mean the unbroken chain of religious thought and speculation, from Plato to the Greek Fathers and the so-called Dionysius the Areopagite. We must not divide the names too sharply into Christian and non-Christian; for we are dealing with one of the main streams which came down from the old civilization to make up the river of Christianity, one of the integral and essential elements of the Catholic faith. Apart from this stream of influence, Christian dogma, the great work of the first four centuries, Christian philosophy as elaborated by the great Schoolmen, and modern Christian idealism, would have been impossible, and without knowledge of this stream of influence they are unintelligible. The Renaissance merely picked up threads which had been severed by the isolation of the West from the East during the Dark Ages. It gave back to the West not only the Greek writers, but the understanding of the Fourth Gospel and much of St. Paul. Erasmus, as is well known, had enthusiastic sympathizers in Dean Colet and Sir Thomas More, names always to be mentioned with the greatest respect. In these men and their friends we find a movement to simplify Christian doctrine; to inter-

pret the Bible by the canons of scholarship; to harmonize Christianity with natural science; to welcome free inquiry; to exercise toleration. The Reformation diverted and partly submerged this movement; and before long the struggle with the Counter-Reformation turned Protestantism into a religion of authority, and checked its further development. But Hooker belongs to the enlightened Renaissance school, and in the poetry of Spenser and Sir Philip Sidney Christianized Platonism is enshrined in words of immortal beauty. The seventeenth century was a critical time in the history of Anglicanism. Schemes of reunion were in the air, and were actively promoted by divines who represented the Renaissance tradition, such as Chillingworth, Hales of Eton, and Stillingfleet, with whom Jeremy Taylor may fairly be classed. These are among the greatest Churchmen of their time.

But more especially I wish to deal with that group of men who will always be among the greatest glories of our university. I mean Henry More, and his friends Whichcote, Provost of King's, Smith of Emmanuel, afterwards Fellow of Queens', Cudworth and Culverwel of Emmanuel, and Worthington, Master of Jesus. These men are generally known as the Cambridge Platonists, and in their lifetime were often referred to as Latitude Men, a nickname which referred not to the looseness of their dogmatic beliefs, but to their desire for reunion on a basis of comprehension. It is no fancy of mine to connect this movement with the English Renaissance. Henry More, as his biographer tells us, was brought up on Spenser's poetry, which his father used to read to him on winter evenings; and it was the avowed object of the group to bring back the Church to 'her old loving nurse the Platonic philosophy.' As for their influence on the religion of their time, we may accept the unprejudiced evidence of Bishop Burnet. Speaking of the clergy of the Restoration, he says: 'They generally took more care of themselves than of the Church. . . . They left preaching and writing to others, while they gave themselves up to ease and sloth. In which sad representation some few exceptions are to be made, but so few, that if a new set of men had not appeared of another stamp, the Church had quite lost her esteem over the nation. Those were generally of Cambridge, formed under some divines, the chief of whom were Drs. Whichcote, Cudworth, Wilkins, More, and Worthington. Whichcote was a man of rare temper, very mild and obliging. He had great credit with some that had been eminent in the late times, but made all the use he could of it to protect good men of all persuasions. He was much for liberty of conscience; and being disgusted with the dry systematical way of those times, he studied to raise those who conversed with him to a nobler set of thoughts, and to consider religion as a seed of a deiform nature (to use one of his own phrases). In order to this, he set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin, and on considering the Christian religion as a doctrine sent from God both to elevate and sweeten human nature, in which he was a great example as well as a wise and kind instructor. Cudworth carried this on with a great strength of genius and a vast compass of learning. More was an open-hearted and sincere Christian philosopher.'

Although Cudworth's book has taken the higher rank in the history of English philosophy, the two members of the group whose writings are most attractive to modern readers are Whichcote and John Smith. The latter is not named by Bishop Burnet, because he died very young; but he left behind him a fragrant memory and a small collection of sermons which are perhaps the finest academical sermons ever preached. Whichcote's sermons are to be found in many eighteenth-century libraries; but still more popular was a book of aphorisms collected from them. His epigrammatic style made it easy to cull gems from his writings, which display considerable wit and wisdom.

He insists that the reason, man's highest endowment, must have its place in religion. 'Sir, I oppose not rational to spiritual, for spiritual is most rational.' 'The mind of a good man is the best part of him, and the mind of a bad man is the worst part of him.' The essentials of religion, however, are simple. 'There is nothing in religion necessary, which is uncertain.' And he lays special stress on the good that we may win by friendship with the good. 'I give much,' he says in a letter, 'to the Spirit of God breathing in good men, with whom I converse in the present world, in the University and otherwhere; and think that if I may learn much by the writings of good men in former ages, which you advise me to, and I hope I do not neglect, that by the actings of the Divine Spirit in the minds of good men now alive I may learn more; and I must not shut my eyes against any manifestations of God in the times in which I live. The times in which I live are more to me

than any else. The works of God in them which I am to discern direct in me both principle, affection, and action. And I dare not blaspheme free and noble spirits in religion who search after truth with indifference (=impartiality) and ingenuity, lest in so doing I should degenerate into a spirit of persecution.'

The following miscellaneous sayings from the sermons need no introduction or explanation:

'Heaven is first a temper and then a place.'

'He that never changed any of his opinions never corrected any of his mistakes, and he who never was wise enough to find out any mistake in himself, will not be charitable enough to excuse what he reckons mistakes in others.'

'The longest sword, the strongest lungs, the most voices are false measures of truth.'

'I will not make a religion for God, nor suffer any to make a religion for me.'

'It is a very great evil to make God a means and the world an end.'

'The spirit of religion is a reconciling spirit.'

'If I have not a friend, God send me an enemy.'

'A proud man hath no God; an unpeaceable man hath no neighbours; a distrustful man hath no friend; a discontented man hath not himself.'

'Every man taken at his best will be found good for something.'

'He that repents is angry with himself; I need not be angry with him.'

'In worldly and material things, what is used is spent; in intellectual and spiritual things what is not used is not had.'

'Sin is an attempt to control the immutable laws of everlasting righteousness, goodness, and truth, upon which the universe depends.'

'Reverence God in thyself; for God is more in the mind of man than in any part of the world besides.'

'Take away the self-conceited and there will be elbow-room in the world.'

'None are so empty as those who are full of themselves.'

The merits of John Smith are of a different kind, since he was a learned Platonist, and fond, too fond, of quotation. But there is the same vein of satire mixed with his exhortation. Here are a few sentences from one of his Discourses, on 'The Way of attaining to Divine Knowledge.'

'Were I asked to define divinity, I should rather call it a Divine life than a Divine science.' 'He that is most practical in Divine things hath the purest and sincerest knowledge of them, and not he that is most dogmatical. Divinity is a true efflux from the eternal light, which, like the sunbeams, does not only enlighten but heat and enliven; and therefore our Saviour hath in His beatitudes connext purity of heart with the beatifical vision. The knowledge of Divinity that appears in systems and models is but a poor wan light, but the powerful energy of Divine knowledge displays itself in purified souls.' 'While we lodge any filthy vice in us, this will be perpetually twisting up itself into the thread of our finest-spun speculations; it will be continually climbing into the bed of reason, to defile it; like the wanton ivy twisting itself about the oak, it will twine about our judgments and understandings, till it hath sucked out the life and spirit of them.' 'Such as men themselves are, such will God Himself seem to be. That the Deity is in some way or other like themselves, their souls do more than whisper it, though their lips speak it not; and though their tongues be silent yet their lives cry it upon the housetops. There is a double head, as well as a double heart.' 'We have many grave and reverend idolaters that worship truth only in the image of their own wits; that could never adore it so much as they seem to do, were it not that they find their own image and superscription upon it. There is a knowing of the truth as it is in Jesus, as it is in a Christlike nature, as it is in that sweet, mild, humble, and loving spirit of Jesus, which spreads itself like a morning sun upon the souls of good men, full of light and life. There is an inward beauty, life, and loveliness in Divine truth, which cannot be known but only when it is digested into life and practice.' 'He that will find truth, must seek it with a free judgment and a sanctified mind; he that thus seeks shall find; he shall live in truth, and that shall live in him; it shall be like a stream of living waters issuing out of his own soul; he shall drink of the waters of his own cistern and shall be satisfied; he shall every morning find the heavenly manna lying on the top of his own soul, and be fed with it to eternal life.' 'This life is nothing else but God's own breath within him, and an Infant Christ (if I may use the expression) formed in his soul. This knowledge is here but in its infancy; there is a higher knowledge, or a higher degree of this knowledge that doth not, that cannot, descend upon us in these earthly habitations. Yet is it a true heavenly fire kindled from God's own altar.'

You will judge whether these writers deserve the neglect with which their own University, together with the rest of England, treats them. It is not the interest of either party in the Church to push them forward; publishers are afraid that a new edition of them would not sell. But they represent, as I have said, a vital and genuine tradition in English theology, and it may be that they can give us just that for want of which the Church is now, in Bishop Burnet's words, losing its esteem with the nation.

It must not, however, be supposed that the influence of the Cambridge school died with them. The eighteenth century was very unfavourable to their type of religion; but in William Law, the most virile intellect and character in the English Church during that century, we have undoubtedly a kindred spirit. It is true that he does not admit any debt to the school of Plato, and speaks with disrespect of Henry More; but this seems to have been prejudice, based on the connexion of the Cambridge men with the Puritan College, Emmanuel (his own College, by the way); for Law was a High Churchman and Non-juror; and on their trust in human reason, which he did not distinguish from the dry rationalism of his own time. In all essentials, his teaching is that of Smith and Whichcote. A little later, no one can doubt that Wordsworth and Coleridge were in the direct line of succession from the Platonizing poets of the Renaissance; or that Frederick Denison Maurice and his friends belong to the school of Colet and More. Bishop Westcott, on one side, may be claimed as one of the same brotherhood, and numerous Christian philosophers down to our own day.

I repeat, then, that besides the contributions of the Latin West and of the German Reformers, we must admit that the Anglican Church has received a third affluent, not less important than the other two, which comes ultimately from Greece; which, after flowing underground and obscure during the Dark Ages, came again to the surface at the Renaissance, and has ever since been one of the constituent elements of our religious life. And I wish in conclusion to give my reasons for thinking that in this type of religion we may find a reconciling principle which may enlist the sympathies of the most thoughtful members of the Catholic and Evangelical parties in the Church; a vitalizing principle which may recall us all to the contemplation of those spiritual realities which the popular secularized Christianity of our day has so grievously obscured; and a principle of unity which may bring together those like-minded servants of Jesus Christ who are at present separated from each other by denominational barriers which are becoming more unreal and meaningless in each generation.

It is a reconciling principle; for while the Cambridge group were, as I have said, attached to a Puritan College, and were strongly anti-Roman, we find High Churchmen like Aubrey Moore congratulating themselves that theology is becoming 'more Greek'; and as we have said, its roots were planted in England before the Reformation, though not before Reform. It points us back to the Greek Fathers, who are far more congenial to most of us than the Latins, and past them to St. Paul and St. John, and to the unbroken eight centuries of earnest thought between Plato and the closing of the Athenian Schools by Justinian.

It is a vitalizing principle; for it is a spiritual, an idealistic, revival that we want. 'We look not to the things that are seen, but to the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.' This, and not political agitation, is the Church's message.

It holds out a hand to the advocates of reunion, not only because this school has consistently advocated a comprehensive Church, but because it draws its breath in a region where Christendom is not and never has been divided, in the region where men are near to each other because they are near to God.

Lastly, it counts nothing human alien to itself, and least of all the great achievements of human science. It is built, not on historical evidence, which many think too doubtful to build much upon it, but on the nature of the human mind itself. As Whichcote was fond of quoting, 'The spirit of man is the candle of the Lord, lighted by God and lighting us to God,' words which remind us of the fine saying of Macarius, 'the throne of the Godhead is the mind of man.'

'I oppose not natural to spiritual; for spiritual is most natural.' So we get rid of the dualism, most untruly ascribed to Plato, which has been the source of many errors in the Church. The world is one, a stairway leading from the inorganic to the pure life of spirit in its own sphere. This is the Logos doctrine for our time. It is the doctrine of Origen, and of the Prologue to St. John's Gospel.

Biblical Scholarship in the Indian Church.[1]

By Professor John E. McFadyen, D.D., Glasgow.

The appearance of the four under-noted volumes is of more than usual interest. It is of the utmost importance that the best home scholarship be adequately represented in the foreign field. This is not easy. Difficult as it is for the active ministry at home to keep abreast of the work of Biblical scholars, it is doubly difficult on the mission field, where innumerable other problems of the most perplexing and intricate kind are continually pressing upon the hard-worked missionaries. There is also the risk of obscurantism. When we remember how completely this spirit dominates, not indeed the ministry, but large sections of the membership of the home Church, and how many devoted men, in certain areas of the mission field, cling tenaciously to obsolete or obsolescent views of Scripture, and how easily this spirit is encouraged amid a pressure of duties that leave little time for study, we cannot but rejoice over every evidence from missionary lands of genuine interest in modern Biblical scholarship, and more especially where that desire is accompanied by the propaganda spirit, which seeks to spread among others the enrichment and enlightenment by which it has itself been blessed. That is why we extend so cordial a welcome to these books of Canon Sell. The Canon, who is an authority on Muhammadan history and religion, has already won an enviable reputation as an Arabic and Persian scholar, and it is fortunate for the Indian Church that he is now directing his scholarship upon the practical interpretation of the Old Testament. The first volume comes commended to us by the Bishop of Tinnevelly, the second by the Bishop of Madras, and the fourth by the Bishop of Travancore.

Teachers of the Bible and of theology at home have frequently the experience of being consulted by missionaries as to the best means of presenting what is now most surely believed among us, and of being urged to make some contribution that would prove useful in the lands across the sea; but the sanest of these teachers recognize that this work can be best done by the more scholarly missionaries themselves, who have a first-hand knowledge of the native religions and peoples, and that it will probably be done some day even better still by native converts, when they have assimilated the scholarship of the West. While there is practically nothing in the books under review which could not have been written in England, it is all to the good that they were written upon Indian soil and with India constantly in view. They are written, as the Prefaces inform us, 'primarily for the Indian clergy'; and the Bishop of Madras, in commending the volume on *The Minor Prophets*, reminds us that 'there is a close correspondence in many respects between the social conditions of Judah and Israel in the days of the prophets and those of India at the present time, and the words spoken in those days under the inspiration of the Spirit of God are equally needed in India to-day.'

It is of good omen, too, that these volumes deal with the Old Testament. That the chief business of a Christian missionary is to present distinctively Christian truth, and that the New Testament will therefore be his principal manual of instruction, goes without saying. But it will be an evil day for the Christian Church, whether at home or abroad, when the Old Testament is neglected. And it is more than pleasant to find the prophets coming to their own again in the continent on which their voices first were heard.

The Songs of the Outlaw, and Other Songs, embody, within the compass of 134 pages, a study of forty-eight psalms, six being 'Songs of the Outlaw' (Pss 52. 56. 34. 7. 54. 31), ten 'Songs of the King' (18. 24. 20. 21. 51. 55. 53. 3. 4. 28. 23), 'Song of Asaph' (80), eight 'Royal Songs' (93–100), the fifteen 'Songs of Degrees' (120–134), the 'Song of an Exile' (137), five 'Songs of Praise' (146–150), and two 'Songs of the Persecuted' (74. 79).

In each case the writer's aim is to view each psalm in the light of the historical events connected with it, and to apply its truth to the circumstances of our own lives. There is no attempt at detailed or exhaustive comment. Indeed, the old type of Commentary seems to be passing. Even in Commen-

[1] (i) *The Songs of the Outlaw, and Other Songs*; (ii) *The Minor Prophets*; (iii) *The Life and Times of Jeremiah*; (iv) *After Malachi*. All four volumes are by the Rev. Canon Sell, D.D. (Madras S.P.C.K. Depository, Vepery; R.1 each.)

taries written by professional scholars it is more and more coming to be recognized that much more is needed than the mere accumulation of relevant and irrelevant information, and that unless some sort of justice is done to the religious spirit of the book commented upon, the labourer labours in vain. Kittel's great Commentary on The Psalms in the 'Kommentar zum Alten Testament' series edited by Sellin, could be read throughout for 'edification,' in the narrower as well as in the wider sense of that word. So Canon Sell does not linger over trifles.

But while he is thoroughly alive to the modern criticism of the Psalter, his own instincts, as the title of this book suggests, are conservative. He prefers, indeed, the Maccabean date for Pss 74 and 79; he believes Pss 93–99 to be early post-exilic, incidentally admitting the difficulty of finding any definite date for Ps 94 at all; he regards the Pilgrim Psalms (120–134) as 'most appropriate to the anxious conditions of the community after the Restoration.' But, partly because he lays more stress on the superscriptions than modern scholars allow to be defensible, he clings to the Davidic authorship of not a few psalms. David is the outlaw who sings the songs discussed in the first section of his book. Indeed, he opens the discussion, in commenting on Ps 52, with the words, 'This is the first of a number of psalms connected with David's flight from Saul.' One who has been for years accustomed to the drastic relegation of almost the entire Psalter to the post-exilic period, might be inclined to take umbrage at so dogmatic a statement, and to regard it as boding ill for the value of the book. But this would not be altogether fair. For its value does not lie in its criticism, but (i) in its appropriation of the Psalter's spiritual values, and (ii) in its conviction, which most scholars share, that behind each psalm lies some historical, as obviously some inner and personal, experience, and that, if we could only recover it, the psalm would gain in vividness and power. If in the attempt to recover it, Canon Sell has gone the way of Delitzsch and Dr. MacLaren, at least we cannot deny that the attempt has been dictated by a sound instinct and not in the spirit of obscurantism. If for him the only question affecting Ps 23 is whether the psalm was composed in the earlier or later part of David's career, and if he still claims Ps 51 as the song of David's penitence, it is not because he does not know that 'others look upon the psalm as expressing the sin of the nation, praying for forgiveness and restoration from exile.' In dealing with the sub-Christian temper of Ps 137^{7-9}, which, of course, he makes no attempt to extenuate, he suggestively adds: 'When we remember all that Israel had suffered, we shall not wonder that in the history of a warlike nation such utterances occur. *The real wonder is that they are so few.*'

The volume on *The Minor Prophets* shows that Canon Sell has read Professor Robertson Smith and Sir George Adam Smith to good purpose. Here again, however, there is to be detected the same conservative strain as we noted in his treatment of the Psalms. He remarks, *e.g.*, that 'the Levites explained the law; the prophets enforced it.' If 'the law' is here taken in the sense which it usually carries in the minds of those who draw such contrasts, few scholars would endorse the statement. Again, Canon Sell accepts the earlier date for Joel, whom he regards as a predecessor of Amos; the Book of Micah he treats as a literary unit; and the great ode in Hab 3 is viewed as integral to the book, and Habakkuk's own. But on these questions every man who examines the evidence on both sides, as the Canon has done, is entitled to his own opinion; and in any case the religious quality and homiletic suggestiveness of the exposition are in no way affected by such decisions.

The summaries of the contents of each prophetic book are well done, even when, as in the case of so perplexing and confusing a book as Hosea, they are difficult to do; and the permanent value of even the least of them is happily indicated. Of Haggai he says that 'he speaks to the point, deals with the circumstances of his day, and succeeds in getting men to do their duty'—three by no means despicable qualities. His view of Jonah is sound. That book is 'a great missionary plea,' written after the return from exile, and our Lord's use of it is regarded as not binding us to a belief in its entire historicity. 'We use traditions of the past, poetic creations and the like to enforce our teaching. Shall we deny to our Lord that which we do ourselves?' The unworthy tone of Mal 4^3 is perhaps not sufficiently emphasized.

In his discussion of Nahum, Canon Sell takes occasion to illustrate the appositeness of the prophetic message to the circumstances of our own time; it may turn out indeed to be more apposite than the Canon's words allow for. The lesson of the book, he tells us, is that 'a righteous Lord ruleth over all; a lesson we see in force in our

own day, when a mighty empire—proud, selfish, and brutal—has fallen at last to the ground. Our song of triumph may be in softer tones than that of Nahum; but we with him can rejoice that the yoke of the oppressor has been broken, and that by the grace of God right has prevailed over might.' But the world has little to gain by the substitution of one tyranny for another. Right is still being imperilled and defeated by might, and the moral order may yet have to be vindicated by the collapse of other tyrannies than Germany's.

In one point Canon Sell is too tender to Nahum. He passes too lightly over his 'nationalism' in the words, 'Judah is idealized, for no mention is made of her sin or her need of repentance and reform.' The great prophets were never guilty of an omission like that. It is not an adequate explanation to say that 'the prophet lived far away.' The plain truth is, as Professor T. H. Robinson has recently said (*Prophecy*, p. 114), that Nahum is the representative of a purely patriotic type of prophecy, which the true prophets would have denounced as false prophecy. 'What Jeremiah would have said about Nahum is beyond dispute; he was almost certainly amongst those prophets whom the latter denounced.'

Taken as a whole, these studies on *The Minor Prophets* would form an admirable guide to teachers or preachers who were preparing to conduct a class or a congregation over that too little known territory.

A specimen of somewhat more detailed study is offered by Canon Sell in *The Life and Times of Jeremiah*—one of many evidences that that great prophet is at length coming to his own. Here, as in the other volumes, the Indian Church is in view. 'Surely the prophet's view of the nations should be an inspiration and encouragement to the Indian Church and an earnest call for faithfulness on its part.' This prophetic book is a revelation of an uncommonly great and sensitive spirit, besides being the record of a singularly important historical period, for many details of which indeed it is our only authority. In the course of a running exposition, Canon Sell deals successfully with both these aspects of it. There is space to call attention to two points only. (i) He says, in speaking of the prophet's imprecatory prayers, that, 'if we see any slight traces of personal vindictiveness, we must remember that he is not to be judged by the standard of the Gospel age, but by that of his own.' This is true, but this consideration might be fruitfully supplemented by the truth at which Canon Sell hints, but which is presented more explicitly by Sir George Adam Smith in his 'Teaching of the Old Testament in Schools', where he explains Jeremiah's delirious words as due, in part, to the absence of a faith in the life to come. (ii) Again, on the difficult question of Jeremiah's counsel to his countrymen to surrender to the Chaldeans, he simply says, 'Jeremiah came to the sad and bitter conclusion that safety lay only in non-resistance.' This passive and seemingly unpatriotic attitude of the prophet merits further discussion, and receives it in a striking article, also by Sir George Adam Smith, in the *Expositor* for July, where he argues that Jeremiah was really justified in his pacifist counsel by the fact that for him 'the divine right lay with Nebuchadnezzar,' as Zedekiah, by his revolt, had broken the solemn oath which he had made to the Babylonian monarch, swearing by the name of the national God, whose name he bore. Zedekiah 'had broken a covenant not only human but divine.'

The volume *After Malachi* deals with the Apocrypha and the Apocalyptic books, sketching their historical background and giving a brief résumé of the more important of them. This short discussion of the inter-Testamental period would be helpful to others as well as Indians; but the writer has the Indian Church mainly in view. He hopes that 'the constancy and heroic struggle of the Maccabees to gain their religious liberty, their patience under trial, and their absolute belief in the power, wisdom, and love of God may be a support and inspiration to the whole Indian Christian community.' When we find the Bishop of Travancore, in a similar strain, writing, 'In the days to come we know not what tribulation the Indian Church may be called upon to endure in the advanced stages of its conflict under the banner of the Cross,' we wonder whether grave events are anticipated or impending. Whatever comes, books like these will enable their readers to meet it in the spirit and faith of those ancient Hebrew men who overcame; and it is much to be hoped that Canon Sell will continue this good work of popular exposition, for which he is so eminently fitted.

The Seventeenth Chapter of Genesis.

By Édouard Naville, D.C.L., LL.D., Hon. Professor in the University of Geneva.

In the Expository Times of December 1921 (p. 127) the present writer showed that the LXX translated *El-Shaddai* quite differently from the real meaning of the Hebrew word. In the seven examples of this compound name of God which occur, *Shaddai* is not rendered by a Greek term='*the Almighty*,' but by a possessive pronoun='*the God of me*' ('of thee,' 'of them'), showing that the LXX used a version which I believe to have been Aramaic, but which in this case had preserved the reading of an older text.

In the 17th chapter of Genesis there is another word translated, namely *Yahveh* (יהוה, or in its original form יהו, which is rendered by *Yahu*), κύριος. If at the end of the first verse we have El-Shaddai translated by ὁ θεός σου, we have every reason to conclude that at the beginning κύριος is a translation of יהוה.

It has been said repeatedly that, the name JHVH never being pronounced, the four letters had received the vowels of *Adonai*, אֲדֹנָי, κύριος, so that this word was always to be substituted for JHVH. But this substitution is certainly of later date than the LXX translation; here they gave the sense of the word, as for El-Shaddai, so that afterwards, when the Jews read Adonai instead of Yahveh or Yahu, they read the translation of the word; they did not substitute one word for another.

Yahveh said unto Abram at Haran: 'Get thee out of thy country,' which means in modern language that Abram left Haran for a religious reason, because he was a worshipper of Yahveh. Probably there was great hostility against him, and he left Haran in order to be quite free and unmolested in his worship. Yahveh or Yahu was the name of his God, of his Elohim at Haran. Elohim has the general sense of 'God,' but it means also *a* god, *a* divinity. In antiquity, as now with non-Christian nations, the Elohim of each people had a name. The Elohim of the Philistines was Dagon, and they speak of him as their Elohim (Jg 16^{23}). In the scene on Mount Carmel (1 K 18^{27}) Elijah mocks the priests of Baal and says to them, 'Cry aloud, for he is an Elohim.' What marks the difference between the Elohim of Elijah and the Elohim of the priests is the name. Yahveh or Yahu was the name of the Elohim of Abram at Haran; Abram took the name with him to Canaan, and there Yahveh told him that He would be his God and the God of his posterity.

Reverting now to the LXX, if κύριος is a translation, do we find in the language which Abram spoke a word sounding like יהו of the Aramaic papyri, ιαω, ιαου of the Greeks, and meaning κύριος? The question here arises, What was the language of Abram? If it was Semitic, which seems most probable, which was it of the dialects spoken in Mesopotamia? Was it Akkadian or Amorite; or could it be the non-Semitic Sumerian of Ur?

On the word *Yahu*, one of the leading French Assyriologists, P. Scheil, kindly gave me the following information:

For *Yau* we find in Sumerian *i, ia'*, which means 'height,' 'glory,' 'to be high *or* lofty.' This is not κύριος. At the time of Hammurabi are found the following proper names:

Yau-um-ilu, Yawi-ilu, 'Yau is god.' In this case it is generally thought that Yau is a West-Semitic god.

This does not give us the sense of the name *Yau*, but it agrees remarkably well with Professor Clay's views. Abram is an *Amurru*, a West-Semite, and it is natural that his god should be West-Semitic. When he leaves Haran, he goes West towards the country from which the West-Semites originated, and this land is given to his posterity for an heritage.

The life of Abraham, as it is described in Genesis, is nothing but the narrative of the election of Abram and his posterity by Yahveh, who will be their God; they are chosen to be the worshippers of Yahveh, who will say: 'I am the God of Abraham, Isaac, and Jacob.'

The god of a nation or a city has always a name. The Egyptians, for instance, have a word, *nouti*, which corresponds exactly with *Elohim*; it conveys the idea of 'Godhead' in general; but it may also designate the god attached to a locality or to a city, where he has always a name. The temples are not dedicated to nameless gods; they are built at Thebes for Amon, at Denderah for Hathor, at

Memphis for Phtah. Amon or Phtah are *nouti*, 'gods,' but *nouti* is not only Amon, it may stand for many other gods. It is the same with *Elohim* and *Yahveh*. The two words are not synonymous. Yahveh may be called Elohim, but Elohim is not necessarily Yahveh. It may stand for Baal, or Moloch, or the gods of the Egyptians or the Syrians, or others. Therefore one cannot always use the two names *ad libitum*. There are cases in which one or the other is necessary, or both have to be used together.

This is the case in the chapter we are studying. Abram knows Yahveh, since he has already heard these words: 'I am Yahveh that brought thee out of Ur of the Chaldees.' To which Abram has answered, 'O Yahveh Elohim, whereby shall I know.' . . . Now Yahveh is going to make a covenant 'to be a God unto thee and to thy seed after thee.' Here it is obvious that the two names Yahveh and Elohim must be used. It is an alliance between Yahveh and Abram, in which Yahveh settles that He will be Abram's Elohim. It is clear that in the description of a contract, both contracting parties must be named. The writer of the chapter could not do otherwise.

Nevertheless we are told that we have to bow before the critical theory which has a ruling voice. There are an Elohist and a Yahvist writer; and, since the name Elohim is predominant, the chapter must be by the chief Elohist writer, the Priestly Code, a post-exilic document which never uses the name Yahveh before the Exodus. Therefore the name Yahveh cannot be admitted in this chapter, it must be an interpolation due to a late redactor, and instead of *Yahveh* we must read *Elohim*.

An Elohim says to Abram, 'I am thy Elohim; I make an everlasting covenant to be an Elohim unto thee and unto thy seed after thee.' This Elohim who will be Abram's god, who is he? Is he Dagon, Moloch, or a god Abram brought from Egypt? Every man has an Elohim, and this covenant might have been made in the same terms with Abimelech or any one of Abram's neighbours. A god says to Abram, 'I am thy God'; that is a formula which may be applied to any one. It is evident that here there must be a name. The critical theory makes of this sentence and of the whole chapter a composition which has no sense. This chapter is certainly the most positive condemnation of the theory of the Elohist and Yahvist, and also of Kuenen's idea, which has been adopted by many critics, that the name Yahveh was not known to the Hebrews before the Exodus.

I shall not dwell on what I said in my former article. Expunge Yahveh's name from Abraham's life, and you destroy entirely the history of this patriarch, which unfolds itself in the most simple and logical way. He leaves Haran to be faithful to Yahveh, who promises to him that his posterity will be a great nation in the land where he is going to settle. This promise is confirmed by an alliance. A more solemn covenant is that in which Yahveh declared to Abram that he will be his God and the God of his seed after him; and the guarantee of that covenant is circumcision, which, being practised through all generations, will remind them of it. The whole biography of Abraham is the narrative of the dealings of Yahveh with the patriarch, the man elected to be the father of a nation worshipping Yahveh. Strike out the name *Yahveh*, and what remains of Abraham's life?

In the Study.

Virginibus Puerisque.

Keep Step.[1]

'All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel.'—1 Ch 12[38].

What an impressive thing it is to see a great body of men in ordered ranks, marching along with perfect step. Their mighty tramp thrills you. You march with them, and if you are tired you feel less tired, you catch some of their strength. It's easier to march in a great company than to walk alone; and it is easier to march in rank and in step than when every one takes his own pace. Then the step goes and the ranks sag, tiredness soon shows itself; but a drum tap or a voice to give the time pulls every one together. With the rhythm of the one

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

step and the contact of ranks, strength is shared and increased. It is so purposelike, so strong, when men 'keep rank with a perfect heart.'

Most of life is just learning to do this. At school, in the arithmetic class you are learning to keep step with the law of figures. You simply must do it. In the singing class you are learning to keep step with the law of music. The choir has to practise keeping rank, or it isn't a choir. It is not a lot of people all singing solos on their own. It is only a choir when each takes his part in a common effort. You can't take your own time. Each must take the time of all, sing with the conductor's beat, keep rank with the music.

To be healthy we must keep step with the law of nature. We can't go as we please. We are not allowed to. Health is everybody's business, and if we get fever we have to fall out and get away by ourselves and not come back till we are in step and rank with the law of health. Conduct is keeping step with the law of God. We must walk in His statutes, keep in line with His commandments.

Some people think they need not. They go their own way, choose their own step. They are full of their own conceit and as pleased with themselves as the fond mother who came home from the review and said proudly, 'A' the troops were oot o' step but my Jock!' They call goodness 'slow.' God's pace is not quick enough for them. They like to be called 'fast' and 'advanced.' They think all the world is out of step with them. They make a sad mess of it, and are worn out and tired and disappointed long before the long day's march is done.

It is wise to keep rank with those who march with God, who dress 'by the right'; and wise to remember that there is One who leads our march and sets our pace and step, Jesus Christ. He will not set a step that is too long for little children. Sometimes one sees a father taking a little child a walk. He forgets the legs are little and the child tires itself trying to keep step, and has to trot often to keep up. I never was allowed to set the marching pace in France because I walked too fast, forgetting how far we had to go and what burdens the men had to carry. But our Captain doesn't forget, and He knows our burdens. We will never fall out by the-way if we walk with Jesus.

The real secret of keeping rank and step is that we have all a great purpose. Those men in the Book of Chronicles kept rank with a perfect heart because they all came determined to make David king over Israel. Their feet were right because their march was right.

Now we have a purpose greater than that; it is to make Jesus King over the whole world. We must get together for that, pray together, pull together, march in step. You can't be a Christian in your own corner, you must 'fall in,' so that it shall be true what we sing:

Like a mighty army, moves the Church of God.

Why is Jesus not yet King over all the world? It is because Christians have not yet learned to 'keep rank with a perfect heart.' The Churches are all at sixes and sevens. They are a shuffling mob, when they should be a mighty marching army, tramping with magnificent unison and ordered ranks to a great end.

Therefore, boys and girls, get into step with Jesus and 'fall in' in the ranks of those who would crown Him King over all, forgetting yourself and keeping rank with a perfect heart.

A Bad Spill.[1]

'Let him that thinketh he standeth take heed lest he fall.'—1 Co 10^{12}.

The other day I read a horrible thing, as bad as a nightmare when you waken up screaming, and mother comes running upstairs, and you can't tell her what is wrong, only that you have had an ugly dream, and are afraid of something. In some places in the Balkans, so it seems, there are packs of wolves prowling about and hunting where no wolves have been seen for long enough. There are so many of them, that in certain districts the people daren't stay on the farms, for it's not safe; they are flying into the towns, and they are not always reaching them. For sometimes these swift awful beasts come nearer and nearer and at last pull them down, and they have a fearful end there in the centre of that snapping and flashing of white teeth! But the most shocking thing of all is that the dogs have turned against their masters! Not all of them of course. Many, when that grim avalanche of hungry brutes bursts in, go down fighting bravely to the last. But quite a lot of dogs have become wild again, have gone back to the wolf packs, do what they do, go where they go, hunt what they hunt, yes, sometimes men and women. For always it is the wolves that lead,

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

never the dogs that teach these savage creatures their own better ways. Isn't there something dreadful about that? For dogs and men have been close chums so very long. It must be thousands and thousands of years! They are so loyal, these old friends of ours, that you and I would think that they couldn't be anything else now, that it's grown to be an instinct, a bit of themselves; that just as, so long as the eye is there, we'll see, because that is what an eye is for, so, as long as a dog is a dog, it will be loyal, for that is its way: and yet yonder they've gone wild again, and turned against their masters! Why, it's only a year or two since some of them were soft round fluffy balls of puppies, and were being fed and fondled and played with by the children of the house! And now they're hunting with the wolves; and when men and women and little ones are overtaken and pulled down, there are the dogs too at the heart of it, grown wild and savage again after all these thousands and thousands and thousands of years! So you and I must be very careful even where we look quite safe. Though we have done well for a long long time, still we must be upon our guard; though we haven't much of a temper, are good-humoured and cheery enough, can take knocks and not get angry, and lose the game without being grumpy, still let us take care, for ugly things that no one knew were there may blaze out any moment and quite suddenly. Look at the Balkan dogs turned, almost in a minute, into murderous dreadful beasts, the very dogs that were petted and loved, were faithful and affectionate, whom everybody trusted! Life is like a game of golf. Do you play golf? You may be doing splendidly, may be at the top of your form; everything may be coming off, and every time; your long putts are going down, and your drives are clean and straight; and those watching you win hole on hole think the game is over and settled. And yet quite suddenly something may go wrong. You seemed steady and set, and yet all in a moment you go to pieces; can do nothing right; you find every bunker, you keep pulling into the rough, and once and again and yet again your ball lies on the edge of the hole, another inch would have made all the difference; the match was won, and then you throw it away. So it is with other things. You begin the new session splendidly, work hard, do well, sit up near the top, and then somehow you tire, and grow careless, can't be bothered, go tumbling down the benches, end up quite near the bottom, you who began so well go wild like the Balkan dogs.

One of the bravest men I ever knew, who had been out at the front for four years, and done marvellous things time and again, was court-martialled in the end. Quite suddenly one day his nerves gave. He himself didn't know how; and no one else supposed that he had any nerves, so brave and bold was he. And yet, after his glorious record, one day he broke down. And you're a fine wee chap, you come of a good stock, and you are clean and true, would never stoop to soil yourself with anything nasty and ugly. That's fine; and yet you take care! The straightest and manliest and whitest boy in my class hadn't left school three years when he was fleeing the country with the police after him for a grave crime, the very boy who had been a conscience to us all, and before whom we would have been ashamed not to have played the game! Dogs can go wild, you see, can take to hunting with the wolves. Edinburgh Castle was captured, not where the road slopes to it, but by clambering up the high jagged rocks that are so steep that the men holding it were sure that nobody could come that way, so sure that, as the little band were crawling up, clinging with hands and feet and the curves of their bodies, a soldier on the battlements cried out in his English voice, 'I see you!' and sent a great rock leaping down, that just missed them, skipping an inch or two above their heads. And they thought, holding their breath, we are discovered! But no! A moment or two, and then there came his laugh as he chaffed his fellows, who had come running out at the alarm, 'I got you that time, silly fools, for who could come up rocks like these?' Yet in ten minutes it was done, and the great castle fell, fell where it was safest. And in the big war Germany was beaten just where she was strongest. It was the British who were set against the Hindenburg Line, with its masses of barbed wire, and trenches, and guns, and fortifications of all kinds, and it was freely said that they couldn't get through, that the best that they could do was to hold up as many Germans as possible, in order that the French in the south might move a bit, and that the Americans with a much softer job might break right in. And yet it was the British who burst through. The Germans fell where they were strongest, where they were quite sure they couldn't fall. And so

we must be careful, you and I, even when we are doing well. Not that we need get scared; there is never any sense in that. Only we must be on our guard even where things look safe, and must keep always close to Jesus Christ, and not begin to think that we don't need Him and can do without Him, that there is no real fear for us. Think of the dogs! Beside Him nobody need ever be afraid of anything at all. I knew a captain at the front, who came home without any medals, yet who was so very brave that dozens of men told me that when things were very hot if he were there they never felt uneasy, would have been ashamed to be nervy and frightened beside one so cool and calm and big of heart; that often and often the sight of him rallied them and kept them going. That's what Christ does for us. Keep near Him, and you'll never feel afraid, will pull yourselves together every time, and keep going straight.

The Christian Year.

Twentieth Sunday after Trinity.

The Centrality of Jesus Christ.

By the Reverend Frederic C. Spurr.[1]

'And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.'—Rev 5[6].

The book of the Apocalypse, for many religious people, is under a cloud to-day. By a certain few it is almost despised, as if it were a jumble of incoherent images—the product of a strange and disordered fancy. By far more it is avoided, as if it were an intricate set of symbols, the explanation of which is for ever beyond us. Whatever be the cause or causes of this indifference or suspicion, the fact itself is deeply to be regretted. For there is no book in the whole Bible which is richer in spiritual meanings, and fuller of practical significance for our own time than this book. Let us admit freely that some of its fine details are still enveloped in a concealing mist, that certain of its symbols do not easily yield their meaning, and that it is necessary to leave a wide margin for secondary interpretations; but after all this, there yet remains, in clear and splendid relief, the one great central truth of the book to which all the symbols are bound, and of which they are the expression. This truth is fundamental for Christianity. It is the truth of the centrality of our Lord Jesus Christ in the whole scheme of things, and of His absolute Lordship over the life of man and of the world.

[1] *C.W.P.* ciii. 282.

The problem of the book of the Apocalypse is a very simple one. It is this: shall the Lamb—that is the Divine Lord who gave Himself in sacrifice for the redemption of the world, or the beast—the world-power of the day, materialistic and often devilish—rule over the life of man? The Lamb and the Beast! these are the two central figures of the book. The gentle and Divine power of the One and the brutal and the demoniac power of the other are set in vivid contrast in a series of symbolic images. The war between the two is depicted, and at the end the beast is seen for ever vanquished—his flesh given to the vultures—while the Lamb is upon the throne, King of kings and Lord of lords. There was no doubt in the mind of St. John as to who should and who shall finally rule the world. The problem of the book of the Apocalypse is our problem too.

The methods of the beast have been modified by the power of civilization, but the aim of the beast remains the same. What is to be the issue of the conflict? Why is it that to-day the Church in place of overcoming the world, has been largely overcome by it; overcome by its speculations, its spirit, its rationalism, its cynicism, its agnosticism, its materialism?

1. Human *pride* to-day bitterly opposes the central faith by which the Church lives. It has no place for the idea of a Divine sacrifice on behalf of human redemption.

From the beginning the cross has been an offence to the proud man. It offends his dignity, and he professes that it outrages his ethical sense. But what if his dignity be false and his ethical sense be deflected?

Whenever pride has run high in any given epoch, there men have made a mock of sin and have treated with lightness or contempt the Divine sacrifice offered on behalf of human salvation. But where pride has been abased, and the stark realities of human life have compelled repentance, then men have returned, humbly and with beating of the breast, to the cross. This is the inner story of every great religious awakening, and the persistence of the phenomenon throughout the ages is a proof that here we are in the presence of a law of life.

If history has anything to teach us it is this, that when the sense of sin has disappeared or become weakened in any community, then the cross of Christ has vanished into the mist. Men having no consciousness of sickness think nothing of the physician. But, on the contrary, when the sense of sin is real, then men recognize that in the cross lies their one hope. And is there anything more calculated to awaken the sense of sin than the true preaching of the cross? The sense of sin and the cross act and react upon each other. The one calls for the other. The penitent sinner cries for the Redeemer. The Redeemer, shown upon the cross, creates penitence in the sinner.

Pride, I have said, opposes the faith by which the Church lives. But where should pride be to-day?

In the easy days before the war there was widespread revolt against the idea of a Divine man immolated for the sins of the world. The atonement was even said to be immoral. And the very epoch which turned from the cross and expressed its disgust with the thought of blood shed for human redemption has been compelled to watch the soil soaked to repletion with the blood of martyred youth, which now it glorifies, and to the memory of which it raises cenotaphs and monuments. The world has had enough to abase its pride, yet still it refuses to admit its sin and to cry to God for mercy. Until it abases itself and kneels, in humble penitence, before Him whom it has re-crucified, there can be no healing of its wound, nor prosperity for its soul, nor progress for its feet.

2. In our time, too, faith in material *force* has become a religion. The force of money by which alone pure pleasure is supposed to be procured, true place guaranteed, and overwhelming success achieved. The force of spectacle through which man, victimized by the passing show, is prevented from reflecting upon the things which pertain unto his peace. The force of institutions, the imposing splendour of which silences the conscience and creates moral cowardice. The force of arms by which peoples are held in subjection and when misunderstandings arise are subjected to the hellish cruelties of war.

Men may disguise it as they will, and seek for the causes of the late war in immoral diplomacy, commerical envy, unprincipled journalism, and unnatural greed; the fact remains that the radical cause of the disaster which in 1914 overtook the world is to be found in the deliberate repudiation by mankind of the Lamb of God as its only true ruler, and the enthronement in His place of the beast. Does the world now believe this? Does it see its colossal error and sin? Is it cured of its fatal trust in force? Let the present state of Europe and the increase in armaments in nearly all civilized countries supply the answer. In every place, God be thanked, there are deep stirrings of conscience and a growing uneasiness concerning the whole matter. The Churches are speaking with no uncertain sound. But the world as a whole has learned little from its bitter experience. The beast is still the popular idol. Must there be another hell let loose before mankind will return to its senses, and offer its sole worship to the Lamb of God?

3. What is the great business of the Church of God in this critical hour of human life? The Church is Christ's body, the medium through which the Living Head expresses Himself in the world. The Church is meant to be vocal for Him, and active for Him. It is His witness to mankind. It has no other *raison d'être* than this. When it degenerates into a club, or an entertainment society, or a company of religious formalists, it suffers degradation and eclipse and justly earns the contempt of men. Our business is not primarily to formulate a philosophy or a theology—although we are bound to do both—but to bear unceasing witness by lip and in life to the Lamb of God as the Redeemer and the Lord of the world. It is to a Person that we bear witness; One who has appeared in history and to whom historical documents and institutions testify; One who is at work in personal human lives, delivering them from the grip of sin and empowering them for all holy service —the Christ of history and the Christ of experience. The heart of this witness lies in the cross and in the throne; the Christ yielding His life in sacrifice for the sins of the world, and the Christ reigning as the Lamb, by the power of gentleness, love, and holiness; winning by His wounds and not by the sword.

Christians must one and all recover the faded vision of the Seer of Patmos, and behold the Lamb of God as central in sacrifice and central in rulership.

A new and fuller experience of Christ would wipe away all our tears, dismiss all our doubts, and give to us the invincible certitude of the final

victory. There is no hope for the world save in the ancient Gospel as preached and practised by the Church in a new and living way. To this immense task Christ calls us. To His call let us make answer, 'Here am I, send me.'

TWENTY-FIRST SUNDAY AFTER TRINITY.

Covetousness.

'Take heed, and keep yourselves from all covetousness.'—Lk 12^{15}.

'What is a man profited, if he gain the whole world, and lose or forfeit his own self?' That is the way Jesus sums up the whole argument between covetousness and love. As always, He is thinking of the great future—or the endless present—of one whom God has made for Himself. What conceivable abundance of things could one gather about himself here for a few years, that would counterbalance in its satisfactions the blank loss of himself and his very capacity for joy? Of course, when it is put as Jesus put it, the question is unanswerable. Life is what we all want, and not a pile of heavy baggage that we can carry only half-way on our journey. As Jesus said unanswerably, 'A man's life consisteth not in the abundance of the things which he possesseth.'

1. And yet, while Jesus' argument is for most of us thoroughly unanswerable, how few it has convinced in practice from that far-off day to this! Probably more people are yielding assent to it to-day than ever in the world before, because so many have ceased to be satisfied with conventional religion and are seeking earnestly to know what Jesus Himself really wanted men to do. The traditional religion of the creeds yields at best a rather dubious sociological programme; but the religion of Jesus goes straight as an arrow to its mark in fundamental social questions. He lived a life, and taught a life, that gives covetousness hardly a foothold in human character. His scale of values is such that one who honestly follows after Him is looking in quite a different direction from that of money-making. To be sure, he will have to make money if he is to live; he will have to put energy into his work also; and if he does this he is likely to get ahead in the race. He may even have as his special aim the winning of wealth for the unselfish uses of the Kingdom. But he cannot breathe the same spiritual air as Jesus, or look out on the same horizons, and yet live for the sake of piling up possessions, especially at the expense of others. The spirit of his Master and of his Father is in him, and what that spirit is, the life and death of Jesus clearly show.

2. Now the world of to-day is groping in almost an agony of desire for anything that can really overthrow the power of greed and envy and suspicion. There is no hope in autocratic militarism; there is just as little hope at the opposite end of the scale in anarchistic socialism. Both lead to chaos and death. The people of China, as much as those of Russia or Austria, are just now in the acutest need of some power that can make justice and benevolence actually triumphant in the State, and France and America and Italy also can find their ultimate social salvation only in deliverance from the cruel covetousness of men, whether bourgeois or proletarian.

3. Jesus alone opens this door of hope to mankind, not only because He gave Himself unreservedly to the glorious ministry of love, but because He dedicates all His followers—all the men and women and children who should ever hear His words and do them—to the same life of obedience to their Father's will. He does not suddenly make them all saints, because we are what we are, intractable stuff at best for Divine uses, but He opens their eyes at once to a new range of values and a new standard of ambitions.[1]

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Light of the World.

'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'—Jn 8^{12}.

It was the time of the feast of Tabernacles when the Jews erected tents or tabernacles along the sides of the Mount of Olives, and lived in them during the whole week of the feast, in memory of their fathers' way of living during the wilderness journey. Every night the Jews assembled in great numbers in the Temple Courts, and as it grew dark the priests were accustomed to light a great lamp that stood there. They say that its light could be seen all over Jerusalem. This lamp was intended to remind them of the pillar of fire that led their

[1] H. Kingman, *Building on Rock*, 122.

fathers through the wilderness. But on the last night of the feast the priests did not light the lamp, for they wished to remind the people that their great Messiah, the promised light of the world, had not yet come. So now it was the last night of the feast; the people were assembled in the Temple Courts; darkness began to fall; but the priests did not light the lamp. Then Jesus rose in the midst of them, and as they turned to look at Him, He lifted up His hand, and cried, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'

1. This is one of the sayings of our Lord which prove that 'never man spake as this man'. There are only two ways you can receive it. You can either regard it as the wildest words of audacity and self-deluded egotism that human lips ever uttered, or you must bow your knees in worship before the very utterance of God Himself. There is no middle course possible. When Christ was upon the earth people frequently put the question, 'Who then is this?' They asked it when He stilled the storm on the lake. And sometimes they answered the question themselves, 'Is not this the carpenter's son, Jesus of Nazareth?' And this is always one way of answering the question. He is a man like ourselves. He is a great ethical teacher of exceptional ability and uprightness of life. It is such an easy answer. It demands so little from us, except our admiration. But it is no use for a text such as ours.

Of course we need the humanity of Christ as well as His Divinity. We love to think that He understood our difficulties and shared our sorrows.

I love to think upon Thy dust-stained feet
That ached and hardened with the stony road
And craved relief from parch of noon-day heat
In each cool stream that by the wayside flowed.

I love to think upon Thy humanness
That welcomed sundown and the close of day,
Which left Thee free for just a little space
To climb the hill and sit and think and pray.

Sympathy we need, and the sympathy of the Son of Man is a thing we cannot do without. But of what value is it to us without His saving power? The carpenter of Nazareth who is simply one of ourselves cannot help those who are tempted, neither can He give the weary rest. But the Son of God can. There is no middle course then, God or man.

2. He called Himself the light of the world. What exactly did He mean by that?

Well, what is it that light does? Obviously the first thing that it does is *to let us see*. When we go into a dark room we see nothing at all, but when we turn on the light we see whatever the room contains. This world contains God. But no man hath seen God at any time. No! but Jesus Christ came into the world to show us God.

He lets us see God first of all by simply letting us see Himself. 'I and the Father are one,' He says, and therefore when we see Him we see God. We see that He is a God of holiness to whom sin, evil, is the one hateful thing; but we see also that he is a God of Love. God so loved the world that He gave His only Son. The Hebrew prophets saw most clearly the holiness of God—a jealous God visiting the iniquity of the Fathers upon the children unto the third and fourth generation. In Isaiah's great vision he saw the seraphim surrounding the throne of God, and crying, Holy, Holy, Holy, and the effect was to make him feel his own sinfulness. But when we turn to Christ we see this same God of the majesty of holiness taking the little children in His arms and blessing them. 'He is of purer eyes than to behold evil,' and yet at the same time, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.'

But light serves another purpose besides letting us see. It *guides us*. The lights at the mouth of a harbour are not intended to drive away the darkness round them. They are meant to guide the ships into the harbour.

Now when Jesus spoke of Himself as the light of the world He meant most of all that He was a guiding light, for He adds, 'He that followeth me shall not walk in darkness.'

In what sense is Christ a guiding light to men and women in this world? He is a guiding light because He is our example. He lived a human life on earth; He went about continually doing good, and He left us an example, as the apostles say, that we should follow in His steps. Now notice that He is a *living* example. In the Old Testament times the prophets came with their precepts, and no doubt they taught the people how to avoid evil and do good: but after the prophets came the Son.

The Word had flesh and wrought
With human hands the creed of creeds
In loveliness of perfect deeds.

And how much better the living example is than the spoken word.

But Christ speaks as if He were a guide in the present, a guide to every one who comes into the world, at whatever time He comes. 'I am the light of the world: he that followeth me shall not walk in darkness.'

What a sinister sound there is about the phrase 'the powers of darkness.' There is something about the darkness that binds the reason, as it were, and lets loose the imagination. The child mind and the savage mind, which are so closely related, are re-awakened in us, and we are not quite the same person at midnight as at midday.

But the real powers of darkness lurk in the world of the spirit. There is a darkness of ignorance, a darkness of impurity, a darkness of sorrow, and a darkness of death. It is this darkness that Christ comes as the light of the world to dispel. And He does it not merely by acting as an outward example to us, but by entering within our life itself as an inward guide. He is our guide as an inner impulse, an inward presence. There is nothing about which the Apostle Paul is more emphatic than this, that he has received the gift of the Holy Spirit, and he explains quite clearly that by the Holy Spirit he means Christ Himself as a spiritual presence within us. 'I live,' he says, 'yet not I, but Christ liveth in me.' 'He that followeth me shall have the light of life.' It is the presence of Christ Himself, a spiritual presence, and He goes with us all the way, even unto death. Is it unnecessary to touch upon death? He claims that to those who are in Him the night shineth even as the day. He lights up the darkness by the gracious light of His companionship. 'I will be with thee.' When we are in good company how the time flies! The hours slip away and we are surprised when the time of separation comes. And so it is to the Christian in death. The company and the fellowship are so good that the season is past before we know it.

'I think,' says Dr. Jowett in one of his books, 'I think the Christian's first wondering question on the other side will be, "Am I really through?"' Really? 'Even the night shall be light about thee.' It matters not how stormy the night may be, the Light of Life shall never be blown out. 'At eventide it shall be light.'

What about the morrow? When the river is crossed, is there any light upon the regions beyond? We have Christ's promise that the same light which has been with us along the whole way will shine upon us in our new country. 'The Lord God is the light thereof.'

On the banks of the river Ganges in India crowds of people are to be seen at certain seasons of the year launching little boats on the stream with a light in every one of them. When you ask what is the meaning of it, they tell you that those who have gone before into the other world are in darkness and they are sending down these lights to them to lighten their darkness. But they who have gone to be with Christ need no candle, neither light of the sun, for the Lord God giveth them light, and the Lamb is the Light thereof.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Cæsar and God.

'Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.'—Mt 22^{21}.

Few texts have been more misused than this one. Mr. Phillips Oppenheim in a recent novel makes one of his characters say, 'There was just one chapter of the Bible which Uncle Benjamin used to shove down our throats, which seemed to me to have some common sense in it. "Render unto Cæsar the things which are Cæsar's" came in it. I call that sound philosophy. Sooner or later you'll find out that so long as you are of this world you must live as though you are.' He leaves the second part of the text out of sight, and this is by no means uncommon.

But there are less obvious ways of misusing the text. As an isolated motto this verse has been used to sanction a false spirituality utterly obnoxious to the spirit of Jesus. It has been used to support that point of view which shuts human life up into water-tight compartments, having no relations one with another, which says this is secular, that is sacred; this is politics, that is religion; this is business, that is morality; and which is prepared to use two differing codes of conduct for those respective activities. 'Nothing was further,' said Loisy, 'from Jesus' thoughts than to establish a principle in accordance with which the boundaries of the domains of God and those of Cæsar might be rigidly defined.'

If Jesus did not mean that a separation of the

things of Cæsar from those of God is permitted, what did He mean?

A careful inquiry into the context of this saying will show that the generally accepted idea, that Jesus here permits a separation of the things of Cæsar from those of God, is actually the reverse of the truth. The Pharisees and Herodians each took opposite views of what the relation of the Jews should be to the Roman power. The Herodians were prepared to accept the compromise of Roman rule through some representative of the house of Herod. They indulged a veiled opposition both to the Roman procuratorship and to the more distinctive Jewish ideal of a pure theocracy. They were willing to compromise their national ideal for political aims. The Pharisees, on the other hand, professed to believe in theocracy. Israel's only King was Jehovah, Cæsar was a usurper. They paid much lip-homage to this idea, yet they did not openly raise the standard of revolt, but bore themselves submissively to their oppressors, and were nothing loath to use Cæsar's coinage and benefit by other advantages of Roman rule. Neither party occupied a frank, honest position. Their position, already dishonest, was doubly false as they approached Jesus. They sought no genuine solution of their national difficulty; they did not mind being left to their own opinions so long as they could induce Jesus to commit Himself.

What precisely did Jesus mean, then, when He said, 'Render unto Cæsar the things that are Cæsar's.' The word translated 'render' is a word meaning simply 'give back,' 'restore,' and, as such, is applicable to the idea of paying tribute. If, however, it was clear that Jesus meant 'pay tribute' by the words, it is highly singular that the Pharisees did not seize upon His sanction and hold Him up to the displeasure of the multitude. Instead, we find the Pharisees silent and the people delighted. Why? Because the Pharisees could not tell what He meant, whereas the people seized on the simplest significance of the words and understood Jesus to mean—'Give back to Cæsar all that is Cæsar's!' 'Give it back to him! Refuse to have anything to do with Cæsar! Don't soil your hands and honesty by using his coinage at all! Refuse to touch it! Give back to Cæsar whatever is Cæsar's!' They had just confessed that it was Cæsar's coinage. Bearing his image it was the symbol of their subjection. Yet they were secretly his foes. Christ's reply, whilst its form was one with which they could find no fault, might just as well have meant 'Fling back to Cæsar these symbols of his oppression and of your dependence.'

'And unto God, the things that are God's.' Probably the Pharisees and Herodians might have stopped to ask Jesus what precisely He meant by 'Render unto Cæsar the things that are Cæsar's' if it had not been for this second sentence, which must have fallen from the lips of Jesus at a white-heat of moral indignation. One can see the form of Jesus dilating terribly in moral passion whilst He spoke these words, as when He hurled out of the Temple them that sold therein.

There is no doubt here, either for Pharisees or people, as to His meaning. Nor for us. He means that if only they had been right with God there would never have been any doubt in their minds regarding their duty to Cæsar. Their difficulty arises solely from their falsity to God and His moral law. Their duty is to be simply genuine and honest whether they pay tribute or do not. If they render unto God His dues they will not fail in their duty to Cæsar, whether that duty be to oppose him or to serve him. As Paul put it at a later time, 'Whatsoever is not of faith is sin.' So that we see emerging from the story, not the lesson of the separateness of the things of Cæsar and the things of God, but the lesson of their solemn and close relation.

By the phrase 'things of Cæsar' more, of course, can be meant than simply the coinage that bears Cæsar's superscription. All affairs of State, of commerce, of the home, of international politics; all those interests that we so commonly and yet mistakenly speak of as secular and temporal. These things can never be rightly adjusted to the soul, until the soul is right with God.

There is nothing more obvious about the teaching of our Lord than that He saw life as a grand whole—all of a piece, a delicate mosaic of inter-relations, a closely woven network of mutual dependencies. For Him there were no things that were not God's. He denied most strenuously the possibility of our being able to serve God and Mammon, or of being able to pursue one code of morality in dealing with men and another in dealing with God. On the contrary, He taught that the soul's divine opportunity of serving God was to be found in the right use of the daily and commonplace things of life.

The final judgment of God upon our conduct will not fall upon our observance of the Lord's day, or of the forms of worship, but upon such things 'of Cæsar' as the distribution of our food to the hungry, our clothes to the ill-clad, our practical sympathy to the outcast and the criminal. What could be more common than water? Turned on from a tap, so many shillings a quarter! How prosaic! Yet the giving of a cup of water may bring a soul into the holy service of God.

Jesus is insistent that we cannot sustain right relations with our earthly environment unless we seek God first. 'Seek ye first the kingdom of God and his righteousness, and all these other things shall be added unto you.'[1]

[1] A. D. Belden, *Does God Really Care?*, 22.

Jeremiah and Jesus—in Comparison and Contrast.

By the Reverend H. A. Williamson, B.D., Lochee.

II.

While we are impressed by Jeremiah's anticipations of Christianity in his handling of the Law, we are conscious of yet greater differences, when we look at the subject from another angle. A candid student of the Jeremianic oracles must confess to a feeling of relief, when he turns from them to the Gospels. Jeremiah's world is a very unhappy, unsettled world. Convulsions shake the nations; there is 'terror on every side.' The people mock at Jeremiah's stock-phrase—מָגוֹר מִסָּבִיב. There are plottings and counter-plottings among the Powers. It was in fact a kind of situation resembling the condition of Europe prior to the Great War. Apparently the little State of Judah is in a ferment; its political leaders fail to read the signs of the times. Jeremiah presents us with a dark picture of social corruption. Unheedful of every danger, the king Jehoiakim is building a spacious palace (Jer $22^{13ff.}$). Jeremiah brings a scathing charge against him of employing forced labour without any remuneration. This glimpse into court-life explains the social tyranny of the times, and the utter disregard for the rights of the poor. Jehoiakim's panelled and painted palace, founded on injustice, reveals the corruption of Judah, and justifies the prophet's diatribes against the 'shepherds' of his country. While the king was indulging in selfish luxury and vulgar ostentation, the enemy from the North was polishing his spear.

The people themselves had grown sceptical. Josiah's reformation had not effectively cured their idolatrous tendencies. Yahweh might be worshipped in name, but the cult was really that of Baal. The names had been changed; that was all. Foreign influences had made it possible to pay tribute to foreign gods. The protest of the exiles in Egypt against Jeremiah's Puritanism throws a light on their spiritual condition. They still profess to recognize Yahweh, and at the same time affirm their decision to sacrifice to other gods. In defence of their conduct they appeal to the old practices in Judah, stating in defiance of Jeremiah's exhortations that they had then enjoyed plenty of food and saw no evil (Jer 44). This incident is sufficient proof of the religious temper of the nation before its downfall. Yahweh had come to be merely the greatest god in their pantheon. In consequence of this was the 'induration of heart,' so bitterly complained of by the prophet. The preacher of a stern self-discipline and lofty spirituality had a well-nigh hopeless task. The fruitlessness of his preaching left him the prey of despondency. Now he sides with God in exacting penitence or doom; now he ranges himself on the side of his people in sorrow at their fate. He is driven to and fro between his moral convictions and his human love. He never manages quite to reconcile the two. The resultant is *a sense of strain in his piety*. He is not an easy-going optimist, singing, 'All's well with the world.' He never indeed loses hope of ultimate issues, because he believes in the power of God. It might be nearer the mark to say that he almost despairs of man. In estimating either his optimism or pessimism, we have to bear in mind the nature of his age and work. We must also think of a highly sensitive, shrinking disposition, faced with a hard task, a task so disagreeable and thankless that 'melancholy marked him for its own.'

Both Jeremiah and Jesus are types of life which fulfil the portrait of the Suffering Servant in Is 53. But in Christ we see no traces of melancholy. We marvel at His strength, at His sunny confidence, and at His consciousness of victory. Can we discover the cause of this difference? It lies primarily in their different conceptions of God. Jeremiah lays emphasis on the sovereign will of Yahweh, while our Lord puts first the Fatherhood of God. Jeremiah can indeed speak of God as Father, but it is not in that intimate personal sense used by Christ. At most Yahweh is father of the nation (cf. Jer 3^{19}); and, though the prophet uses the term, it has never its full significance in his life. What really awes him is Divine Sovereignty, to be exercised in righteous acts. That God is a king delighting in clemency he freely admits. 'I am Yahweh, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight.' Nevertheless, the impenitence of Israel brought out the sterner aspects of God. Jeremiah's visions are those of a wrathful Sovereign, who is compelled by men's sin to restrain his mercy. Such an experience, working on a sensitive mind, produced moods of gloom. An impression of sternness is left on his soul. There is a severe strain in his piety. He accepts the will of God, but makes little pretence to gladness. He has to gird himself for the effort. In some ways Jeremiah resembles the Puritans; and their theology is not dissimilar, for it springs from elevating Divine Sovereignty over the other attributes of God. Duty, and not love, is the master-power. God is the task-master under whose eye duty must be done. Cost what it may, the will of God has to be carried out. Sometimes we are conscious that in Jeremiah the Stoic is more pronounced than the Saint. In his worst moods he breaks out in 'wild whirling words' like Job, or mourns over the burden and mystery of this unintelligible world. We are drawn to Jeremiah by his very humanity, and by his Jacob-like wrestlings with the unseen Adversary, who always proved too powerful for him (Jer $12^{1ff.}$). But in his views of God's nature he belongs to the OT.

Now the conception of Jesus was one which left no room for the severity and self-repression of Jeremiah. God was not dethroned, as the expression 'the kingdom of God' shows. But somehow we are led directly into the presence of the Heavenly Father as individuals. We are first conscious of this individual relationship, and only afterwards we come to realize that we belong to a kingdom as well. We are more fully aware of fatherhood than of kingship. 'It is in the name Father, as expressive of a special loving and gracious relation to the individual members of His kingdom, that Christ's doctrine of God specially sums itself up,' writes the late Dr. James Orr in *The Christian View of God and the World*. Consequently in Christ's own relation with God we find no sense of strain. Jesus had His hours of agony; but there is never any remonstrance against His Father's will. His life conveys to us a sense of liberty and peace, and happiness in doing His appointed work. He is conscious of oneness with God, and, while the flesh shrinks from the Cross, the spirit accepts it for the joy of ultimate victory. The intense agony of Gethsemane is not a challenge of the Father's will, so much as the mental struggle which every son of man passes through at the thought of suffering. There is no clash of wills as in Jeremiah, in whom, as Dr. A. B. Davidson has said, 'Israel struggled against its doom.'

The strain of pessimism, or rather puritanical severity, appears in three directions in Jeremiah's life. (1) First, *he is afflicted with a kind of dual consciousness*. His heart is divided in its allegiance. His zeal for Yahweh has to defend itself against the appeals of patriotism. When we read his indictment against Judah, we must not misconstrue the real love which prompts his speech and activities. He is keenly sensitive to his hard position, and is exceedingly angry when people insinuate that he has a morbid joy in announcing destruction (Jer 17^{16}). This duality of consciousness appears in his remarkable 'Confessions.' We are introduced to the inner workings of his mind. The extraordinary thing is that he thought fit to record these soul-debates. In them he reveals, as no other prophet does, his self-communings and self-questionings. He utters passionate and unavailing protests against his hard fate. Yahweh drives him on; and how can a mere mortal escape His power? The poem in 20^{7-13} is bold almost to irreverence. He has been made a prophet, partly by guileful promises, and partly by overpowering compulsion. He is forced to speak out, because 'the word' burns like fire in his bones; and, when he speaks out, he is met with contumely and persecution. His only hope is that Yahweh will avenge him of his adversaries.

The cry of anguish reaches its height in the

succeeding oracle (20[14-18]), where he curses the day of his birth as heartily, if not so picturesquely, as Job. These confessional poems of Jeremiah have certain points of resemblance to the great drama of Job; and naturally so, because they both deal with the problem of suffering.

The two poems quoted are evidence enough of Jeremiah's divided heart. The rebellious mutterings are quenched; but we are left with the impression of a man to whom duty is paramount, yet to whom duty is the 'stern daughter of the voice of God.' He faces his task because he must, not because he may. The will of the subject has at all costs to be brought into subjection to the will of the Sovereign. The self-consciousness of Jesus, on the contrary, reveals no trace of duality. He is saved from being plunged into the deeps of despair, because He walks in the light of love. This love shows itself unconquerable on the Cross, when He prays, 'Father, forgive them, for they know not what they do.' Love is so triumphant that it puts in a plea for mercy on behalf of His enemies.

(2) Moreover, *Jeremiah's stern piety is reflected in his social relationships.* In obedience to what he conceives to be his mission, he withdraws from ordinary life. It is borne in upon him that he is not free to have a home of his own. We must not read into this any ascetic tendency on the part of the prophet. His motive is not that of a 'higher life.' He remains unmarried, because the day of wrath is about to break. For a similar reason he refuses to enter the houses of merrymakers or mourners (Jer 16[1-9]). Thus he obtains no relief from his spiritual tension, and in his own person he becomes the embodiment of his mission. It is possible that St. Paul took his opinion on the marriage question from Jeremiah, seeing that the apostle looked forward to an immediate παρουσία. It is somewhat unfortunate that what was a matter of expediency has become converted into a principle. The celibate life as an ideal is foreign to both Judaism and Christianity. One cannot help thinking that the isolation of the prophet, and the stern repression of his natural feelings, narrowed his views. Certainly they left him a prey to despondency. The recluse does not see life wholly and sanely. It is hardly necessary to point out the different impression we receive of our Lord, moving among the people, and sharing common joys and sorrows. His energies are spent in social activities. He has no time left for brooding, and letting any ῥίζα πικρίας grow up in His soul. His seasons of withdrawal from men are brief; besides they are hours of fellowship with the Father, so that His strength should be renewed. Peter sums up the gracious nature of Christ's social service to the centurion Cornelius, 'how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil.' This discloses a radical difference in Christ's attitude from that of Jeremiah. To the prophet the world in which he stood was to be reduced to chaos; any effort at saving it had become hopeless. Jesus, on the other hand, worked on the basis of the world's salvability through the love of God.

(3) *Hence Jeremiah appears to us to overstate the effects of sin and judgment on the world.* At times he despairs of discovering a single honest man in the capital, and promises that, if even one be found who acts honourably, Yahweh will revoke His purpose of doom (Jer 5[1]). This is paralleled by his picture of judgment in 4[23-26]. Utter chaos has come on the earth again. The earth is once more like the primeval waste—וְהִנֵּה־תֹהוּ וָבֹהוּ—through the fierce wrath of God. At the back of Jeremiah's mind there lies, of course, the seed-thought of a fresh creation, but at the moment the vision of judgment thrusts it into obscurity. Sin has so depraved man's nature that repentance has become well-nigh impossible. As soon will the Ethiopian change his skin, or the leopard its spots, as Israel will seek for penitence. In truth the prophet's pessimistic account makes us wonder how he is going to get the world back from chaos into light and order. He leaves little room for a new start. This, however, presents him with no difficulty. All things are possible with God. By a *tour de force* the New Society emerges from the ruins of the old. The Divine Potter creates another vessel, as He wills. Thus Jeremiah is no real pessimist at heart, because he believes in the power of God to redeem; but he presses human failure so far, and the severity of God's judgment to such an extent, that he leaves us with a sense of tragedy. Undeniably this was partly the consequence of his times, yet also it must be chiefly accounted for by his severe conception of Yahweh's Sovereignty. The stern element in his theology kept in repression a naturally sympathetic nature, and gave a morbid tinge to his outlook on life. It developed a Puritan strain in him, which caused him to see the world as through a glass darkly. Nothing good is left

in the nation. He has been appointed the 'Tester,' and has had to name Israel 'Rejected Silver,' for Yahweh has rejected them (Jer 6^{30}).

The prophecies of restoration (some only are Jeremianic) prove that he never abandoned hope, but they amount to a small fraction. They seem to have been for the most part composed immediately before or after the fall of Jerusalem. The prophet was granted this light at evening-tide. He reminds us of Watts' figure of Hope, sitting on the world, with all the harp-strings broken but one. That one Hope will strike in faith. This conception of Watts' suggests Jeremiah's attitude, but not Christ's. The love of God saved Him from any taint of pessimism. By the gates of repentance all may enter into possession of eternal life. There is joy in heaven over one sinner that repenteth. The faithful servants are summoned to share in the 'joy' of their lord. A characteristic exhortation of Jesus is 'Be of good cheer.' St. Paul reflects the Master's mind when he declares 'the kingdom of God is righteousness and peace and joy in the Holy Ghost.' The ethical vocabulary of the gospel is significant, because it reveals the qualities sought in the New Faith. We have a list including love, light, joy, peace, hope, and humility, the greatest of these being love. It is the greatest, because it is the most perfect, expression of the Divine Will. Here lies the profound originality of the Gospel. You can pick out parallels from the OT, but you never have them in the same combination as Jesus. When once you emphasize love, you rob power of its terrors. Jeremiah, great as he was, had not entered into the privilege of joy in a Heavenly Father, which Christ has made possible for the humblest Christian. His gospel is literally a New Creation; for it shifts the centre of gravity in religion and puts a Father on the throne of heaven. To be עֶבֶד יְהוָה and to stand in His Council (Jer $23^{18, 22}$) is a high honour, but it is nothing compared with the dignity of Sonship. 'For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father' (Ro 8^{15}).

Contributions and Comments.

The Codex Ephraemi Rescriptus on Romans ix. 5.

In The Expository Times for April I submitted, with reference to the note on this verse by the late Dr. Sanday and Dr. Headlam, that the *Codex Vaticanus* is as far from demanding a full stop after σάρκα as is the *Sinaiticus* or the *Alexandrinus*. I was then fairly confident that the *Ephraemi Rescriptus*, the only other manuscript referred to, would present as little difficulty as the *Vaticanus*; but the evidence proves to be rather more complicated than I had expected. I owe hearty thanks to Père Boudon, S.J., for investigating this passage in the manuscript with great care, and all my information on the subject must be understood to come from him. Indeed, I would give it in his own words, were they not French.

The *Codex Ephraemi Rescriptus* (C), as is well known, is a palimpsest; Père Boudon reports that it is difficult to read on account of the injuries it has suffered, not merely from the lapse of time, but more especially from the reagent used to bring out the text (*i.e.* the New Testament text, previously deleted to make room for the writings of St. Ephraem). The manuscript is numbered *fonds grec*, 9, in the Bibliothèque National, Paris. Ro 9^{5} is to be found at the bottom of folio 70, *verso*, and concludes the page. Between σάρκα and ὁ ὤν there is a space hardly greater than that between any two consecutive letters, but there is quite clearly a small cross there, without any other sign or symbol.

This small cross is very often found at the end of a verse, nearly always preceded by a point on a level with the middle of the letters, which point the cross often touches (·+); so after Ac 1^{5}, etc.: without a point at the end of Ac 1^{14}. Within a verse, writes Père Boudon, it is sometimes over the point, as in Ac 1^{7}, after αὐτούς, and in Mt 26^{69}, after λέγουσα; these are the only examples mentioned by him, and I myself infer that this signifies a lesser stop, the division into actual verses being, of course, unknown till centuries later. Finally,

the cross is also found by itself, as he says, within a verse, as in Ac 1^{11} (after εἶπαν, and finishing a line), Mt 26^{58} (after ἀρχιερέως), Mt 26^{73} (after Πέτρῳ).

Père Boudon's conclusion from the above example is that the small cross, even by itself, is a strong stop (*marque une punctuation forte*) and is equivalent to a colon, and he mentions M. Omont as an authority who agreed with him upon being shown the verse in question and some examples. But Père Boudon thinks it would perhaps be saying too much to regard the cross alone as equivalent to our full stop, and ends with the remark that it is curious to see it used where we should employ inverted commas.

Having to the best of my power made a faithful report, I feel bound to add that I do not as yet feel satisfied that the manuscript offers a sufficient objection to putting a mere comma after σάρκα. The conclusion that the cross is equivalent to a colon is said to be based upon the examples given, and in the four that are strictly parallel it is twice equivalent to our inverted commas, and in the third case (Mt 26^{58}) the best editors put a mere comma; Ac 1^{14}, however, must be admitted as a real difficulty. It remains to be seen whether I can persuade my friend to an exhaustive investigation of the matter. In any case the evidence for the mere comma remains overwhelming.

CUTHBERT LATTEY.

St. Asaph.

1 Thessalonians ii. 16.

'But the wrath is come upon them to the uttermost.'

THE difficulty of this sentence has been long recognized. Unless the word ἔφθασεν (B D^1 ἔφθακεν) is used in an unusual and unnatural sense, the wrath here cannot be the eschatological wrath, which is clearly its meaning in the Apocalypse and in some of the Pauline references, notably two other places in this Epistle (1^{10} and 5^9), for that was always regarded by the Apostle as future. Nor is it clear how any obvious calamity can have been in the Apostle's mind, for the Epistle was written many years before the year 70. Dr. James Moffatt (*Exp. G. T. in loc.*) countenances the suggestion that the words are an early interpolation. That, of course, is always possible, and the fact that they are almost identical with Test. Levi vi. 11, if anything, perhaps, confirms the suggestion, though Paul himself might easily have read that passage and had it in mind. But Biblical surgery should be employed only as a last resort. Is there nothing in all Paul's words about 'wrath' on the one hand, and those about the Jews on the other, that can cast light on the meaning? It seems to me we can get light from both sides.

On the one hand, a careful study of Ro 1^{18-32} and a comparison with the Apostle's other mentions of ἡ ὀργή, shows that he thought of the wrath being manifested in two ways: first, with all apocalyptists, as the eschatological wrath; second, as the natural degeneration which is the inevitable consequence of continuance in sin. This is clearly set forth in the latter half of chapter 1. It is noteworthy that all through these verses the Apostle refers more especially to spiritual degeneration, and in the last section (v.^{28}) gives as the final and worst stage of wrath the ἀδόκιμον νοῦν, a phrase which I take to mean 'a mind incapable of right judgment.'

To Paul, then, the furthest and most terrible manifestation of God's wrath was the inability to judge correctly. Is there evidence that he thought the Jews had reached that terrible stage? There is. The eleventh chapter of Romans has that as its subject. V.^{7b} reads, 'the election obtained it, and the rest were hardened (οἱ δὲ λοιποὶ ἐπωρώθησαν). V.^{25b} says that 'a hardening in part hath befallen Israel' (πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν). It is to be noted that this means not a partial hardening of all, but in view of v.^{7}, a complete hardening of some. But a complete hardening is obviously the same thing as 'a mind become incapable of right judgment.' And it is that which Paul in Ro 1^{28} regards as the ultimate manifestation of wrath in this life. ἡ ὀργὴ εἰς τέλος in 1 Th 2^{16} is then equivalent to the ἀδόκιμον νοῦν of Ro 1^{18}, or πώρωσις of Ro 11^{25}.

I can see only one objection to this interpretation. It is, that his readers would not have understood it. To this two answers are possible. (*a*) Paul does not seem to have been over careful to see that all his statements were understandable by the ordinary mind, as is testified by 2 P 3^{16}. Probably, like many another ardent and rapid thinker, things he said seemed so evident to him that he could scarcely realize that others failed to follow. (*b*) The

first readers may have understood his meaning. We have no evidence that in his teaching to the Thessalonians he had not said much that would throw light on the matter. We tend to forget that Paul's greatest work was direct teaching, not writing epistles.

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St. James' Sermon Notes.

LUTHER may have called James' letter an epistle of straw for doctrinal reasons, but it is not very easy to place as a letter. Once you get past the greeting, it is difficult to see how you can call it a letter at all, and there is no ending. Evidently St. James was no letter-writer, though he lived in a letter-writing age; and the Epistle, when you come to read it, is so unlike what you would expect an apostle to write to a group of Christian congregations that the late Dr. Moulton decided it must be addressed to Jews by the only Christian teacher who could hope to be listened to by them! But what if it is not really a letter at all? Look at it as a collection of little sermonettes, or sermon notes, and you feel at once that you are sitting in the synagogue, and hearing the very tones in which the dear old saint addressed his hearers. Can we imagine a situation something like this? Paul's letters are getting to be widely known, and presumably he was not the only letter-writer among the apostles and leaders of his time, even if Peter had not yet written anything that has come down to us. Some one suggests to James—it may even have been Paul himself—that a letter from him would be very much appreciated by the Jewish Christians of the Dispersion, and would help towards the unity of the Church, and the old man agrees to write; but what is he to say? What better than just that which he has been saying Saturday and Sunday in the Jewish and Christian synagogues? for if Paul and Barnabas are invited to preach in Jewish synagogues, how much more must James, the devotee of the law, have been? And so we have bits out of his addresses, some to Jews, some to Christians: on Trials, on Temptation and Sin, on Hearing and Doing, on Respect of Persons and the Royal Law, on Belief and Conduct, on the many subjects he had recently been preaching about, with even the "My brethren" thrown in, so entirely does he feel himself to be in the atmosphere of the Assembly, Jewish or Christian, where these discourses are first given.

And if this be so, have we not in the Epistle of James an invaluable guide to the homiletics of the early Apostolic age, enabling us actually to be present at a synagogue service and to hear the preacher for ourselves?

J. SINCLAIR STEVENSON.

Irish Mission, Parantij, India.

The Second Chapter of Colossians.

MAY I add a note to the extremely interesting paper by Dr. Rendel Harris in your January issue? Dr. Rendel Harris throws light on a dark place in the Epistle to the Colossians by reading into it a quotation from the 'Clouds' of Aristophanes. The explanation not only clears one passage, but throws light on the whole argument, and on the related Epistle to the Ephesians.

There is, however, another related passage, and that is in the 'Apologia.' Professor Rendel Harris refers to the well-known story of Socrates complaining humorously that Aristophanes had introduced 'one Socrates carried about (in a basket), and saying that he treads on air, along with a lot more foolery.' He does not seem to have noticed that this very word περιφερόμενος is used by St. Paul in the correlated passage in Ephesians (4^{14}), and that the Apostle uses it in an unmistakably metaphorical sense—περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας. It had already become fairly clear that the 'basket' was mythical, and now, if St. Paul had the 'Clouds' and the 'Apologia' in his mind, we may take it that for him Socrates said, not that Aristophanes brought him on the stage 'carried about (in a basket),' but that he brought in 'a certain Socrates *rambling* (in his mind), and talking all sorts of nonsense.' This metaphorical use is well supported by other passages in Plato. It is interesting not only as upsetting the traditional translation in the 'Clouds' and the 'Apologia,' but as reinforcing the central argument of Dr. Rendel Harris, that St. Paul had this play and this scene in his mind.

BERNARD G. HALL.

Knutsford.

Dr. Garvie's Book on the Fourth Gospel.

With Mr. F. Warburton Lewis I am grateful to Dr. Garvie for his new book on the Fourth Gospel. He recognizes its great value for the faith of the Church. He has shown, what the whole experience of the Church endorses, that the Fourth Gospel is not shrouded in the grave-clothes of drama and the atmosphere of speculation, but pulsates with life and reality. It is a great service.

Mr. Lewis complains that Dr. Garvie has not read *The Interpreter*. I am at least equally sorry. There was an article in *The Interpreter* of July 1914 dealing with Dr. Garvie's subject. In some respects it anticipated Dr. Garvie's book. It recognized three sources for the Gospel, though not identical with Dr. Garvie's, and they have the advantage of being well known in the Gospels, while Dr. Garvie's are quite unknown; and also in the parallel relationship which he finds between the two chief sources of the Fourth Gospel and the two chief sources of St. Mark's Gospel.

The writer identified Lazarus and the beloved disciple (was it ever done before this?). The theme was as follows: 'Just as Jesus made a special choice of Saul of Tarsus for the interpretation of the Gospel, so He made a special choice of Lazarus for writing that part of it, so imperfectly understood by the Twelve. The relation of Lazarus to Jesus in the Fourth Gospel is much the same as that of Mark to Peter in the Second Gospel, only more so, for Lazarus is himself, in this theory, the most important character in the last eleven chapters, and, as it turns out, his experience, as there recorded, has been the special equipment for his work as the writer of the Gospel.'

If Dr. Garvie had read that article, he would not have dismissed the identification of Lazarus with the beloved disciple so easily.

James Jones.

Chelmsford.

Dr. Field's Old Testament Revision Notes.

Transcribed from the Author's MS. by the Rev. John Henry Burn, B.D.

VII.

1 Samuel 13^1. [When this passage was about to come up at the third and final revise, Dr. Aldis Wright wrote to Dr. Field as follows: 'In our marginal note to 1 Sam. 13^1 we have said, "The number *thirty* has been inserted conjecturally," etc. Now it appears to be inserted in "some copies" of the Septuagint. Would it not therefore be better for the note to stand thus: "The number *thirty* has been inserted on the authority of some manuscripts of the Septuagint. In others the whole verse is omitted. The Hebrew text has, *Saul was a year old*"?' To this Dr. Field replied: 'In the marginal note on 1 Sam. 13^1 I think "conjecturally" would probably be understood of the present version, and it would therefore be better to say, "The number *thirty* is only found, probably from conjecture, in a particular revision of the Septuagint, which latter, in its original state, omits the whole verse. The Hebrew is here defective, a numeral having dropped out after *year*."'—A comparison of this with the margin of the RV will show that Dr. Field's note is the clearer as well as the fuller of the two.]

2 Samuel 10^7. Render: 'he sent Joab and all the host, even the mighty men.'

2 Samuel 10^{12}. Should it not be 'play the man,' *i.e.* the part of a man? I think we never say, 'they played the fools.' [Dr. Aldis Wright, in a letter to the transcriber, maintained that Dr. Field's criticism of the phrase 'play the men' is quite wrong: 'The expression is very common in the writers of the 16th century, and in my *Bible Word Book* I give examples from the English translation of More's *Utopia*, from Holinshed, and from Shakespeare. It occurs in the opening scene of *The Tempest*, and appears to be the regular form when applied to more than one.']

2 Samuel 14^{20}. Render: 'To put another face upon the matter,' adding in the margin 'Heb. to turn about the face of the matter.' Cf. 1 Co 4^6: 'And these things have I transferred in a figure (μετεσχημάτισα) to myself and Apollos,' *i.e.* I have suppressed the real names, and substituted for them myself and Apollos.

2 Samuel 15^7. 'Four years,' according to the Syriac and Arabic versions, and Lucian's edition of the LXX, with which agrees Josephus (*Antiq.* vii. 9. 1).

2 Samuel 17^9. Retaining AV in the text ('when some of them,' etc.), an alternative might be given in the margin: 'when he (David) falleth upon them.' LXX: ἐν τῷ ἐπιπεσεῖν αὐτοῖς ἐν ἀρχῇ, But this would seem to require בְּנָפְלוֹ, and בָּהֶם for

'some of them' is more idiomatic. So Vulg.: *cum ceciderit unus quilibet in principio.*

2 Samuel 18^{13}. 'Thou thyself wouldest have stood aloof' is not strong enough. All the versions have: 'taken the contrary part.'

2 Samuel 20^{8}. Render: 'And Joab was girded with his military cloak as his clothing.'

2 Samuel 22^{43}. Render: 'I did grind them and stamp upon them as the mire of the streets.'

Entre Nous.

A TEXT.

Matt. iii. 17.

A 'voice from heaven,' called the 'daughter voice' (Bath Ḳol), is often referred to in early Rabbinic literature, and was regarded as one of the vehicles of divine revelation, though later it fell into disrepute. A curious feature characteristic of the Bath Ḳol is that its announcement is usually couched in the form of a citation from Scripture (so here). So the heavenly voice is heard at the Baptism, Transfiguration (Mt 17^{5} and parallels), and before the Passion (Jn 12^{28}); so elsewhere in the NT (see art. 'Voice' in Hastings' *DCG*, vol. ii.). Abrahams (*Studies*, § v.) has called attention to the fact that the Heavenly Voice is often represented as piping or chirping as a bird, and suggests that it is this 'association of the bird and the heavenly voice that may underlie the Gospel narrative of the baptism, and at once illustrates and authenticates the symbolism of the Synoptists' (p. 47 f.). However this may be, it seems clear that the source of the comparison of the Holy Spirit to a bird is Gn 1^{2}: 'And the Spirit of God brooded (as a bird) upon the face of the waters'; and in one passage in the Talmud (Chagiga, 15*a*), Ben Zoma actually makes the comparison to a dove explicit ('the Spirit of God was brooding on the face of the waters like a dove which broods over her young but does not touch them'). Ben Zoma seems to be using a traditional symbolism. If so, the same ideas may underlie the narrative here (note the combination, dove and water).[1]

SOME TOPICS.

The Gardener.

Some Living Masters of the Pulpit contains fifteen 'Studies in Religious Personality' (Allen & Unwin; 7s. 6d.). The studies are by Dr. Fort Newton. On the whole they are very kindly, for Dr. Newton has learned 'to give thanks for what men can do, rejoicing in their gifts without dwelling on their limitations.' In the chapter on William A. Quayle, the Methodist Bishop, Dr. Newton quotes Quayle on John Burroughs.

'All told, as nature writers go, I think John Burroughs the best of all the sweet chorus. . . . But do you read Burroughs' books? What is the lack of them? I will tell you. He has missed the Gardener. Burroughs is apparently an agnostic. I have gone through all his books, seen him walk on his dirt, gone down among the water lilies with him, stopped on the Hudson banks with him, heard the water-brooks bubbling strangely intelligible speech with him, have been all wheres with him, but never saw a hint about the Gardener. If he only once had looked into the Gardener's face and said, "I bless thee, Gardener, that the garden is so sweet," Burroughs would have had no fellow in the earth as an interpreter of the out-of-doors. But in the garden he has missed the Gardener.'

Impropriety.

'One summer when business prevented Dr. Lindsay from coming to Florence, I [Mrs. Ross] went to stay with him in Glasgow. The climate was detestable, but his delightful talk in the cosy studio lined with books, made one forget the cold and wet of an August in Scotland. A solemn-looking man came one day, and seeing that he had something on his mind, I left the room. Afterwards Lindsay told me with some amusement that his visitor was troubled with the sense of impropriety he found early developed in children of tender years. He had been visiting St. Mary's school and began to ask questions in Bible history. "What did Daniel do in the lion's den?" he

[1] *St. Matthew* in the 'Century Bible,' 96.

enquired. A chubby faced boy of twelve promptly answered, "Please, Sir, he chased Susannah." "In vain," said Lindsay, "I tried to comfort him by saying that 'he chased Susannah' was simply a confused recollection of 'the chaste Susannah'; but he would not be comforted, and told me I was taking serious things too lightly." How we laughed!'[1]

Followers.

'I have had a good deal of quiet amusement out of promiscuous ladies who called to enquire about Ellen. I told them how she dusted, how she waited at table, what her special virtues were, what her defects were. You would have laughed had you listened to the conversations and heard my housewifely answers. But we always came to one in which I could see that *my* views were not theirs. "Has she followers?" was a question always solemnly put. My answer was always the same. "I really do not know; but I hope that she has. It must be very dull work, never to see one's friends from one week to another. Surely better to have the opportunity to see them in a nice bright warm kitchen, with everything plain and above-board, than to have stolen interviews in dark—often wet streets." Then the lady bridling would say: "I do not approve of followers," and she would begin to argue the question. But there I was quite ruthless: "Well, well, that is your own look-out. You must make your own arrangements with her yourself." I do not know whether Ellen has gone to a place where followers are or are not allowed. My arrangement with Jessie is simple. "You and the housemaid can see your friends in the kitchen, and I leave it to your honour that everything is as seemly downstairs as upstairs. I do not see why I should have my friends and you should not have yours." I think it works well. It was my dear wife's.'[2]

NEW POETRY.

Mary E. Boyle.

The first volume which has been sent to us by the Chelsea Publishing Company is a dramatic poem by Mary E. Boyle. The title of it is *Herodias Inconsolable* (3s.).

We note that the head of the firm is a woman, Miss E. Place, and also that she encourages writers to submit MSS. of works on social reform, essays, poetry, and fiction.

Herodias Inconsolable is based on Herod's account of the death of Salome as given in the Syriac Apocrypha. 'For as my daughter, who was dear to me, was playing on a deep pond of water which was frozen over, the ice broke under her, and her whole body went down, and her head was cut off, and remained on the surface of the ice. And lo! Herodias is sitting inconsolable with the head in her lap.'

We quote some lines towards the end of the poem when Herod's remorse finds vent in a wild outpouring to Herodias of the fancies which torment him:

Ah! let me lay my head upon your knees,
A living head, which gazing upward sees
All his heart's country in your downcast face.
Speak to me for my senses play strange tricks.
By day and night I hear the jumbled cries
Of people loud reciting all their sins,
And they who praise God being cleansed of them.
And folk who argue, muttering angry doubts,
Women who weep, not knowing why their tears,
Children who wail at having lost their friends.
And over all John's voice proclaiming One
Who should come after, and whose latched shoe,
He—John—would be unworthy to unloose.
Speak to me . . . tell me are you haunted too
By past scenes, chances lost, or are you strong,
So strong you scorn to feel the least remorse?

Rita Francis Mosscockle.

The work of Mrs. Rita Francis Mosscockle has just been re-issued under the title *Collected Poems* (Burns, Oates & Washbourne; 7s. 6d.). The most ambitious pieces in the book are 'The Golden Quest,' a poem of one hundred and twenty-five stanzas, modelled in style and metre on Tennyson's 'Locksley Hall,' and 'Follow Me,' a dramatic poem based on the words in Lk 9^{23}.

All the poems are not of equal merit, and there

[1] *Letters of Principal T. M. Lindsay to Janet Ross*, ix.
[2] *Ibid.*

are weak stanzas even in 'The Golden Quest.' We should take as an example the thirty-sixth:

Mind doth never touch the body toucheth not at any point;
Yet the motive power supplieth, fills with oil the empty joint.

But the blemishes are minor. Mrs. Mosscockle is an accomplished versifier, and her poems breathe a sweet and pure devotional spirit.

We quote 'The Sacred Heart':

O Heart to which my heart doth turn
Prostrate with love divine;
In me the sacred fires burn,
O'er me the glories shine.
Hail Sacred Heart which bled that we
May be united unto Thee.

O Heart of hearts what tongue can tell
The wonders Thou hast wrought
In saving us from pains of hell,
By what Thy blood hath bought.
Hail Sacred Heart which bled that we
May be united unto Thee.

O Heart by which I forward reach
To all that speaks of heaven;
Each drop that Thou hast shed doth preach
Of love and sins forgiven.
Hail Sacred Heart which bled that we
May be united unto Thee.

O Heart Divine draw all to see
The beauties of Thy grace;
Till Thy belov'd ones nearer draw
To see Thee face to face.
Hail Sacred Heart which bled that we
May be united unto Thee.

Robert Nicholas Tinkler.

Mr. Basil Blackwell has published *Domine, Quo Vadis?* by Mr. Robert Nicholas Tinkler, M.A.,—'the prize poem on a sacred subject in the University of Oxford, 1923.'

There is considerable vigour in this poem, and we foresee that we shall hear more of Mr. Tinkler. We quote his lines on those who scan Christ 'with cold material gaze,' dwarfing the God, and leaving in His place an exalted but powerless Man.

But Theologians, flotsam of dead schools,
Cocksure philosophers on three-legged stools,
Weigh up the Godhead in their chemic scales
Till grain or scruple over Christ prevails;
. . . . . .
For, scanning Christ with cold material gaze,
They dwarf the God, the Man exalt and praise,
And, reconstructing thus the Fathers' Faith,
Idolaters confessed, adore a wraith;
Oppose to pipings of prepotent Pan,
To Aphrodite's arts, this powerless Man,
And agelong hopes in litany and laud
Proclaim a cruel and colossal fraud.
Wiser than these, though witless in the dark,
Deluded pundits of the Germ and Spark
Recruit the credulous and rapt believe
What spirit-mongers, chartered to deceive,
Profanely mutter, necromancers deep
That conjure voices in theatric sleep
And, foisting earth on Heaven, profoundly link
The New Jerusalem, Cigars, and Drink.

And now let us quote the vigorous ending of the poem:

Take heart, take heart, O Doubting and Dismayed!
The Master's Voice is near: Be not afraid!
Be not afraid, but, like adventurers bold,
Crowd sail for ingots of celestial gold!
Lo, Christ your Commodore the Red Cross flies;
Crowd sail, ye Captains! Splendid is the prize!
Fear not the tempest (fear the wind that fails!),
Nor moan the wreckage of a thousand gales!
Who goes to battle with an Ichabod?
Crowd sail, ye Captains! Pipe all hands for God!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

What was the Colossian heresy? Dr. Maurice Jones essays to tells us in his *Epistle of St. Paul to the Colossians* (S.P.C.K.; 5s. net). Its chief promoters may not have been Jews, but there were decided Jewish elements in it. We gather this from the references to circumcision, to ritual and sumptuary legislation, and to holy days. Yet the enemies here are not those of the Judaistic controversy; the great key-words 'faith,' 'works,' 'righteousness' are absent, nor is there any indication that the Colossian heretics tried to impose circumcision on Gentile believers.

The principal elements, then, in the heresy were extra-Judaic. We gather that its code of morals was largely ascetic, dealt much in the 'don'ts' dear to the heart of the generation just before our own. 'Handle not, nor taste, nor touch.' The heretics, too, seem to have been a circle of the elect, laying claim to wisdom and insight beyond those of ordinary mortals, and basing their claim in part on visions.

The eclectic nature of the heresy was doubtless one of its attractions. The Hellenistic Jew found in it a religion that paid attention to the ceremonial law, in the matter of circumcision and the observance of feast days and Sabbaths. The cultured Greek would have a natural interest in a system which claimed to be not only *a* philosophy, but *the* philosophy. For the Phrygian followers of the orgiastic cults of Attis and Cybele there were the 'delights of ecstasy and the privilege of mystic vision'; while the dabbler in Gnosticism would find himself at home with the æons and spiritual beings that filled the gulf between God and man.

In the Colossian heresy what place was given to Christ? It is not clear; but if we may assume that when Paul speaks of Christ in the Epistle he has the heresy in mind, it seems evident that these Colossians gave to Jesus a place in their religious thought very like that given by the modern Hindu reformers. For Jesus they have nothing but honour and reverence, but they have no sympathy with the unique claims that the Christian makes for Him. The Colossian estimate of Jesus was affected by their whole conception of angels, and it is in this conception that Dr. Jones finds the head and front of their heresy.

The birth and infancy narratives in Matthew and Luke are full of angels and visions. Our Lord believed in angels and referred to them repeatedly; but the plain truth seems to be that His communion with God was so immediate that in His practical life He found little or no place for angels. We cannot be too grateful that the Gospel narratives of His actual ministry so faithfully represent His

own attitude on this point. It might so easily have been otherwise.

To Jesus angels were not necessarily good angels. At least, if the Judgment scene in Mt 25 is a correct record of the words of Jesus, He conceived of the devil as having his retinue of angels. How does Paul stand in this matter? Dr. JONES suggests that Paul's eagerness to counter the Colossian 'angel' heresy tended to deflect his own views on angels; we may even say, led him to become himself a mild heretic on this subject. If Paul had been writing an academic essay on angels, no doubt he would have represented them as being on the whole on the side of God (we had almost said 'On the side of the angels'). But Paul's controversy with the Colossians unwittingly led him into a controversy with the angels.

But, after all, Paul's zeal against the Colossians was only one factor that led to his distrust of angels, which may have been more deep-seated than we are apt to think. Paul, following the apocalyptic scheme of the 'two ages,' repeatedly speaks of the pre-Christian world as being controlled by evil spiritual powers, 'the rulers of this world,' 'principalities and powers in the heavenly places.' It is true that he does not usually call these powers 'angels'; but in at least one passage (Ro 8^{38}) he brackets angels with the powers of darkness that hinder the Christian's access to God.

And we can see how angels came to be suspect in the mind of Paul. According to a Jewish doctrine, elaborated from Dt 33^2, angels had presided over the introduction of the Law, and were its guardians and the administrators of its decrees. But two interpretations might be placed on this function of angels. On the one hand we have Stephen's view (Ac 7^{53}) that this mediation of angels added a new dignity to the Law. As against this we have the view of the writer to the Hebrews (2^2), that the Law mediated by angels was inferior in dignity to the Gospel that came direct from the Son.

It is in this second light that Paul regards the matter. We see from Gal 3^{19} that the part played by angels in the promulgation of the Law stamped it as to that extent an inferior agency. But Paul did not rest there. If Christ has freed us from the Law, He has freed us from the angels that controlled the Law. These angels apparently were to him the very principalities and powers that were dethroned in Jesus' death on the Cross (Col 2^{15}).

In the wide sweep of the Apostle's thought (Col 1^{20}) heavenly beings as well as earthly were reconciled when He made peace through the blood of His Cross. And so we reach the curious result, that angels not merely required to be, but actually were, included in the reconciliation secured by Jesus. So far had Paul been carried by the Judaic controversy and by the Colossian heresy from his earlier view, in which, like the Evangelists, he associated angels with the glory of Christ's Second Coming. If Paul's view on the subject has no other interest, it is at least a measure of his diagnosis of the danger of the situation created by the place given to angels in Colossian thought. Dr. JONES shows that, *mutatis mutandis*, the Colossian heresy is not so foreign or far-off to our generation as at first hearing it sounds.

The *Modern Churchman* for August contains an article on the Atonement by the Rev. Canon R. H. KENNETT, D.D., Regius Professor of Hebrew in the University of Cambridge. Dr. KENNETT is not going outside his own field when he writes on this doctrine, for he is mainly occupied with its roots in the Old Testament. Those who have followed Augustine's famous dictum, 'Novum testamentum in vetere latet; vetus testamentum in novo patet,' have approached the whole Bible with a prepossession towards a theory of the Atonement from which, in modern times, a healthy sense of justice instinctively recoils.

Before the days of Pentateuchal criticism it was impossible to understand that the first chapter of

Genesis was originally meant to supersede the second and third chapters; and accordingly the story of the Garden of Eden, literally understood, warped Christians' whole conception of God's relation to man. Because of the venial fault of one man millions were to be exposed to the risk of never-ending torture, and God was reduced to the necessity, while safeguarding His Divine prerogative by maintaining the letter of His arbitrary sentence, of seeking expedients to avert its most terrible effects. Nevertheless, God has relentlessly to cast off His children unless 'atonement' is made.

But what is atonement? In the Old Testament it does not necessarily imply expiation. It means *covering*; and denotes the covering over of what is offensive, or the covering over of the face of the injured person so that he may not see what is offensive. Read Gn 32^{20}. Now in many passages of the Old Testament Jehovah is presented to us as an arbitrary oriental autocrat, and very naïve ways are employed to placate Him, to cover His face—sometimes arguments and sometimes sacrifices.

This is the idea which found expression in sacrifice, not expiation but the desire to conciliate God and make Him change His purpose. Very human emotions, and not always exalted ones, are attributed to Jehovah in some parts of the Old Testament. In the twenty-first chapter of 2 Samuel there is a terrible story of the demand made by the Gibeonites for the death of seven men of the family of Saul in revenge for a massacre of the Gibeonites ordered by Saul. This savage demand was acceded to because there was a curse upon the land and only in this way could it be removed. 'And after that' we read 'God was intreated for the land.'

Now the great prophets of the eighth and seventh centuries before Christ definitely repudiated this whole system of sacrifice as an ordinance of Jehovah. They demand nothing in the way of expiation for man's sin but only repentance and amendment. And our Lord occupied the same standpoint. The whole of His teaching, so far from being merely the coping-stone of the sacrificial system, is the direct negation of it. He drew no illustration of His saving work from it. He never, so far as we know, took any part in it. In His dealings with sinners He never made any reference to it.

This does not mean that God is complacent or easy-going with sin or sinners. Repentance and the way back after repentance are hard. Also, it is to be remembered that the redemption of a soul is often possible only through the suffering, or martyrdom, of quite innocent persons. And it is in this sense Jesus has redeemed us. He gave His life that He might free us from the bondage of the fear of death and from the debasing superstition which arises from ignorance of the true character of God. If we have faith to believe the witness of Jesus about God we are at one with the Father. In the death of Jesus is the greatest proof of the love of God. And in vision of that truth we are saved 'by His blood.'

In *The Journal of Theological Studies* for the last quarter there was an article by the Rev. A. Caldecott, D.D., which may be taken as a pendant to Dr. Kennett's on the 'Atonement,' but which has an interest of its own. The subject is 'The Significance of the "Cleansing of the Temple."' There are two possible estimates of this event. Was it comparatively an unimportant event so far as influence on the development of the history goes? Or had it more importance than appears on the surface, exercising a decisive influence on the history of the closing week and on other matters also?

In *The Quest* of January 1921 a learned Christian Jew, Dr. Eisler, argues strongly that the action of Jesus was in reality a decisive repudiation of the sacrificial system of Judaism, and Dr. Caldecott is inclined to this opinion also. He adduces in confirmation various facts. One is the marked way

in which the Sadducean officials of the Temple come to the front in the closing stage of opposition to Jesus.

Then there is the rapidity with which the officials were able to draw over to their side the multitude assembled in Jerusalem for the Passover, and to excite them to fury. 'Ah, thou that destroyest the Temple,' cried the mob. This hostility can hardly be accounted for by a mere protest against the profanation of the Temple. Can we account for it on any less hypothesis than an attack upon the sacrificial system itself?

What was the attitude of Jesus to the Blood-sacrifices before the last week? It is coming to be recognized that He must have been frequently in Jerusalem (Canon Scott Holland's recent book on St. John confirms this). Jesus must, then, either have approved the sacrifices by attendance at them or have avoided them. Which is true? Jesus discussed all kinds of religious questions—the Sabbath, Fasting, Divorce, the Resurrection—but He never mentions the sacrificial system at all except to quote with commendation Hosea's disparagement of it.

In the Church of the Apostolic period any regard for this system had completely disappeared. Could this have happened without some authoritative pronouncement from our Lord? That pronouncement would be before our eyes if we give the Cleansing of the Temple its maximum significance as a vehement protest against the continuation of the sacrifices themselves.

The attitude of the four evangelists to this incident is interesting, but the most interesting thing in this connexion is John's assigning it to the beginning of the ministry. Dr. CALDECOTT is convinced that there were two similar 'cleansings.' But they were similar only superficially. The first was a minor protest, and it attracted only slight attention. It attacked only minor abuses, and has therefore been correctly designated a 'cleansing.' It did not seem sufficiently important for the Synoptics to record.

But the second, radical and momentous, John found already recorded in its place. The first was to him simply an example of a quite early claim to authority on the part of our Lord. But having 'used this up' and given it its proper place, he omitted it in his account of the last week, though it was before him in the Synoptic tradition.

The argument in this article is suggestive and attractive. Objections to it are obvious enough, however. Why did Jesus say not a word on this occasion to indicate that He meant to strike at the sacrificial system? Is not the activity of the Sadducees at the end natural on the supposition that Jesus' whole teaching struck at their privileges and that He could not be condemned without their intervention? Is not the hostility of the people explained sufficiently by the discovery that Jesus refused to encourage their material ambitions? And, finally, is the indignation of Jesus not accounted for by the exploitation of the poor which He saw in this hateful traffic?

Men read from various motives, some unabashedly for pleasure, others to gratify curiosity, others to enlarge their knowledge, others to develop character. How many are there who regard reading as a religious obligation? Yet such seems to have been the view of Jesus.

Six or seven times in the Gospel of Matthew He confronts opponents with the question, 'Have ye not read?' When His disciples were accused of breaking the Sabbath by plucking ears of corn on that day, when the Pharisees cunningly requested Him to make a pronouncement on divorce, when the chief priests and the scribes manifested sore displeasure at the children who shouted Hosanna, when He pilloried His opponents in the parable of the husbandmen who slew the lord of the vineyard's son, when the Sadducees sought by a silly question

to cover Him and His faith in the Resurrection with ridicule—on all these occasions, and probably on many others of which we know nothing, He parried their malicious thrusts with the question, 'Have ye not read?'

Reading is a duty, for the simple reason that no man is sufficient to himself. No man has a monopoly of wisdom, and the story of the past is full of inspiration and warning. If one has an opportunity of studying it, to ignore it is an act, at best, of thoughtlessness, and, at worst, of arrogance; it implies an intellectual self-satisfaction and a moral complacency which are the sure marks of an essentially shallow nature. The wisest of us cannot dispense with the garnered wisdom of the ages. It is partly because the lessons of the last seventy years have not been read, marked, and inwardly digested that the world presents the sorry spectacle that it does to-day.

But there is reading and reading. The opponents of Jesus were doubtless quite familiar with the passages to which He called their attention. They had read them many a time. But they had read them as ancient history, they had not seen how directly they bore upon their own life and conduct, they had not come under their searching and illuminating power, they had not submitted their souls to the wisdom which they enshrined. They knew them from memory, but not by heart, and so they did not know them in any vital sense at all. It is possible to read and to remain unillumined, to gather from our reading no guidance for conduct, no wisdom or insight into the issues of life.

For if we look closely at these several challenges of our Lord, we see that the wicked stupidity of His opponents was largely due to their failure to understand the real meaning of the great words and the moving tales with which they must have been thoroughly familiar. Had the Pharisees truly understood the originality of 'what David did,' they would never have made themselves ridiculous by challenging the hungry disciples for plucking the ears of corn on the Sabbath day. Had the Sadducees read the great words in Exodus, 'I am the God of Abraham, of Isaac, and of Jacob,' with minds enlightened to an appreciation of their immense religious potentiality, they would never have been so rash as to attempt to trip up Jesus with their almost comically improbable story about the woman with the seven husbands. Intelligent reading would have kept them from asking foolish questions, the answers to which left them looking ridiculous and discomfited. And what such reading might have done for them, it may do for us.

It is significant that the reading which Jesus presupposes in self-respecting people is the reading of the Bible. 'Did ye never read in the *Scriptures*?'—the Old Testament Scriptures, of course. In Genesis, in Exodus, in Samuel, in the Psalms, and in many another book He found words of permanent wisdom; and still, as of old, the Bible is capable of being a lamp to the feet and a light to the path of those who read it. Not the smallest tragedy of our tragic modern world is the general ignorance of this incomparable Book. Professor Peake, in his Preface to Principal Mumford's *Metrical Version of the Book of Job*, very truly speaks of 'the widespread neglect of the Bible which is so ominous a feature of our time.' Thousands of those who worship with more or less regularity in our Churches have not read what David did; they have only the most nebulous ideas of what Moses and Elijah did, or of what Amos and Isaiah and Paul and even Jesus said. And this failure to make the acquaintance of the great and daring ones of the olden time helps to explain the conventionality, the ineffectiveness, and the sterility of much of our religious life to-day.

It is also significant that Jesus should stress the biographical element in the Bible. Truth is most effective when it is 'embodied in a tale,' especially in the tale of a life which has left its mark for good upon the general life of the world. 'Have ye not read *what David did*?' What vistas of possibility this simple phrase opens out to the preacher! If, say once a month, he were to give us an inspiring

biographical study, to sketch the life and achievements and to lay bare the inward impelling motives of some of the saints, the missionaries, the preachers, the poets, the statesmen, the reformers, who have lifted humanity a little nearer to God; if he were to tell us what David did, and Isaiah, and Paul; what Columba did, and Xavier, and Livingstone, and Mary Slessor; what Savonarola did, and Luther, and Knox, and Calvin, and the Wesleys, and many another who wrought righteousness in his day and generation: how much fuller, richer, and more competent our own lives might be!

Reality proved by Identity.

A STUDY IN EVIDENCE FOR THE HISTORICAL TRUTH OF THE GOSPELS.

By the Reverend J. A. Wood, M.A., lately Canon of Lahore.

In all ages, from the days of Tatian in the second century to the present, a favourite problem has been the relationship of the four Evangelists to each other, and many have been the attempts to combine the four narratives into one continuous whole. Against all such endeavours has stood the opinion of those who have laid stress on the differences which mark off S. John from the Synoptists, a difference emphasized from an almost equally early age with Tatian's *Harmony* by Clement of Alexandria, who insisted on the spiritual character of the Fourth Gospel. The further the literary study of the Gospel proceeds, the more obvious it becomes that it is only by a most violent *tour de force* that the words of a mystic seer writing an appreciation, rather than a life, of His Master may be fitted and compacted, clause by clause, or even section by section into the daily chronicle, which fills the pages of the Synoptists. On the other hand, while the literary contrasts between S. John and the other Evangelists become more evident, there is an artistic agreement which demands an adequate explanation.

A portrait which is true to the original will enable us to recognize the features of the individual portrayed in other representations also. A crayon sketch by a master-hand will enable us to identify the likeness produced by any other competent artist in marble or in bronze, in oils or in water-colour. Suppose also that we have before us two representations of an ideal character, one in bronze and another in oils, with an entirely different pose in each, and yet that we can trace an exact correspondence feature for feature between the two, we shall without hesitation say that these are both from the same living model. Such correspondence is impossible in works of imagination.

In this paper I propose to apply a similar test to the portraits of our Lord drawn in the Synoptists and in S. John. If on a close examination we find that these portraits drawn in such different media, and so often, from their difference of style, declared incapable of combination, are in fifty points feature for feature identical, then it would seem a not unfair deduction that they are both drawn from life.

The method proposed is independent of the appeal to evidence as to the existence of the Gospels in the first century. It takes the Gospel narratives as they exist to-day, and says: 'Granting that these portraits may in some degree have been retouched by other hands than the original artists', yet because, while obviously independent, they correspond in the minutest detail they cannot be works of imagination, representing only their authors' conceptions of a Divine Man, but must have been drawn from one living original.'

The argument I here outline has grown out of a study made some years ago of the human features of our Lord's character. To be truly man, our Lord must have possessed an individuality of His own, just as He had physical characteristics by which He could be recognized. That individuality was no mere colourless average of human dispositions, but was one with many and varied features fully developed. Pursuing this study, I noted more than fifty features of interest and noted all the references in which I found each trait of character to be exhibited. I started naturally with the Synoptists; but, when I came to S. John, I found, as my

reading proceeded, that I was on the track of what in natural science we call a law. On page after page on which a reference from the Synoptists had been entered, references to S. John followed, and what was more, no new pages were begun, till a final review left each page headed 'S. J.', indicating that it contained references from both the Synoptists and S. John illustrating some particular feature of our Lord's character.

The study occupied my personal devotional reading for some ten months, and the force of the emergent argument is cumulative and not deductive, so that I must ask my reader's forbearance if its presentation has a certain sameness all the way through.

Naturally there was no obvious sequence in the characteristics as I noted them; and while I shall seek to present them under groups of headings, which may make their force more apparent, as in the physical region one might take in succession hair, eyes, nose, mouth, chin, in comparing two portraits, such grouping has no real effect upon the argument, and is only meant to assist the reader's patience in bearing with what would ordinarily be a somewhat monotonous reiteration. The main headings are six: I. Quiet Strength; II. Gracious Attractiveness; III. Vigour and Authority; IV. Submission and Service; V. Wisdom and Knowledge; VI. a brief miscellaneous section.

I. Quiet Strength—

(*a*) which does not yield to demands for full explanation nor offer such when it might be expected: *e.g.* answer to John Baptist, 'Suffer it now,' etc. (Mt 3^{15}); 'What I do thou knowest not now,' etc. (Jn 13^{7}). Cf. also repeated refusals to work signs (Mt 12^{39} 16^{4} etc., and Jn 2^{18} 4^{48} $6^{26.\ 30}$); cf. also Mt 21^{27}, Lk 13^{23}, Jn 7^{8}.

(*b*) which does not shrink from immediate danger: *e.g.* 'Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified' (Mt 26^{2}); 'Is not this he whom they seek to kill? and, lo, he speaketh openly' (Jn $7^{26.\ 27}$); cf. also Mk 8^{31} 9^{31}, Mt 17^{12}, Jn 11^{8} 18^{4}.

(*c*) nor the bearing of hardships: 'fasted forty days and forty nights' (Mt 4^{2}); 'wearied with his journey' (Jn 4^{6}); 'The Son of man hath not where to lay his head' (Lk 9^{58} etc.); but it is not stoic indifference: no water, no kiss, no oil (Lk $7^{44\text{-}46}$); 'I thirst' (Jn 19^{28}).

(*d*) is shown in the tender severity which exacts the confession from the woman with the issue (Mk $5^{30\text{-}34}$; cf. Lk 9^{41} 24^{25}, Mk 16^{14}); and puts the threefold question to him who had thrice denied (Jn $21^{15.\ 16.\ 17}$; cf. Jn 13^{8} 20^{29}).

(*e*) is shown in the courage which takes the risks of the correctness of a diagnosis: refuses to allow healed Gadarene to go with Him (Mk 5^{19}); bids Peter walk on water (Mt 14^{29}); the command *Go* to the nobleman, who had begged Him to *come* (Jn $4^{48\text{-}50}$; cf. Mt 8^{20} 15^{23}, Mk 6^{48}, and Jn $6^{5.\ 6}$ 11^{6}).

(*f*) is shown in His industry: 'He went about all the cities and the villages teaching, preaching, and healing' (Mt 9^{35}); 'As he was wont, he taught them again' (Mk 10^{1}; cf. Mk 1^{21} 2^{13} 4^{2} $6^{2.\ 6.\ 34}$ 12^{35} 14^{49}). Compare with the double ending to S. John's Gospel, Jn 20^{30}, 'Many other signs . . . not written in this book,' and 21^{25}, 'Many other things . . . the which if they should be written . . . the world . . . would not contain the books.'

(*g*) is shown in the courage of retreat, as opposed to blind obstinacy: *He withdrew* after healing the withered hand when the Pharisees take counsel to destroy Him (Mt 12^{15}); after hearing of the death of John Baptist (14^{13}); after the visit of those sent to inquire why His disciples transgressed the tradition of the elders (Mt 15^{21}). He would not walk in Judea because the Jews sought to kill Him (Jn 7^{1}); went away beyond Jordan (Jn $10^{39.\ 40}$); walked no more openly, but departed thence into the country near the wilderness (Jn 11^{54}; cf. also Jn $4^{1\text{-}3}$ 8^{59} 12^{36}).

(*h*) is shown in His silences: before the Council (Mt 26^{63}), before Pilate (Mt $27^{12.\ 14}$), before Herod (Lk 23^{9}); so also Jn 19^{9} Jesus gave him (Pilate) no answer.

(*j*) in His withdrawals when requested to go or when refused (Mt 8^{34} 9^{1}); 'he sighed deeply in his spirit . . . and he left them' (Mk $8^{12.\ 13}$); so also His withdrawal from Jerusalem to Galilee (Jn 4^{43}).

(*k*) is shown in avoidance of publicity: charged Jairus, etc., much that no man should know this (Mk 5^{43}); cf. also $1^{25.\ 44}$ 3^{12} 7^{36} 8^{26} 9^{30} and Jn 5^{13}, 'Jesus conveyed himself away, a multitude being in that place'; also Jn 7^{10} 12^{36}.

(*l*) is shown in His veiling of His message from those unfitted to receive it: 'Therefore speak I unto them in parables' (Mt 13^{13}, Mk 4^{12}, Lk 8^{10}); cf. also Lk $22^{36.\ 38}$, and in Jn $2^{19.\ 22}$, 'Destroy this temple,' and the conversation with Nicodemus and the woman of Samaria; cf. also Jn 7^{34} 10^{6} $13^{26.\ 36}$ 21^{22}.

II. His Gracious Attractiveness.

(*a*) In favour with God and man (Lk 2^{52}), all

wonder at His words of grace (Lk 4^{22}), while in S. John we have 'full of grace and truth' (1^{14}; cf. $1^{16.\ 17}$). He teaches in their synagogues, 'being glorified of all' (Lk 4^{15}). Those sent to apprehend Him confess 'never man so spake' (Jn 7^{46}); His touch of healing—the leper (Lk 5^{13}), Malchus' ear (Lk 22^{51}), the man born blind (Jn 9^{6}).

(*b*) He associates freely with all men, with publicans and sinners (Lk 15^{1}, Mt 9^{10}); He came eating and drinking (Mt 11^{19}), with Pharisees (Lk 11^{37} 14^{1}); and in S. John He asks drink of a Samaritan woman (Jn 4^{7}).

(*c*) But this general graciousness did not mean that He was indifferent and treated all on an equality. He called His disciples and He chose from them (Mk 3^{13}, Lk 6^{13}); 'he suffered no man to follow him save Peter and James and John' (Mk 5^{37}; cf. Mt 17^{1}). In S. John we have 'the disciple whom Jesus loved' (Jn 13^{23} 19^{26} 20^{2} 21^{20}), and read 'Jesus loved Martha, and her sister, and Lazarus' (Jn 11^{5}); while the thought of the Twelve leaving Him, brings out the question, 'Would ye also go away?' (Jn 6^{67}).

(*d*) The battle over the Sabbath question was largely a struggle between a sweet reasonableness on Jesus' side and an impossible literalness on the other; cf. among many passages, Mt 12^{7}, Lk 14^{5}, and Jn 9^{14}. This sweet reasonableness sought to avoid making others stumble: 'Cast a hook,' etc. (Mt 17^{27}), 'Forbid him not' (Mk 9^{39}), and 'Doth this cause you to stumble?' (Jn 6^{61}).

(*e*) His encouragement to those in distress. 'Be of good cheer' is often on His lips. To the sick of the palsy (Mt 9^{2}); to the woman with the issue (9^{22}); cf. also Mt 14^{27} and Jn 16^{33}, 'Be of good cheer; I have overcome the world.'

(*f*) His wide compassion (Mt $14^{14.\ 16}$), His healing of many (Mk 1^{34}), and *passim*, and particularly for women's tears (Lk 23^{28}), and then in S. John, 'When Jesus saw her weeping, he groaned in the spirit, and was troubled' (Jn $11^{33.\ 35}$); 'Woman, why weepest thou?' (Jn 20^{15}); cf. also Jn 20^{17} 21^{5}.

(*g*) His belief in the infinite value of human personality and His pains not to weaken it. This is illustrated by the question which brings to the surface the true personality in the man possessed with the legion, and in the refusal to allow him to remain by His deliverer's side (Mk 5, Lk 8), and the questions to bring into consciousness the implicit faith of the blind men (Mt 9^{28}). So in S. John we have similar questions in 5^{6}, 'Wouldest thou be made whole?' in 9^{35} to the man born blind, and in 11^{26} to Martha; cf. also 1^{38}.

(*h*) With this last characteristic we may associate His respect for the sanctities of home. He will not make the raising of Jairus' daughter a public show (Mk 5^{37}, Lk 8^{51}); He gives the healed lunatic boy back to his father (Lk 9^{42}), and the widow's son to his mother (Lk 7^{15}). Compare His whole teaching on Marriage and Divorce (Mt 5^{32} 19^{4-9}, Mk 10^{5-12}) and then S. John's selection of the first miracle at the Marriage in Cana, and the remark, 'Go, call thy husband' (Jn 4^{16}).

(*j*) He recognizes social courtesies or the lack of them. He marked how they chose out the chief seats (Lk $14^{7ff.}$); 'Thou gavest me no water, no kiss,' etc. (Lk 7^{44-46}); cf. in S. John, 'Ye ought also to wash one another's feet' (Jn 13^{14}); 'Come and break your fast' (Jn 21^{12}).

(*k*) He champions the cause of the weak and of children, moved with indignation when disciples rebuke those that bring them (Mt 19^{13-15}, Mk 10^{13}, Lk 18^{15-16}); cf. also Mk $9^{37.\ 42}$, Mt 10^{42}. In S. John the last commands have to do with feeding His lambs (Jn 21^{15}), while at His own arrest He shelters His own, 'If therefore ye seek me, let these go their way' (Jn 18^{8}).

(*l*) Grief over men's folly and obstinacy. He looked round about on them with anger, being grieved at the hardening of their hearts (Mk 3^{5}); cf. Mk 8^{12}, Lk 19^{41} 13^{34}, Mt 23^{37}, Lk 23^{28}; 'Ye will not come unto me that ye might have life' (Jn 5^{40} and 4^{48} 20^{29}).

(*m*) The magnetic power, which secures personal devotion. To Levi: 'Follow me . . . he forsook all, rose up, and followed him' (Mt 9^{9}, Mk 2^{14}, Lk 5^{27}); cf. 'Follow me' to Philip (Jn 1^{43}); see also Mt $4^{19.\ 20}$, Mk $1^{17.\ 18}$, Mt $4^{21.\ 22}$, Mk 1^{20}; 'Rabbi, where abidest thou? Come and ye shall see. They came therefore and saw . . . and abode' (Jn $1^{38.\ 39}$).

(*n*) His forgiveness of enemies: 'He touched his ear, and healed him' (Lk 22^{51}); 'Father, forgive them, for they know not what they do' (Lk 23^{34}); cf. 'If the world hateth you, ye know that it hath hated me before it hated you' (Jn 15^{18}), together with 'I came to save the world' (Jn 12^{47}); 'I give my flesh for the life of the world' (Jn 6^{51}).

III. Vigour and Authority.

These qualities of quiet strength and gentle graciousness are, however, mixed with others of a sterner fibre, as the following instances will show, and the argument of this essay gains force from

the fact that without embarrassment both the Synoptists and S. John combine in their portraits such very diverse characteristics.

Consider, as distinct from (*a*) His gentle graciousness, *His strong appeal to the heroic instinct*: 'He that loveth his life loseth it; and he that hateth his life shall keep it unto life eternal' (Jn 12^{25}), and compare this not only with its repetition in Mk 8^{35}, Mt 10^{39} 16^{25}, Lk 9^{24} 17^{33}, but with the challenge concerning those that have made themselves eunuchs for the kingdom of heaven's sake, 'he that is able to receive it, let him receive it' (Mt 19^{12}), and others in Mt 8^{22}, Lk 9^{60}, Mk 10^{21}, Mt 19^{21}, Lk 18^{22}. Consider also how with His sweet attractiveness we have (*b*) also a power of *vigorous denunciation*: 'Woe unto thee, Chorazin! . . . Thou, Capernaum . . . shalt be brought down to Hades' (Lk 10^{13-15}, Mt 11^{20-24}); 'Ye offspring of vipers' (Mt 12^{34} 23^{33}, Mk 12^{38-40}, Lk 20^{45-47}); 'Ye are of your father the devil, and the lusts of your father ye will do' (Jn 8^{44}); and cf. 8^{55}.

This characteristic is so marked that we can hardly wonder the Sons of Thunder imagining themselves entirely justified in talking of calling fire from heaven (Lk 9^{54}), nor that (if the Apocalypse be from the author of the Fourth Gospel) he should write of the wrath of the Lamb. This outward expression corresponds to inward feeling: (*c*) He is moved with *indignation* in His spirit (Jn $11^{33.\ 38}$ RVm); He looks round about with anger, being grieved at the hardening of men's hearts (Mk 3^{5}).

(*d*) The note of *authority* is in His voice, His words, His attitude. He taught as one having authority and not as the scribes, in a way that caused astonishment (Mt 7^{29}; cf. 13^{54}, Mk 6^{2}, Lk 4^{32}); He will not suffer that authority to be questioned by those who prove themselves insincere, 'Neither tell I you by what authority I do these things' (Mk 11^{33}, Mt 21^{27}). And when we turn to S. John we have at the outset of His ministry a cleansing of the temple executed in a manner that makes the disciples remember that Ps 69^{9} spoke of 'The zeal of thine house shall eat me up,' and it is for judgment that He has come into the world (Jn 9^{39}); the Father gave Him authority to execute judgment (Jn 5^{27}). In noting this characteristic I have omitted many minor passages dealing with the authoritative note, the constant word of power in miracles of healing to evil spirits (Mk 1^{34}, Mt 8^{16}, Lk 4^{41}), to the elements of nature (Mk 4^{39}, Mt 8^{26}, Lk 8^{24}), or in the circumstances of raising Lazarus from the dead (Jn $11^{39.\ 43.\ 44}$). Both in the Synoptists and in S. John, Jesus is one who commands and expects and secures obedience.

But this note of authority (*e*) includes a willingness to *entrust authority to others*. He commissions the Twelve to have authority to cast out devils (Mk 3^{15}). What things they bind on earth are to be bound in heaven (Mt 18^{18}). The Twelve shall sit on thrones judging the twelve tribes (Mt 19^{28}). And in S. John the same appears in its most absolute form in the complete identification of Himself with His disciples (Jn 3^{11} 9^{4}, 1 Jn 1^{3}), and reaches its crowning point in 'Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven' (Jn $20^{22.\ 23}$).

I turn back again to the note of authority to point out that alike in Synoptists and (*f*) S. John it extends to a *Final Judgment*. Heaven and earth are to pass away, but His words are not to pass away (Mt 24^{35}). 'The word that I spake, the same shall judge him at the last day' (Jn 12^{48}); 'Inasmuch as ye did it unto me . . . eternal life; inasmuch as ye did it not . . . eternal punishment' (Mt 25^{40-46}); 'The hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth . . . good . . . resurrection of life; ill . . . resurrection of judgment (Jn 5^{28}); cf. also Mk 8^{38} and parallels, and Jn 5^{27}.

Is it unreasonable to see a foreshadowing of this claim in (*g*) the *acuteness of His questions*: *e.g.* concerning Baptism of John (Mk 11^{29} and parallels), see also Mk 2^{9} 3^{23} 9^{12} 10^{18} 12^{35}; and then in S. John, 'Whence are we to buy bread? This he said to prove him' (Jn $6^{5.\ 6}$); cf. Jn 9^{35} $18^{21.\ 23}$ $21^{15.\ 16.\ 17}$? He was from the first to issue (*h*) a *challenge* (Mk 1^{44}), where He sends the healed leper to the priests, or His claim in Jn 9^{39}, 'For judgment am I come into the world; that they which see not may see, and that they which see may become blind.' In this challenge lay (*j*) a *claim to satisfy the longings of the hearts of men*: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest' (Mt 11^{28}); 'I am the bread of life: he that cometh to me shall not hunger; and he that believeth on me shall never thirst' (Jn 6^{35}; cf. 4^{14} 7^{37} 8^{12} etc.).

(*k*) And this relationship is contemplated as *universal*: this gospel is to be preached in the whole world (Mk 14^{9}, Mt 26^{13}). [Is not the woman commended not so much for her devotion, as for the insight of love which made her realize that if He

went to His death He should, as He said, rise again, and therefore the ointment would never be needed to preserve a dead body?] 'I am the light of the world' (Jn 8^{12}; cf. Jn 6^{33} 12^{47} 17^{21} etc.).

(*l*) And when we reach claims as august as this, we are but a step from those passages where Jesus claims a wholly *unique position*, not only *with regard* to men, but *to God*: 'No one knoweth the Son save the Father, neither doth any know the Father save the Son' (Mt 11^{27}; cf. 26^{64}); and then in Jn 16^{15}, 'All things whatsoever the Father hath are mine'; cf. 9^{35} 10^{36} 14^{1} 17^{5} etc. And as a consequence he accepts (*m*) unique titles of praise and *worship*: 'Thou art the Christ the Son of the Living God' (Mk 8^{29}, Mt 16^{16}, Lk 9^{20}); 'Dost thou believe on the Son of God? . . . He it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him' (Jn 9^{35-38}; cf. 11^{27} 20^{28}).

IV. Yet once more the prism may be turned, and He who is seen making such august claims is seen both in the appreciation of His character by S. John and in the simpler day by day record of the Synoptists to have a character in which SUBMISSION AND SERVICE have their place.

(*a*) 'The cup which the Father hath given me, shall I not drink it?' (Jn 18^{11}); 'Not as I will, but as thou wilt' (Mt 26^{39}). So also in the prayer at the grave of Lazarus, 'Father, I thank thee that thou heardest me' (Jn 11^{41}), and in the reply that to sit on His right hand is not His but His Father's to give (Mt 20^{23}, Mk 10^{40}), the same note of submission is heard; cf. also the note of thanksgiving at the feeding of the multitude (Jn 6^{11}, Mt 14^{19} and parallels, as well as Jn 12^{28} 17^{4} 5^{30}).

(*b*) With submission to God we may link that sense of a *foreordained path* indicated by the Scriptures: 'Behoved it not the Christ to suffer these things,' etc. (Lk $24^{26.\ 27}$); 'The Scripture cannot be broken' (Jn 10^{35}); and also (*c*) His view of His life as one of *service to men*: 'The Son of Man came to minister' (Mk 10^{45}, Mt 20^{28}); 'I am in the midst of you as he that serveth' (Lk 22^{27}), and in S. John we have the washing of the disciples' feet in Jn 13. At the same time this ideal of service on His own part (*d*) leaves Him *willing to accept service from others*. He can claim hospitality from Zaccheus (Lk 19^{5}), and for the last passover (Mk 14^{14}, Mt 26^{18}), and in S. John, 'They made him a supper there, and Martha served' (Jn 12^{2}). It would seem this was but the leaving room for the fulfilment by others of His own ideal. The (*e*) acceptance of respect did *not* mean *acceptance of authority in the sense of this world's standard*: 'Man, who made me a judge?' (Lk 12^{14}); 'Perceiving they were about to make him a king, he withdrew' (Jn 6^{15}). He (*f*) *avoids flattery*: *e.g.* in conversation with Nicodemus He passes over the preliminary compliments (Jn $3^{2.\ 3}$), and to Good Master! the reply is, Why callest thou Me good? (Mk $10^{7.\ 8}$).

With this avoidance of flattery (*g*) we may link the *kindly irony* in which He takes refuge at moments of natural tension, 'Sleep on now' (Mt 26^{45}); see also $26^{50.\ 53.\ 55}$, and His reproof of Nicodemus, 'Art thou the teacher of Israel, and understandest not these things?' (Jn 3^{10}). But this section on Submission and Service cannot close without a reference to the large place (*h*) *Prayer* holds in His life both in the Synoptists and in S. John (Mk 1^{35} 6^{46}, Lk 5^{16} 6^{12} $9^{18.\ 28}$ etc., Jn 11^{41} 12^{28} 17).

V. A fifth group of characteristics may be gathered up under a heading of WISDOM AND KNOWLEDGE.

(*a*) First the *practical wisdom* and tact which deals successfully *with crowds*. Before the distribution of food the crowd is to be seated (Jn 6^{10} and Mk 6^{39} and parallels), while on another occasion the little boat waits on Him (Mk 3^{9}; cf. 4^{1}), and at the raising of Lazarus it is the multitude that standeth by which is His concern (Jn 11^{42}).

(*b*) It is a *swift penetration* that enables Him to recognize the snares hidden in His adversaries' questions (Mk 12^{13-34}, Mt 22^{15-40}, Lk 20^{20-38}). He Himself knows what is in man (Jn 2^{25} and 6^{26} 6^{70} 8^{7}). (*c*) He *impresses those who are hostile*: 'How knoweth this man letters?' (Jn 7^{15}); 'Never man so spake' (Jn 7^{46}); 'Whence hath this man this wisdom?' (Mk 6^{2}, Mt 13^{54}). (*d*) And He gives Himself with particular diligence to *the training* of a carefully selected body (Mk 3^{13}, Lk 6^{13}, Mt $13^{36.\ 37}$), and practically the whole of the second half of S. John. With this insight into men we may group (*e*) an *insight into the future*. He knows from the beginning who it is that shall betray Him (Jn 6^{64}). He knows the scattering of the disciples which is to come (Jn 16^{32}); He knows the end of S. Peter (Jn $21^{18.\ 19}$); cf. also Jn 1^{51} 4^{18}, while in the Synoptists we have the directions as to making ready the Passover (Lk 22^{10-12}, Mk 14^{13}), the foretaste of the Kingdom which is to be given to some (Mk 9^{1}, Lk 9^{27}, Mt 16^{28}); and this sweeps on into the future glory of His coming again (Mk 8^{38}, Mt 16^{27}, Lk 9^{26}, and Mk 13, Lk 21, Mt 24. 25; the dead are to hear the voice of the Son

of Man and live, Jn 5^{25}) and the *sublime consciousness (f) of ultimate victory* (Jn 12^{32} 16^{33} 6^{40}, Lk 21^{33} 22^{29}).

There remain some four small points which I have not fitted into the five main groupings above, but which just because of their variety are the more worthy of inclusion.

(*a*) *Avoidance of waste:* 'Gather up the fragments' (Jn 6^{12}, Mk 6^{43} and parallels).

(*b*) *Capacity for surprise:* He marvelled at their unbelief (Mk 6^{6}), and at the centurion's faith (Mt 8^{10}, Lk 7^{9}; so Mk 7^{18} 8^{17}, Lk 17^{17}), and in S. John, 'Have I been so long time with you, and yet hast thou not known me, Philip?' (Jn 14^{8}).

(*c*) *Capacity for joy:* 'My joy' (Jn 15^{11} 17^{13}); 'He rejoiced in the Holy Spirit' (Lk 10^{21}).

(*d*) *His self-revelation:* The details of the Temptation must have been from Him (Mt 4, Lk 4); 'He manifested forth his glory' (Jn 2^{11}).

(*e*) *His need of faith:* before He could display His powers, 'He could there do no mighty work . . . because of their unbelief' (Mk 6^{5} etc.); and the question to Martha (Jn 11^{26}).

In conclusion I would repeat what was said at the beginning, that the argument built on the discussion of these many traits in our Lord's character is independent of the suitability or otherwise of their classification. It is cumulative and not a chain of reasoning dependent on its weakest link, and I would submit that a case has been made out that a fourth author, working independently of three others who are interrelated, has produced a portrait so strikingly identical that we are shut up to the conclusion, that neither he nor they have given us an imaginary portrait but one drawn from life. The independent portraits demonstrate their reality by their identity.

Literature.

PSYCHOLOGY AND THE LIFE OF JESUS.

One of the most interesting and stimulating books that we have read for some time is *Some Aspects of the Life of Jesus*, by Mr. Georges Berguer of the University of Geneva, which has been excellently translated by Mr. and Mrs. Van Wyck Brooks (Williams & Norgate; 15s. net). Where ministers meet in a discussion-circle, we commend this book to their attention. They will find it full of 'meat,' full of suggestion, in many parts requiring an answer; which answer will tax all their dialectical skill to give. The author holds that merely historical criticism of the rise of the Church and the Gospel narratives is about played out. He does not despise its conclusions nor depreciate its value. The time has come, however, to begin investigation from the point of view of the New Psychology. We are greatly impressed with the author's humility. He acknowledges that reliable results are likely to emerge only after a large number of scholars have had time to study the various problems and correct one another. He approaches his great subject, too, in a most becoming attitude of reverence. The orthodox will not agree with his conclusions always or perhaps often, but we do not think that any of them will be pained by any expression that they could designate irreverent. The ninety-two pages of introduction are exceedingly valuable, and will, we think, command general assent. It is important to know something of the atmosphere in which Christianity first arose, and the most important element in that atmosphere was the Mystery-religions with their soteriology, their sacraments, and many other resemblances to Christianity. Our author's account of the significance of those resemblances, and his indication of the vital difference of Christianity from all the Mystery-religions, strike us as eminently discerning and satisfying.

He then passes to a consideration of the evidences of the historicity of the personality of Jesus, in the course of which such writers as J. M. Robertson and Drews are subjected to what seems to us to be a final criticism. 'It remains true that a manifestation of character as personal as Christianity cannot be explained save as having at its base a creative personality which gave birth to it.'

Coming now to his main theme, the author explains that he has merely selected some aspects of the life of Jesus as unfolded in the Gospels. These, however, are the most important. He deals with the Birth; the Childhood and Youth; the Baptism

and Temptation; the Teaching; the Miracles; the Transfiguration; the Personality; the Death; the Resurrection.

As to the Birth-stories, he holds it proved that, viewed as history, the narratives contradict one another alike in the date, the place and the circumstances alleged. Admitting, however, that we have to do with legend, not history, he goes on to show that legend enshrines a deeper truth than mere historical fact. Here, it is obvious, are room and need for question and discussion. The same is true of the chapter on miracle, in which one may feel that the 'explaining away' is not very different from the old rationalism. Let us note in passing that two miracles frankly puzzle our author—the turning of water into wine, and the cursing of the fig-tree. Every chapter, however, will be found most suggestive and in part most provocative. We do not know that higher praise for a book is possible than just that.

THE LOVELIEST LIFE.

The Loveliest Life is the story of Jesus Christ retold for young people by Grace Winter (Pilgrim Press; 10s. 6d. net). It is an octavo volume bound in a dull maroon colour which will grow upon the little ones the more they see it; the paper is thick, the print large; there are a number of illustrations in colour from the paintings of William Hole, and others in sepia from the works of various modern painters. This is the outside, but what of the inside of the volume? We need not try to give an estimate of that, for it has been done already by Dr. Hastings. He read the MS. and wrote an introduction. 'It stands,' the publishers say, 'as one of those generous acts of which his life was full.' This was his considered opinion: 'This, then, is what I have found in the reading of it—simplicity of language which never descends to childishness, imaginative realization of the scenes and incidents of the Gospels which never passes into mere fancy, delightfully accurate scholarship which never loses its charm in pedantry, and above all else depth of love and most gracious loyalty to the Person of our Blessed Lord and Saviour. Let those who have tried it confess how difficult it is in writing the Life of Christ to be quite modern yet never bizarre. That difficulty has been completely overcome. And if it is still more difficult to be true to the humanity and the divinity, and to both at once, not even there has the difficulty been insurmountable. The loving Lord is always the mighty God: He who stilled the tempest is quite naturally found tired with His journey and sitting "thus" at Jacob's well.

'One thing more. The whole story is told in this book. It is not a selection of striking incidents. Every incident is included. Nor is it a compilation of great sayings. Every word takes its place in the narrative; to which it gives and from which it receives the fuller significance. And not only is the whole story told, but every portion of it is told in sufficient detail to give it interest. The teacher or parent who uses the book will find that one of its short chapters makes an attractive Sunday afternoon reading. And the reading is likely to become a permanent factor in the training of the child.'

WITCH-BOUND AFRICA.

Mr. Frank H. Melland, B.A.(Oxon.), has written an admirable and authoritative book. But the first and last impression left upon the mind is the fineness of its author's spirit. Here is a man who has for long been a magistrate in Northern Rhodesia, and as he unconsciously photographs himself in these pages he is the exact type of being one would choose for such service, a man who loves the natives and who, recognizing that both officials and missionaries are apt to get a one-sided view of things, has taken infinite pains to understand them, though he confesses, with a humility that makes one trust him, that he is still unsure concerning many things. This is a wise and just and catholic mind that sees clearly the difference we are all apt to forget between our own conventions and the eternal moral principles, that knows this is a big world and that every people has its own contribution to make, not least the African native. It is a very vivid picture, drawn with materials from uncontaminated sources, that he paints us of their life and thought and customs, and especially religion. Upon the last the author is particularly informing. He objects to the word 'heathen,' or at least to the loose way in which we fling it about, declaring that the native as he knows him is a deeply religious man, with his whole life permeated by such things; he is indignant at glib charges of immorality, and shows the immense difficulty, and sometimes the unwisdom, of forcing

the native into certain ways imperative for us, but to his conscience just unclean. 'Even a native wouldn't do that,' we say; but he has heard the natives crying out in horror, 'Even a white man wouldn't do that!' To them many of our customs are as obviously and uglily immoral—the marriage of first cousins, for example, if the children of two sisters—as many of theirs are to us. Yet Mr. Melland has no illusions, draws a fearsome picture of the infant mortality, some sixty per cent. or more, and wonders indignantly why it is only occasional horrors that call out our humanitarianism for folk in Moscow and the like, when this dreadful evil, always there within our own Empire, leaves us cold. *In Witch-Bound Africa* (Seeley, Service; 21s. net) becomes more and more fascinating as it wades deeper into its subject. On witchcraft it will just have to be studied. Very telling is the accumulated evidence that after all the natives are only two hundred and fifty years behind us, very sobering the author's confession that there are things which he does not believe or disbelieve, very weird and creepy his stories of dreadful beings, invisible save to their owners, three feet high, with protruding bellies and heads turned the wrong way, who suck out the breath of their owners' enemies through a hollow grass; or of snakes with their owner's face who murder for him, or of two-headed creatures who slay people by eating their shadows, or the inveterate belief in a dreadful pterodactyl. Mr. Melland seems quite confident that within recent times that prehistoric bird has existed in Rhodesia. On totems and divination and the like there is much here of vital interest. The whole closes with a paper read to a Conference of missionaries on the future of the native, wise and shrewd, and full of common sense, and very loyal to the faith. Mr. Melland wished his book to be a serious study, which it certainly is, yet to be readable by any one. And there, too, he has succeeded.

THE CHURCH AND HER CLAIM.

Two books have recently appeared which deal in different ways with the same problem: Why should men go to church? What claim has the Christian Church on them? And, especially, what claim has she on those who are uncertain of the truth of her message? It is the problem dealt with in *Can I be a Christian?* by the Rev. James O. Hannay (Hodder & Stoughton; 5s. net). It is also the problem in view in *Students and the Church*, the Report of a Commission appointed by the General Committee of the Student Christian Movement (S.C.M.; 1s. 6d. net).

The Rev. James O. Hannay is better known as 'George A. Birmingham,' and by his entertaining novels, than as the author of 'The Spirit and Origin of Christian Monasticism.' And indeed, though G. A. Birmingham is not mentioned anywhere in this book, it is his voice that is heard in it. The writer deals with his theme in a series of letters addressed to a friend who has a very loose connexion with the Church and wonders whether he ought to have any. He can't believe in the Resurrection of the Body, and is hazy about more important things. Mr. Hannay thinks that he ought still to go to church, and in these letters tells him why. They are the letters of what may be called a Christian man of the world. There is nothing startlingly heretical in them, but they take a broad view of the relation of creed to life. It is more important to be a Christian than to believe in the Resurrection of the Body, and to be a Christian is to have the spirit of Christ. Creeds are just signposts marking the course of the Church's development. The gravest problem to-day is not faith in the creed, but faith in the life Christ calls us to live. Is it desirable? Is it an ideal for us? And is it liveable? No one can get anything but good from the reading of these generous and broad interpretations of real Christianity. They are a little thin, but this is probably the kind of argument that appeals to the person in view.

The Student Christian Movement book is a much more thorough affair. The thing to be said about it at once is that it is an essay on loyalty to the Church. The questions it discusses are: Why should students attend church, be members of the Church, and (particularly) enter its ministry? In answering these questions the book goes to the root of the matter and asks what the Church *is*. And so the essay develops into a discussion of the whole subject under these heads. (1) The Nature and Purpose of the Church; (2) the Worship of the Church; (3) the Thought of the Church; (4) the Service of the Church; (5) Students and the Ministry of the Church. Every one of these points is handled with ability, thoroughness, and complete frankness. The weaknesses of the Church are admitted as freely as Mr. Hannay admits them, but the claims of the Church on the loyalty and service of the new

generation are put on an unassailable basis, and we can imagine few things better for candid youth than to have this book put into its hands. Mr. Hannay's friend, also, might do worse than buy a copy and supplement his confessor's counsel by something a little more complete.

LORD GUTHRIE.

'My experience has been that the happiest people I have ever known, the people who seemed to get the most out of life in all its varied aspects, have been the most religious people, to whatever sect they belonged.' This is the testimony we find in the most interesting and revealing *Life of Lord Guthrie* (Hodder & Stoughton; 10s. 6d. net), compiled by Sheriff Robert Low Orr, K.C., himself a distinguished member of the Scottish Bar. We are told that when Lord Guthrie reached seventy he meant to retire and to write his reminiscences. It was a delightful anticipation never to be realized. Fortunately Sheriff Orr has succeeded in this Memoir in giving us a speaking likeness of a Scotsman of the very best type, a man in earnest in all he did, and at the same time gifted with a keen yet genial humour in his outlook on life.

To his own countrymen Lord Guthrie needs no introduction. In the roll of honour of the distinguished sons of the Scottish Manse his name will always stand high. He was one of the youngest of a family of eleven. 'There are two things,' he said, in a speech in Glasgow, 'connected with the Presbyterian manses which have often amazed me. The first is how . . . with such meagre incomes and so many claims our ministers manage honourably to pay their way. The second is perhaps not surprising at all—how the children of the manse, piously brought up, frugally reared, inheriting an honourable name, and fighting their own battles, attain positions of usefulness and eminence at home and abroad in every walk of life, altogether out of proportion to their numbers.'

Charles Guthrie's choice of a profession was the Scottish Bar. That he was his famous father's son brought him briefs, but his own gifts as a pleader at the Bar brought him a speedy success. He was not only a total abstainer but an ardent advocate of temperance, and this he was warned would ruin his chances. He held on his course nevertheless, and never regretted it. In his earlier career he had two hobbies—one the determination to present to his countrymen a portrait of the real John Knox, and the other to redeem them from the curse of intemperance. His recreations were foreign travel and the Boys' Brigade. In the latter he took a great interest.

Lord Guthrie was an ardent advocate of Church union in Scotland just because religion was to him the greatest interest in life, and even thirty years ago he liked to picture what Scotland might become under such a union. In all this diversified record of a most active life Sheriff Orr has done what few writers of such a Memoir have been able to do; he has kept his subject entirely in the picture and himself in the background.

Light from Ancient Letters, by Rev. Henry G. Meecham, M.A., B.D. (Allen & Unwin; 7s. 6d. net). Much spade work was necessary to unearth the papyri, and much spade work of another kind is needed to find what light they throw on the language, structure, and thought of the New Testament; and even when this work is done, there still remains the task of making this knowledge available for the general reading public. Much of the pioneering and popularizing work has already been accomplished. Our grammars, lexicons, and commentaries have been or are being brought up to date; important selections from the papyri are available in handy form; and we have more than one excellent introduction to this fascinating field of study. There was room, however, for a book which would show us in detail, but not with too great profusion of detail, just what additions the papyri have made to our knowledge in the different departments of New Testament study. This is the task Mr. Meecham has carried through. For good reasons he limits himself to the Oxyrhynchus papyri of the first four centuries, and among these, to private letters. After some account of the nature and extent of this correspondence, numerous points in New Testament vocabulary, grammar, and orthography are illustrated by quotations from the letters; the distinction between a letter and an epistle is shown, and the question is then discussed what light the papyri shed on the form and phraseology of the New Testament Epistles. The author of this new and useful introduction to the study of the papyri owes his initiation into the subject to the late Dr. James H. Moulton.

Sparks from the Fire, by Mr. Gilbert Thomas (Chapman & Hall; 6s. net), is on the whole a book for a tired mind in the evening or for a railway journey. Indeed one visualizes Mr. Thomas as a chatty fellow-traveller, with an interesting face and kindly, on occasion humorous, eyes, yet with a certain doggedness about his jaw that shows at times, who has dropped into the opposite seat, and now and then breaks into talk. Sometimes he hasn't much to say yet says it pleasantly, sometimes he is shrewd and observant, sometimes he moves with ease among the deeps. His eyes, one notices, cannot pass a child; but almost anything will start him off—a cigarette picture, stamps, the railway lines. Now and then one has the suspicion that he is almost talking nonsense, as we all do at times; and he has odd bits in his mind, as we all have. Yet he whiles away the journey, and one can always break in with a rejoinder where one differs, though Mr. Thomas pays no heed but ripples on. These little essays make easy reading, but much art lies behind their even flow. The paper on Shelley is a thing by itself; it, too, is not long, yet it is not a little essay but a singularly brilliant study of that most elusive mind, written with all the subtlety of an exquisite sympathy, a paper that has its own place in the memory even after Francis Thompson. There are poems also scattered here and there throughout the book, like that in which the author movingly sums up that pacifism which is the passion of his life.

Messrs. T. & T. Clark have published for the Trustees of Mrs. Honyman Gillespie a large and handsome volume by the late Mr. William Honyman Gillespie, F.R.G.S., *The Necessary Existence of God* (6s. net). It is the fifth of a series of books by the same author, all introduced and explained by Mr. James Urquhart, F.S.A.(Scot.). Gillespie, as is well known, was, in a former generation, the protagonist of the *a priori* proof for the existence of God. He gave his life to this task, with singular devotion and with considerable intellectual powers. His sole object was to convince men by clear logical demonstration that God is, and must necessarily be. The whole point of his many books was that the existence of God is as clearly demonstrable as that the three inside angles of a triangle are equal to two right angles. This *a priori* argument does not appeal to the present generation, for obvious reasons. For the time at least we have passed away from that point of view. But the *a priori* argument may come into its own again, and in such a contingency Gillespie may have to be considered. The present volume has a carefully-worded introduction by Professor H. R. Mackintosh, who also supplies an addendum, giving the views of modern philosophers on the nature of space.

Nothing in the whole of the mysterious East is more bewildering to the Western mind than the thought and worship that have gathered around Siva. For that grim and dreadful figure, almost repulsive as it often seems to us, has aroused an ardour of affection not easily matched. The Saivite philosophy is held by some, with a good right to speak, to be the deepest and noblest product of Indian thought. The Saivite religion has called forth an exuberance of hymns unmatched outside of Christianity and the Psalms for sheer spirituality and joyous consecration, and not a few Saivite saints have sung their way to a religion startling for its lofty purity and contempt of idolatry. How such a conception of God has produced such results may be for the West a perennial puzzle, but of the fact there is no question. In recent times a little band of Saivite scholars have been striving to extend their faith. Among them is Mr. D. Gopaul Chetty, a firm believer in the Saiva Siddhanta or Tamil philosophy. One day a contributor sent in to his magazine, the 'New Reformer,' a contribution upon Swedenborg. The editor was immediately and vastly impressed by the parallel between this teaching, new to him, and Saivite thought. And prolonged study has made the similarities seem even more remarkable to him and has convinced him that it is through Swedenborg that the true line of advance lies for himself and many of his countrymen. 'The favour that I got,' he says, quoting a Tamil poet, 'I must show to the world.' *New Light upon the Philosophy of India* (Dent; 3s. 6d. net) is the result. The author seems to have lost hope of his own native philosophy attracting his countrymen; he declares that the Reformed and the Roman Churches are making 'no impression upon any thinking man in India'; but he sees light at last. 'The spiritual conquest of India by Christ will take place through the teaching of Swedenborg'; and his whole soul cries out for an intensive campaign to begin at once.

A volume of Sermons by Dr. Lynn Harold Hough

has just been published by the Epworth Press (3s. 6d. net). Dr. Hough was Professor of Historical Theology in Garrett Biblical Institute for some years. He then became President of the North Western University. But, deciding to go back to pastoral work, he resigned the presidency, and is now in charge of the Central Church in Detroit. The title of the volume is taken from the second sermon, *The Renaissance of Religion*. At different times, when the tide of Christianity has ebbed, Dr. Hough shows that there has been a definite renaissance in religion, and so to-day he looks confidently for another renaissance of religion. It will come, he says, when Christian people make use of their resources, for he sees there are multitudes of quiet people who cherish the fire of God in their hearts. It is this wealth of moral and spiritual certainty which has to be made articulate. When it becomes articulate it becomes contagious. He sees a great creative renewal of the inner life coming, and this new life within will mean a new life without. 'The social programme must be seized and revitalized, and made effective and triumphant by those who bring to it the resources of a vital contact with the Saviour of the world.' There are twelve sermons in the volume, each containing one idea which is well worked out and stimulates thought.

A thorough and well-informed account of Christian Science was very much needed, and it has been supplied by the Rev. J. Moffat Logan in *Christian Science Expounded and Exposed* (Kingsgate Press; 2s. 6d. net). The title is unfortunate, for professed 'exposures' are often prejudiced and ill-founded. But Mr. Logan's book is neither. He has been collecting material for many years, he has all the literature on both sides at his finger-ends, and he writes with quite unusual ability. The story he tells is extraordinarily interesting, especially the detailed personal history of Mrs. Eddy. But the chapters on the philosophy of Christian Science, its development into a church, its pretensions and its fruits, are nearly as absorbing. It is not necessary to expound the nature and claims of this movement here. It will be sufficient to say that if any one wishes to know its history, its real nature, and its worth, he could not do better than go to Mr. Logan's able and enlightening book.

The Rev. S. C. Carpenter, B.D., Vicar of Bolton, has written a book which is as fascinating and suggestive as it is able and scholarly. Its title is *A Large Room: A Plea for a More Inclusive Christianity* (Longmans; 6s. net). The thesis of the book is that there are three essential elements in Christianity, which are rightly named Catholic, Evangelical, and Liberal, and that the present-day Christian ought to have room in his religion for all three elements. This is not the 'breadth' of the man to whom no opinion is vital because none is more true than another. Mr. Carpenter believes whole-heartedly in the Catholic position; he is intensely evangelical; and in his views of Scripture he is thoroughly 'advanced.' Eight of his chapters are devoted to an exposition of the three elements named, and the exposition of each in turn will satisfy its warmest adherents. This is followed by the application of the inclusive Christianity thus delineated to some of the problems of the day, such as Comparative Religion, Politics, and Christianity and Reunion. There is a remarkable chapter, bold and yet sensible, on 'Some Experiments,' in which the writer deals with such subjects as the ministry of women and other thorny matters. The whole book is refreshing and enlightening. The kind of Christianity it presents, not emasculated or in any sense negative, but positive and inclusive, is the religion which will conquer the modern mind. It is the religion of the New Testament.

The Emphasized New Testament, by the late Mr. Joseph Bryant Rotherham (Sampson Low; 7s. 6d. net), has reached a fifth edition, indicating that it has met a real demand. It has manifestly been a labour of love to the author. He gives us his own translation, which aims at being a literal rendering of the Greek, based on the Westcott and Hort Text. Generally, though not quite always, it succeeds in being English as well as a translation of the Greek. Important variant readings are mentioned, and in the Gospels the references to the parallels are given. Narrative is distinguishable at a glance from speech, the beginnings of new sections are so arranged as to be obvious, Old Testament quotations are printed in italics, while there are numerous Biblical references. A useful feature is a fairly wide margin for readers' notes and jottings.

The book gets its title from a series of symbols which indicate the precise stress of voice to be given to each word or phrase. Presumably there are readers who desire elocutionary assistance of

this kind; though it is not quite easy to see how it is compatible with the other aim of giving a literal translation. We can see the grammatical reasons which led the author to give such renderings as: 'At midnight an outcry hath been made'; 'Father! Give me the share that falleth to me of what there is'; 'Although with the tongues of men I be speaking and of messengers'; 'Ye wives, be submitting yourselves unto your husbands.' But would any one care to read such translations in public with whatever emphasis or want of emphasis?

That the number seven is common in Scripture every schoolboy knows. That the sacred number, however, lurks in the most unexpected places of Holy Writ, that indeed it enters into the very structure of the volume, it has been left to Mr. R. M'Cormack to reveal in *The Heptadic Structure of Scripture* (Marshall Brothers; 12s. 6d. net). Wonderful as his discoveries of sevens are, his inferences are still more amazing. Let us mention two by way of illustration. The Bible contains forty-nine books, if we take the reckoning current when the last portion of it was written, or sixty-six books if each be counted separately. The latter number shows that outwardly it is a human book, coming to us in human dress; the former, in which seven is emphatically contained but not seen, denotes that it is nothing less than the Word of God. Again, who wrote 2 Peter? It must have been the author of 1 Peter, for, by considering a large number of words common to both Epistles, we find that while the number of their occurrences in each Epistle by itself will not divide exactly by seven, the sum of their occurrences in both Epistles does so. The book is a monument of patient and almost incredible toil. As to the profit of it, for either writer or reader, opinions will differ.

Alternate pages of letterpress and of photographs make up an attractive volume, to which the alliterative title *Petra, Perea, Phœnicia* (Marshall Brothers; 7s. 6d. net) has been given. The author is the Rev. A. Forder, who already has several volumes on Palestinian life to his credit. He shows himself keenly alive to natural beauty, both in plants and in rocks, and is possessed of the art of vivid description. His book is popular in more senses than one, and scholars, while indebted to him for his adventurous spirit and his first-hand information, gained at considerable hazard, will receive with a measure of reserve his attitude towards Scripture. In the fate of several ancient cities he sees 'a literal fulfilment of prophecy, demonstrating the unchanging character of sacred writ.' Confidence is shaken by the mention of 'muzzebahs' (*sic*), equated to 'images' or 'groves.' He adds: 'The Revised Version has substituted the word "obelisk" for "image" or "grove," which makes the meaning simpler.' But it is not quite so simple as that, even according to RV.

The spelling of proper names is not orthodox, as the following instances show: Nabat*h*ean, Khuznee (Khazneh), Medaba, Callirhoe, Caes*e*rea, Baalbe(c)k, Zarep*t*h, Rama*s*es.

Bacchus is twice referred to as *goddess* of drink and pleasure. At another point Aaron's death is said to be followed by his inter*n*ment.

In spite of this it may be said that the hope of the author in his Foreword has been realized: some measure of pleasure and profit has been given and gained.

Messrs. Stanley Martin & Co. have sent three small books for review, being volumes two, three, and four of their 'Pilgrim Library of Scripture Exposition and Christian Literature.' Two of the volumes are by the late Rev. James Neil, M.A.—*Peeps into Palestine* (2s. 6d.) and *Our Great High Priest* (2s. 6d.). The third is a volume of Sermons by the Rev. H. Tydeman Chilvers, Pastor of the Metropolitan Tabernacle. The sermons were preached there on Thursday evenings. The texts chosen are questions addressed to our Lord. The title of the volume is "*But Jesus Answered.*"

We noticed a few months ago an edition of *Hymns of the Kingdom*. Now a larger harmonized edition has been issued, containing both staff and sol-fa notations (Milford; 4s. 6d. net). *Hymns of the Kingdom* is the English section of 'A Student's Hymnal.'

'I hold that a sound working knowledge of Scripture is the surest antidote to modern superstition and fanaticism.' So says Mr. T. H. Darlow, who has just retired from the post of literary superintendent of the British and Foreign Bible Society. Mr. Darlow uses every means for spreading this knowledge of Scripture. One of his latest methods is by setting Bible problems in a daily newspaper, and giving the answer to them a few

days later. A volume containing a number of these problems has been issued by Messrs. Morgan & Scott (2s. net)—*1001 Bible Problems*. The thousandth problem is, 'Where does the phrase "Breach of Promise" occur in Scripture?' and the thousand and first, 'Which prophet alludes to people having clean teeth?'

The Divinity of Christ in the New Testament, by Mr. J. Herbert Williams (Murray; 5s. net) is a book on heresy. In previous publications Mr. Williams has dealt with various heresies: disallowing the office and dignity of the mother of Jesus, holding erroneous views on eternal punishment and on inspiration. The heretics he has in view in this book seem to have two characteristics. On the one hand, they accept the authority of the letter of Scripture; on the other, they do not believe in the Divinity of Jesus. One would have thought the number who fulfil both conditions would be small; but the author considers them sufficiently important to be reasoned with. His task, then, is to show that the Divinity of Jesus is taught directly or indirectly in the New Testament.

He believes he is breaking new ground inasmuch as he is studying not the facts but only the records. He makes this claim in the preface, and that he is quite serious in making it is shown by his treatment of the Resurrection narrative. He knows that Unitarians and others believe this narrative to be 'later addition, hallucination, unconscious embellishment.' Nevertheless he believes that his argument is not affected. The only question is: What did the Evangelists narrate? What does the record say? Few will contest Mr. Williams' claim to be a pioneer in this method of Biblical study.

Philippians 2^6 he translates—'Christ Jesus, existing in the form of God, thought it no robbery that he should be equal to God.' Two specimens of his exegetical method will suffice. At the presentation in the Temple, the prophetess Anna is said by St. Luke (2^{38}) to have confessed to the Lord (*sic*) and spoken of Him to all who looked for redemption in Israel. Obviously it was the babe she was speaking of, and presumably the babe was also the Lord. The writer goes on to equate the 'Lord' with God.

In his account of the birth of Jesus, St. Matthew quotes Isaiah's prophecy: 'They shall call his name Emmanuel,' that is, 'God-with-us.' But Jesus was not called 'Emmanuel.' The passage must mean—'Jesus shall *be* Emmanuel, that is, shall be God.'

The Synoptists omit the narrative of the miracle at Cana, 'probably owing to the Blessed Virgin being concerned in it.' The author hints that if we do not accept his exegesis of the crucial passages, it is because we are prejudiced against the doctrine of the Divinity of Jesus. The book is written with much earnestness, and the author may be right in thinking that there are those whose faith will be strengthened by discussions of this kind.

Professor A. C. Welch, D.D., describes his *Translation of the Book of Jeremiah into Colloquial English* (National Adult School; 1s. 3d. net) as 'a humble effort to represent Jeremiah's meaning more correctly.' It is certainly a valuable effort; into this inexpensive little volume Professor Welch has compressed a large amount of minute and thoughtful study. No bare translation of any Hebrew prophet can ever be entirely satisfactory, and this is in reality more than a translation. It is prefaced by a brief but suggestive introduction, and the various oracles are all introduced by appropriate descriptive titles which let us into the secret of the passage and sometimes expand into historical and even critical comments. Professor Welch is too good a scholar to be dogmatic amid so much textual uncertainty, and his comments are marked by refreshing candour. He will tell us, *e.g.*, of a verse which he omits, that he can neither translate nor understand it; of another, that he has no idea what it means, and that he does not pretend to know whether Jeremiah wrote it. Everywhere we see the caution of the true expert, and from this volume the ordinary reader will get a good idea of the almost insuperable difficulties that not infrequently beset the translation and interpretation of the Old Testament.

The translation is thoroughly modern: 'evil way' becomes 'bad conduct,' 'elders of the land' becomes 'country Sheikhs'; and, as a longer specimen, let us quote 36^{23}, which runs: 'When Jehudi had read three or four pages, the king slashed them with a pen-knife and tossed them into the fire in the brazier, until the entire scroll was finished.' Familiar phrases are transformed in ways that will set the reader thinking: *e.g.* 17^9 becomes, 'the mind of man is more secretive than all else and is set on evil; who can fathom it?' In a second edition, a note might profitably be added

to $1^{11f.}$ in explanation of the vision of the almond-twig, which no translation by itself can make fully intelligible. Much of the beauty and cadence of Jeremiah's poetry is necessarily lost in a prose translation, and it would be particularly unfair to expect these things in a translation which, in terms of the series to which it belongs, is frankly 'colloquial'; but there is genuine compensation in the easy and natural quality of the style. This is a real contribution to a much more intelligent appreciation of the message and the personality of Jeremiah than is possible on the basis of the Authorized, or even of the Revised, Version.

The National Sunday School Union has published a number of pretty stories by Mary Entwistle. She calls the book *Children of Other Lands* (2s. 6d. net). The stories were written in the first place for kindergarten teachers, so that they might retell them to children here.

It is a considerable number of years now since Mrs. Dyer wrote an account of the work in India of *Pandita Ramabai*. The earlier life was largely rewritten, and in its revised form it went through a number of editions. After the death of Pandita Ramabai it was again revised, and it has now been reissued (Pickering & Inglis; 4s.).

In 1892 the Religious Tract Society published *Ten Years' Digging in Egypt, 1881–1891*, by W. M. Flinders Petrie (6s.). Now a volume from the same publishers bearing the same title has appeared, but cover and title-page show Sir W. M. Flinders Petrie, and the price has been reduced to 3s. net. Perusal of this work has evoked a desire to learn the sequel of such digging since 1891, in the same popular form, and also to know whether in the interval of fully thirty years the distinguished Egyptologist has been led to modify his views in any particular. To take one instance, it has been questioned (by Steindorff) whether Daphnæ (the subject of chapter iv.) is identical with the Biblical Tahpanhes; and even where the equation is allowed it is reckoned to be barely worth while to try to prove the identity of the fortress, still known as the 'Castle of the Jew's Daughter,' with Jeremiah's 'House of Pharaoh' (Peet).

The Religious Tract Society have issued the first four series of Mrs. Gatty's *Parables from Nature*, at 6s. net. The volume contains a number of illustrations.

It is encouraging to find Roman Catholic scholars entering the theological fray on equal terms with all others and striking shrewd blows for the *status quo*. *The Gospels—Fact, Myth, or Legend?* is by a scholar of the Roman persuasion, J. P. Arendzen, Ph.D., D.D., and M.A. of Cambridge (Sands & Co.). It is a popular defence of the historical trustworthiness of the Gospels. The author knows the literature and quotes Burkitt and Harnack. He also draws obviously upon others whom he does not name. The book is intended for the average educated person and aims at making the Gospels credible to him. This aim is directly sustained in the first half of the book by a series of studies on 'The Credibility of the Gospels,' and in the second half indirectly by interesting chapters on 'New Testament Times.' The book is 'popular,' but for that reason is just the kind of argument that will appeal to the non-specialist layman. Were it not for the Appendix on 'The Use of the Bible in the Catholic Church,' the impression of the whole book would be one of breadth. But the Appendix is an amazingly obscurantist performance. The Scriptures, it seems, are a superfluity. The Church did not need them, but in the 'excess of His bounty' God gave them as an additional help in the Church's service. And so on. Cut out this Appendix and you have a good specimen of popular apologetic.

An account of the Christian Sadhu *Sundar Singh* has been written for young people, and published by the Society for Promoting Christian Knowledge (2s. net). It has been written jointly by E. Sanders and the Rev. Ethelred Judah, B.A., the S.P.G. missionary in charge of Patna.

Miss Annie H. Small has written for the Student Christian Movement a book on the Third Gospel, *The Kingdom and the King according to Luke* (4s. net). It is not a book for scholars or theologians, though there are few of either class who will not learn much from it. It is professedly intended for people who have little leisure for study, and its aim is to make them acquainted with St. Luke's picture of Jesus, and with his underlying ideas in their present-day applications. There are three divisions of the book—'In Silentio et in Spe,' 'The

Mission of Jesus,' and 'The Great Symbols.' These symbols, which sum up Luke's account of the Gospel, are the Manger, the Cross, the Empty Tomb and the Common Meal. In each division there are sections and sub-sections, and the plan in each sub-section is to give first a selection of passages from the Gospel, then brief comments in numbered paragraphs, and, finally, suggestions for 'thought and prayer.' It will be seen that the method is broadly that made familiar in the Fosdick books. And this study is quite as original and suggestive as any of these. In point of fact the value of the book lies just in this, that it contains a fresh and informing reading of the ministry of Jesus. And, whether he be scholar, theologian, or unleisured layman, the reader will find much in this book to enlighten and inspire him. Surely, however, the author is rather belated in her critical attitude when she dates Mark A.D. 70 and Luke still later.

The Student Christian Movement continues its good work of commending religion and the Bible to circles far beyond its own. One of its latest services is the volume on *The Making and Meaning of the Bible*, by George Barclay, M.A. (4s. net; in paper covers, 2s. 6d. net). Mr. Barclay deals with both Testaments, selecting from the Old Testament for special treatment the historical books, the early chapters of Genesis, the Prophets and the Book of Jonah, and from the New the Synoptic Gospels and the Fourth Gospel, the Epistles coming in for more cursory treatment. The treatment, as one would expect in a small volume of one hundred and sixty-eight pages, is sketchy and elementary, but for that reason it is all the better fitted to enlighten those to whom the modern attitude to the Bible is unfamiliar. Difficulties are fairly met, and perplexed minds are given valuable guidance as to the true approach to the Bible.

A Sermon.

By Professor W. M. Macgregor, D.D., Glasgow.

'Blessed are they who hunger and thirst after righteousness; for they shall be filled.'—Mt 5^6.

Here is a text which must always be unwelcome to any indolence of nature, for in speaking of effort and ambition and frustration it actually calls these blessed. Our Lord in His Beatitudes raises the familiar question—Who is the fortunate and the enviable man? And His answer is startling, for He lays His hand on the poor, the troubled, the often disappointed, and declares that these are the really fortunate. It is a paradox, of course, but we must not blunt its point; for He intended by its sharpness to penetrate the thick protecting skin of our settled prejudice.

I do not need to say that there is a great deal of hungering which has no touch of blessedness. When a man is back from a day on the hills he may congratulate himself on being so gloriously hungry, for hunger then is his friend and lends a flavour to all that he eats. But it discovers a very different quality in shipwreck or in siege, where hunger appears as one of the most appalling of human distresses; and when we widen our use of the word and talk of the hunger for companionship, or kindness, or success, the grimness still continues. Everywhere we find men like ourselves enduring this sickness of hope deferred. They wish and long, and they never see. They search in vain for any look of friendship in the wilderness of faces on the street; and such a hunger grows to be a wasting fever in the blood, of which it would be cruelty to say that it brings blessedness. Indeed hunger, in almost any sense, appears so little blessed that people everywhere are toiling to exclude it from their lives. 'All the labour of a man is for his mouth,' says the Preacher—just to keep him from ever being hungry.

Then is the Master's word mere paradox? or is there some true sense in which, looking and looking again, we may find that He is right?

1. For one thing, it is surely true that there are things in the world which it is good to hunger for even if we never get them in possession. Leonardo da Vinci said of his own calling—'A painter who has the misfortune to be satisfied with himself has mistaken his vocation; whilst he who is never satisfied has at least a chance of becoming an admirable workman.' There, in the language of another craft, Christ's judgment is repeated. A

painter may have the *misfortune* of being satisfied with himself—that is only the other side of Christ's declaration that he who is never satisfied but always dreams of a better than the best he has attained, he is a fortunate man.

One of my old University teachers in Philosophy—Professor Campbell Fraser—had the amiable fashion of congratulating his students on their privilege in entering his class ; and yet what was there he could offer ? At best, I suppose, a search for truth, in which there were bound to be disappointments and delays. The seeker would often blunder up some blind alley, from which he could only escape by confessing that he had gone wrong. But when all is said, that search is still a worthy quest, in which a man of noble heart would rather fail than succeed in many another direction. He confesses that he will not ever get the truth entire within his grasp, but at least the hope and the desire of it are always with him. He will not allow that 'a bird in the hand is worth two in the bush,' for a bird in the hand is one whose song has ceased—a poor prize after all. But the truth which constantly outgoes me—*that* makes me rich though I never lay my hands upon it. An artist is not sorry for his pupils though they have to strive a hundred times to bring upon their canvas dreams and radiances which have visited them ; certainly they fail, but their failure is a vital part of their success. They come short because they aim so high ; and meanwhile, in their failure, they are keeping company with beauty itself, aiming at it and following it and engaging their faculty with it. They hunger and thirst after it, and thus they are truly to be envied.

And the same is true of goodness, said Jesus ; and many who have fallen hopelessly in love with it would add their witness to His. They are never satisfied, always they find something to condemn, and yet they go on trying. No doubt it is disappointing to make so little progress ; but since first they saw what goodness is like their heart has been drawn out after it. Humbly confessing that they are not the men they ought to be, they stubbornly hold on to hope ; and in spite of many defeats they would not choose another life than this in which goodness is the prize. Thus they keep company even in their dreams and desires with the highest, and Jesus, who knew men, pronounced them blessed. They do not as yet enjoy the comfort of attainment, and mislikers on every side may be quick to proclaim their shortcomings ; but there is a glory even in their failure, and the Master has said that they shall not always fail.

It is obvious that such a life is possible only in a spacious world, which many people never enter. In most of us there is a root of laziness, inclining us to rest in what, with least of toil, we can secure ; and many, if they had their way, would lie upon their backs subsisting on such fruits as fall within their reach. Their chief authentic scripture is the saying which represents it as a curse for a man to eat his bread in sweat of brow. But that curse was long ago discovered to be a blessing in disguise, and the races which now seem most to be pitied are those which have been most screened from the necessity of toil. Certainly this was the Master's estimate. He had no praise for such as are content with what they have attained, but only for those who claim a share in the ampler things beyond. They may not reach them now, but how amazingly good it is to try ! These are My friends, He said, and I count them blessed.

2. The other thing to note is the unwavering confidence of Jesus that such longings shall one day be satisfied. 'The soul will long after something,' says Matthew Henry, 'and those who fasten upon the right object, which is satisfying and not deceiving, are indeed blessed.'

This confidence of Jesus had many aspects. For one thing, it was bound up with His *absolute belief in prayer*. Emerson tells of an unlettered field labourer in New England : 'He was a Methodist, and, though ignorant and rude, he had some deep thoughts ; and one day he said to me in the field that men were always praying and that all prayers were granted. I meditated much on his saying, and wrote my first sermon upon it.' Now that faith of the New England ploughman, that men are always praying and that all prayers are granted, lived in the heart of Jesus, and it made Him bold in His prediction here. Those who hunger after righteousness shall be filled, He said ; for their hunger, whether it finds utterance in word or not, is a prayer. The restlessness and disappointment and self-upbraiding of men rise up to God, and Paul daringly affirms that the Spirit takes these groanings of ours and offers them to God as a plea. A man's nearest friend may not know what he is after, sometimes he himself hardly knows, but God understands, says Paul. 'That which drew from out the boundless deep turns

again home.' There are few things, even in the Gospels, more rebuking than our Master's conviction that prayer is inevitably heard. Without any 'if' or exception He declared that if we ask we *shall* receive; and since our hunger is a prayer it cannot but be answered, said the Lord.

No one need imagine that the seeking therefore is needless, or that the object would have come to us without our importunity. No hunger, no satisfaction: that is the rule to which our Lord appeals. In a gold-bearing region two men may tramp up a glen together, one for mere pastime, whilst the other is on the outlook for paying gold; but it is the second who detects the trace of colour in the gravel. Two men are roaming in the Highlands, one a Cockney, letting his mind lie fallow, the other on the hunt for songs and lilts; and it is he who catches the vague cradle song the granny is crooning, and reckons it a prize. The man who has hunger and the man who has none may be encompassed by identical opportunities, but the reward is for the first. Two shall be working in the field, said Jesus, but one is left outside; two shall be grinding at the mill, two sitting in the pew, two joined in the marriage bond, but always it is the seeker, the hungry, who attains. It is not enough to have a vague goodwill to goodness, the whole mind must be made up; for it is the hungry who break the husk and enjoy the kernel, who grapple with the deeper meanings of the promise, and explore the hidden graces of the sacrament.

God does not stint His creatures, only they must ask; and if the door be shut, they must knock and go on knocking. The need for effort never passes, but still the promise stands—'Ask, and ye shall receive'; and those who hunger after righteousness shall, without fail, be filled.

And Jesus was sure of what He said, *because He believed in God and in the world as made by God.* Some of us look with sombre and discouraged eyes on life as if there were something cynical in it—marsh lights to lure us on to the morass and then forsake us. But in Jesus' view God's world is fundamentally just; there is a reward for all labour, and God renders to every man according to his work. In patches of the field the soil is shallow, and in others it has not been rightly cleaned, and thus the crop is uneven; but over the whole surface of the field the one energy of life is at work. Where it cannot produce much, at least it tries to produce; and even in the stony ground there is forthwith some sign of growth. Do not be afraid, said Jesus, that this noble appetite in you will lead only to disappointment; do not try to content it with something less than bread, and above all things do not seek in manifold distractions to forget about it. A man's desire for righteousness is the noblest part of him, and God who awakened it will not deny it satisfaction. 'Thou wouldst not have sought Me,' He said to Pascal, 'if thou hadst not already found Me.' The longing and the discontent are the best of signs, for it is God in you who accounts for them. It is He who sends the 'mighty famine,' under whose compulsion the son at last says, 'I will arise, and go to my Father.' And he finds satisfaction there.

And Jesus was sure of His promise, *because He was sure of Himself and His power of helping men.* As the promise comes from Him it can be judged of only in His presence, though we all are slow to do justice to the difference which Christ has made. The Old Testament keeps record of extraordinary achievements of faith, but mixed with these there is a story of misapprehension and of groping. I suppose there was bound to be when no one visibly stood at the back of the promises on which men had laid hold, to guarantee their fulfilment. They had leaped up to God—these undiscouraged heroes of faith; but often it seemed as if no hand were outstretched to welcome them. But now the Christ has come, and all the promises of God take on another look. This is what makes the New Testament the most buoyant and radiant book that ever was written, for the Lord of life and light and healing inhabits every page of it. The Apostles felt that, after ages of desire and longing, the day had come for satisfaction; and to all the hungry souls in the world of their time they carried the good news that in Jesus Christ the promises of God were assured.

I fear that many of us are Old Testament believers still, looking to God and in some vague sense trusting God, but always without a Saviour and the glad assurance which He made possible. But this, and every Beatitude, has Jesus Christ as its sole ground. He is nothing else than God's hand reached out to help us through; He is God's mercy now with hands and feet; and thus through Him things long impossible are brought to pass. The man who has received Christ Jesus in his heart will still be hungering, but he will not be famished; for the Father who knows our need will in this thing also give us day by day our daily bread.

In the Footsteps of John Lightfoot.

By Professor Gustaf Dalman, D.Theol., Greifswald.

When John Lightfoot's *Horae Hebraicae et Talmudicae* were edited (1684) in Germany by J. B. Carpzov, this was done, firstly, in the conviction that Jesus in His intercourse with the Jews made use of the language of the Talmud, and that, therefore, this language could help to a better understanding of His words; secondly, because the righteousness of the opponents of Jesus had to be illustrated from their own sentences; and thirdly, because many geographical, historical, and ritual points in the Gospels could be explained only by the aid of Rabbinical literature. Carpzov, as one of the defenders of Lutheran orthodoxy, meant to give faith a sound basis in philological and historical accuracy by making the work of the admired scholar of Canterbury accessible to German students. That his effort was not in vain is shown by the eagerness of German science to follow in the footsteps of Lightfoot. Meuschen, Scheid, Danz, Schöttgen, and others hastened to use Rabbinical wisdom for the explanation of the New Testament; and Schöttgen, who dedicated his *Horae Hebraicae et Talmudicae* to God and the Church, confessed in his Preface: 'Nisi Lightfootus lyrasset, multi non saltassent.' The arguments used for such studies at that time have not lost their power even to-day, though the question of the language of Jesus can no longer be solved by general hints at Talmudical language or simple 'parallels' between the words of Jesus and the sentences of the Rabbis, but has to go into the details of different dialects whose grammar, vocabulary, and phraseology are still imperfectly known.

But the most important problem, not yet touched by Lightfoot and his successors, is the personality of Jesus Himself—the question how far He was a Jew, where we see God revealed in Him to mankind, at a certain definite stage of history, but with a view to all coming ages, and how He became what He desired to be and finally was to Jews and non-Jews. *From Letter to Spirit* has to become the watchword, as Edwin A. Abbott rightly demanded in his 'Attempt to reach through varying voices the Abiding Word' (1903). How is this high aim to be reached? Certainly not without the most unsparing labour. It is a matter of regret and difficult to understand that at no theological school in the world is there any Foundation entrusted with the special duty of such scientific work from a Christian point of view. We have some more or less able amateurs in Jewish science, but where are the authorities acknowledged by Jewish scholars as their equals? Any one who imagines that knowledge of Judaism can be acquired by the way does not know the complex nature of its sources and the imperfection of the existing apparatus. The syntax and the vocabulary of the dialects in question have to a great extent still to be written. The text of the Talmuds and the Midrashim is still in disorder and not even divided into small portions adapted for citation. For the Law the Jews have created compendia and indexes; for theology this has still to be done. One who is not thoroughly at home in this literature and its language makes constant blunders, as even Jews know, since real Talmudical scholars of their own have become rare, and their studies can no longer be concentrated on Rabbinical literature. Thus preliminary work on texts and languages cannot be spared. My own Grammar and Dictionary were attempts, I hope, in the right direction. But such work must be continued and completed.

A second kind of preliminary work concerns the investigation of Rabbinical literature and theology as a science in itself, without the one-sidedness of a selection from a special point of view; and, I think, scientific work, even with a Christian aim, cannot be done otherwise. When such work has been done, coincidences and differences between Judaism and Christianity, between the Rabbis and Jesus, have to be made clear. And here collections of parallels from both sides, like Lightfoot's *Horae Hebraicae et Talmudicae*, will be a good help, saving the time of the professional scholar and providing materials otherwise inaccessible to others. If these parallels are well selected and reliable as regards translation and exegesis, they mean valuable work, and should be widely used, not as an ass's bridge, but as helps to the acquirement of deeper knowledge. Just now, to the humiliation of professional scholars, the admirable work of a simple country clergyman, Paul Billerbeck, now

D.D. of Greifswald, edited by the late Professor Strack, surpasses in extent and intrinsic value all that has been done before in this direction. I mean the *Kommentar zum Neuen Testament aus Talmud und Midrasch*, von Hermann L. Strack and Paul Billerbeck (München: C. H. Beck'sche Verlagsbuchhandlung). Only the first volume (Matthew, 1055 pages, in quarto) has appeared. The second volume is in print; the completion of the remaining two volumes, already prepared by the author, will depend upon the interest shown in the work by the purchase of the early volumes. We are glad to say that the assistance of friends, including some in Scotland and England, has facilitated the printing of those first two volumes. It is hoped that the completion of the work will be possible before its venerable author, now seventy years old, is taken away.

When the materials are collected, the real work in question can begin. Even here it will be profitable to do this work in different stages. There is the linguistic department, to which C. F. Burney's useful book on *The Aramaic Origin of the Fourth Gospel* (1922), together with A. Schlatter's *Die Sprache und Heimat des vierten Evangelisten* (1902), belong. Another department is the comparison of particular theological notions on both sides. My *Words of Jesus*, vol. i., belongs to this category.

A third department concerns the investigation of the words of Jesus as they are found in the Gospels, to find out how they may have been expressed in their original language and what they would then have meant to a Jewish hearer. My own *Jesus-Jeschua* (1922) is a small contribution in this direction, wrongly understood by those who expect final and definite results from this kind of work and naturally feel disappointed when such do not appear. Conclusions are possible only when, after the literary work is ended, the historical task begins; and the work of all departments (the comparison of Jewish Theology is only one of them, side by side with the investigation of the Greek Gospels and their notions as understood by Hellenists) has to be concentrated on one final effort.

At all stages of the work we should not neglect the study of what Jews have done, and are still doing, it may be, to confirm their own religious position. Adolph Büchler's *Types of Jewish Palestinian Piety from 70 B.C.E. to 70 C.E.* (1922) is important in this direction. But the character of a Jewish standard work on Jesus must be attributed to Josef Klausner's Hebrew book, *Jēshū han-nōṣrī, zemānō, ḥayyāw wetōrātō* ('Jesus the Nazarene, His Time, His Life, and His Doctrine'). This work of 468 pages (royal 8vo) appeared in Jerusalem in 1922, and may be procured by applying to the author, Dr. J. Klausner, Jerusalem, Bucharijah. Dr. Klausner was, without doubt, well equipped for his work, having written in German on *Die jüdische Messianologie im Zeitalter der Propheten* (Krakau, 1908), and—with Hebrew title—on 'The Messianology in the Apocrypha and Pseudepigrapha' (Jerusalem, 1921). To give an impression of the contents and tendency of his new book, I may report what it says on the Crucifixion of Christ. This most cruel, and to our author detestable, method of execution was originally Roman, not Jewish; and there is no doubt, he says, that Jesus did not deserve it, as He was no rebel against Roman power and no blasphemer or seducer to idolatry according to Rabbinical definition of these crimes. But political calculations and superficiality on the part of the Sadducean and Roman judges made His condemnation and execution possible. Flagellation was part of the Roman process of execution. The crowning with thorns would be an invention of the executioners to mock the Jews and their king, but is perhaps not historical. [Here the author defines the thorns which may have been used, as *Gundelia Tournefortii*, referring to my *Orte und Wege Jesu*, p. 210. But there that kind of thorn is mentioned as unfit for the purpose, while the claim of *Carthamus glaucus* (Heb. *ḳōṣ*) might be considered.] As to the site of Golgotha, Dr. Klausner prefers that contended for by General Gordon (to whom he ascribes a motive which was not his) to my vindication of the traditional site ('naturally on account of pure traditionalism'), without making clear where the walls of Jerusalem were at that time. The words of Jesus to the women of Jerusalem and His prayer for the executioners do not suit, we are told, the dreadful situation, and are reported only by Luke. The distribution of clothes, the abuse of the Crucified, His words to the dying robber, were invented to supply a fulfilment of the words of Ps 22 and Is 53. The *titulus crucis* proves that Jesus really was crucified as a Jewish Messiah, not as an apocalyptical prophet as some would have it. That Jesus died on the Cross in shorter time than usual is explicable by His bodily and mental sufferings. That the Father did not come to rescue His Son, He could

not understand. Jesus' prayer from Ps 22 is quite natural, and would not have been invented. Luke substituted for this another utterance, which could not be used in opposition to Christian beliefs. John suppressed the words because they did not suit the Logos. For the disciples of Jesus their dream of the Messianic kingdom was at an end. There is nothing to be said against the story of the interment by Joseph in his own sepulchre, as time was short on the eve of the Sabbath, and Jesus could not be regarded as executed by a Jewish tribunal. 'Here at the locked-up tomb'—with these words the author closes this chapter—'the story of Jesus ends, and the story of Nazarenism begins.'

There is nothing in the above representation of the Crucifixion of Jesus which strikes one as new. But it shows how necessary and how important is the work at whose service Jewish literature should be placed. That Jesus is the Messiah of God not only for Israel, but for all men, and in what way He is so, is what we shall have to show. Even tedious labour, if any earnest labour can be tedious, is a privilege, if undertaken for this end. May John Lightfoot find many followers until the aim is realized.

Recent Foreign Theology.

German Theology.

At last we have what was badly needed—a scholarly report on the present position of investigation into Calvin's theology.[1] Works on that subject having become too numerous for all but specialists, Bauke has worked over the literature and explains in detail what has been done, and by whom, and what yet remains to do. The result is excellent. The author rightly decides that Calvin's theology is not explicable from a single principle. Some reason there must be for the wholly antagonistic verdicts passed on it by Reformed and Lutheran thinkers, and Bauke inclines to suppose that a German, being a monist, can never quite get inside Calvin, who was French and a pluralist; and contradictions which Germans find in his thought were to him no contradictions at all. Bauke turns for explanation to three essential points: (1) the exceptional importance for Calvin of theological form and method; formally, though not in content, he was a rationalist dialectician rather than a metaphysician proper. That is, he did not so much construct a view of the universe as weave together dialectically what he took to be religious certainties. (2) His system is a *complexio oppositorum, i.e.* there is no attempt to base everything on a fundamental idea, but the great doctrines of the past, even those which logically contradict each other, are bound up in one connected whole. (3) The formal law of theology is for him Biblicism. Bauke holds, correctly I should say, that previous attempts to mark out *material* principles, whether one or more, have failed. Calvin, moreover, was not dependent on any philosophy for actual results.

Bauke at various points opens up a wide vista of inquiry still awaiting the chosen scholar. There is much to do, for instance, in elucidating Calvin's relation to Humanism, as well as Humanism's relation to the Bible and to other sources of a historical and doctrinal kind. Again, is Calvin's idea of God Scotist or not? By what channels did the orthodoxy of the Middle Ages reach the Reformer? The whole background of Calvin's thinking has to be lighted up and made real to the modern mind.

Summing up, Bauke declares that what Calvin really does is to translate the religion of Luther into a foreign tongue and a rather alien kind of human life. But it *is* the same religion. As theology, Calvin's thought forms an original type by itself. He wrought into one whole the Gospel and a conception of life *in* the world, so that for him Christian redemption and Christian politics are one. The doctrine of Predestination, as all scholars with one possible exception agree, is not the central doctrine of Calvin, nor is it speculative. It is simply the dialectic and rationalistic affirmation of what is taken to be religious fact, without

[1] *Die Probleme der Theologie Calvins*, by Hermann Bauke (Hinrichs, Leipzig, 1922; pp. viii, 108; 2s. 5d.).

explanation and without derivation. It is the formal keystone of the arch, and has been quarried from Scripture. Luther had it before him.

It is a disappointment to hear nothing of the first edition of the *Institutes*, in various religious ways so much superior to the later edition which the English reader knows best. Also the distinction of matter and form is slightly overworked. But as a whole Bauke's short treatise, which we hope may take a fuller shape one day, is thoroughly sound, condensed, interesting, and sympathetic. To all who care about the origins of Calvinistic doctrine it will be indispensable.

Dr. Wach has written an able and well-documented booklet on the idea of Redemption, and its varied expressions in the history of religion.[1] The first part is given to a psychological interpretation of personality, the second to historical illustration of what men have thought it means to be redeemed. Hegel is the philosopher of the historical embodiments of reason, and in the earlier pages his influence is deep-reaching; there are also frequent allusions to Dilthey and Max Weber the sociologist. Wach is a keen, enthusiastic writer, who makes great psychological discoveries every here and there, not all unimportant. He is studying types of personality, and gives a good many pages to the contrast between the ego-affirming type (Goethe) and the ego-negating type (Kierkegaard), which are as old as history and religion. A specially interesting line of connexion is drawn between the ego-negating type and the yearning for redemption, whether thought of as immanent or transcendent. This sort of personality is more emotional, Wach thinks, but contributes relatively little to civilization. Of course at times 'redemption' may take on an extremely vague sense, meaning little more than getting hold of something that will take us out of ourselves and make us 'forget.' How the longing for redemption will affect a man's relation to, and worth for, society is also discussed suggestively. The study is a subtle and patient and truth-loving one, and the bibliography is rich; but the author has troubled little about the form of his writing, and his prose is curiously invertebrate.

[1] *Der Erlösungsgedanke und seine Deutung*, by Joachim Wach, D.Phil. (Hinrichs, Leipzig, 1922; pp. 104; 2s. 5d.).

Chapter II. is far more interestingly done. Here it is asked under what forms redemption has been sought, from what, by what means, and to what end—an ambitious programme, but one that Dr. Wach tackles with great competence. He confesses a peculiar debt to Heiler, whose fine books are waiting for a translator. Man in history wishes to be saved from plagues, death, stars, fate, law, transmigration, karma, guilt, the lower self. And the longing has had an immense influence on psychological development. Gradually we come in sight of that dualism within the soul which is exemplified by nearly all great philosophical systems of the modern epoch, breaking out at times into the conviction that human personality cannot really be mended and must be ended. Again, redemption has been conceived in two competing ways—as wrought by self and as wrought by Another. Belief in salvation by Another may well lead to regular norms of procedure for all, binding as doctrines, but self-redemption is virtually incompatible with fixed rules of doctrine, 'for only the man himself, but no one before him or after, can tell the path that will lead *him* to salvation' (p. 77). The different conceptions of a Mediator are set out carefully, all greater Eastern faiths being laid under contribution. One feels how often and how profoundly men had dreamt of Christ before God's time came, and He appeared. The process of redemption, viewed objectively, has sometimes been thought to have taken place dramatically in the beginning of the world, prior to human history, the *dramatis personæ* being mythological beings; sometimes, on the contrary, it is announced for the End of all things. 'The more prominently the person of the Redeemer comes into the foreground of the redemptive work or process, the more the emotions of the worshipper are stimulated' (p. 88). Other topics are the media of redemption, as ascetic practices or faith; and some interesting forms of what may be called temporary redemption, best illustrated in Schopenhauer. These last take their orientation from art, and are naturally infected by its temper of loved illusion.

Wach is occupied solely with the history of ideas; he makes no attempt to say which is the better or best form of redemption. Quotations and references are given perhaps with an excessive fullness, and misprints are frequent. But the book is to be warmly welcomed for its full and orderly

presentment of data, and its impartial and scientific spirit.

'Faith lives not on revelation alone, but on mystery as well; and it thinks in antinomies.' This concluding sentence of Mulert's deeply thoughtful, if not particularly well-arranged, *brochure* on Prayer, Freedom, and God,[1] might be taken as its motto. It is a theoretical discussion, but theory may help practice. Throughout the writer has Schleiermacher in view, and his 'resigned' conception of prayer. As to that, he asks several questions, and debates them gravely and persistently. Can God be influenced; and if not, is not human freedom denied, and our fellowship with God turned into illusion? If we must not ask God for anything, where is the reason of *thanking* Him? If God cannot be acted upon, has the prayer for forgiveness a real sense? The paradoxes of faith are never overlooked. Freedom is logically inconceivable, while determinism is psychologically impracticable and is anyhow an intellectualistic theory far removed from life. 'Faith in a living God and in the hearing of prayer is an interpretation of the world that answers to belief in human freedom. And both hang together in this respect, that we cannot conceive either freedom or God without contradiction'—yet both are real (p. 45). A similar antinomy appears in the fact that *in* a generally determined world morality demands a free human will, while faith asks for a sovereign God *over* it. No coercive proof that God hears prayer can be given, though for centuries the Church said it could; and a certain inconsistency in arguments conducted in these high latitudes may, after all, be a sign of depth, not shallowness. Mulert argues strongly for the courage to say in religion that, at point after point, we do not know. We must reverence the secrets of God; we must neither assert that all things are completely determined nor must we seek to change God's mind. The War has taught us to practise reserve in our statements regarding the ways of Providence. There is a particularly rewarding discussion of what precisely faith means by its great phrase 'the living God,' and it is pointed out that when we use that phrase we are specially thinking of His feeling and His supreme activity. Livingness, as an attribute of God, is not ultimately incompatible with unchangingness, if 'unchanging' be taken in a moral sense. We must take our thoughts of religion less from the observation of nature than from the experiences of moral life; if we do, the 'resigned' view of prayer will seem less true than a more positive interpretation.

Mulert writes with great fairness to the religious force of opposing arguments. But he holds from beginning to end that the question of prayer is the question of God's activity as such. There is an impressive power in his emphasis on the 'livingness' of God, and on the conception of man that answers to it. 'The world-view of determinism is clearer, but that of faith in freedom is more profound.'

Archbishop Söderblom, the well-known authority on the History of Religions, prints two sermons for the times.[2] In the first he argues that a great revival is approaching, for suffering has taught the world the deepest sense of the Cross. In the second, he pleads that for the Church in our age the pathway is that of service, of pain, and of miracle. Nothing could be more suggestive than his picture of Calvary as the fulfilment of dim rites and mystery-cults of yore. 'God has a share in our pain.' Söderblom speaks of Jesus with a singular thrill in his voice. What he longs for is a synthesis of the old heart-felt love for Christ, with its message of the Cross and its mystic passion, and the newer ethical propaganda of the Kingdom of God. This second sermon especially must have been a great thing to hear.

H. R. Mackintosh.

Edinburgh.

[1] *Gebetserhörung, Freiheitsglaube, Gottesglaube,* by Professor Hermann Mulert (Hinrichs, Leipzig, 1921; pp. 62; 1s. 2d.).

[2] *Zur religiösen Frage der Gegenwart,* by Nathan Söderblom (Hinrichs, Leipzig, 1921; pp. 32; 5d.).

In the Study.

Virginibus Puerisque.

Learning to Walk.[1]

'When I fall, I shall get up.'—Mic 7[8].

The other day you were standing for a long time, at a match or somewhere else, and before the end you got tired a bit about the legs. Why? What made your legs get weary in that fashion? The answer to that is a queer one, for the clever people say that it is this. Long, long ago folk didn't stand on two legs as we all do now, but on four, one at each corner, keeping them comfy and steady like a table. That would be very handy sometimes even yet. If in a football scrum when you are charged you could let down two extra feet and stand fast! But by and by people began to think that they might manage with two, and that would leave their forefeet free for other things, for shying stones at strangers who came too near and who looked fierce and unfriendly! And so they tried and they tried, but they didn't make much of it. And indeed it wasn't easy, was dreadfully hard. They stood up and went flop; or they went wobbling for a step or two, like you when you were learning to bicycle; but they kept on trying, and at last they managed it; learned how to poise themselves on two legs, and their front feet became those wonderful hands with which men can do almost anything. But it took them a long time, and little blame to them! For it was about as difficult as if you were to tilt your cycle up into the air on its back rim, and try to ride like that. Indeed, none of us is quite perfect at it even yet. When you got tired the other day your legs were saying, 'But, look here, this isn't good enough! We're getting far too much to do! There ought to be two other legs to give us a hand!' And that tired feeling meant that at the back of your head you were thinking that you would like to get down on all fours in the old way, and so be steadier. We've been learning to stand up for thousands of years, and we've got pretty good at it, but we're not perfect even yet! To learn some things, you see, takes time, takes a long time, and yet you won't take any. There's music. At first you thought it was going to be grand, got quite excited over it. In a few weeks you would be able to play, and you were going to do it really well, so splendidly that perhaps the organist in your church would come and say, 'You take a Sunday and show me how to do it, for you are so much better than I!' Yes, you were going to enjoy it hugely, and be a real player. But when you found that you didn't start with tunes, but with picking out the notes, and that there were scales and exercises, and that you had to stick in every night, you soon got tired. 'Ach!' you said, 'I can't be bothered trying any longer!' Down you flopped upon all fours, and have been scampering on them ever since, will never learn to stand up now, have lost all the joy of music just because you couldn't take a little pains. Or, at school you got into a row and you were scared a bit, said to yourself, 'Well, I suppose I'll just have to learn to get up on these hind legs of mine!' But it's been rainy weather, and in the evenings it cleared up, and you so wanted to get out to play; or there was something splendid on down at the picture house; anyway your legs soon got tired, and you are going on all fours again, are tumbling steadily down the class. Why, baby could give you a lesson! At first it was shameful the way she crawled about; she was as bad as a monkey; worse! No self-respecting monkey would dream of wriggling along on its tummy as she did. But one day she got up on her feet. And she was as pleased and proud as if she were the very first who had ever thought of that. She laughed and crowed and wanted every one to look at her. And yet it was no very great performance! A step and down she went, and cried if it was a hard bump, and laughed if it was a soft one. But always she got up again and kept on trying, though she didn't seem to make much of it, or get any better. Still she tried and tried and tried, and managed it at last, and now she can walk as well as you. And sometimes you look at Jesus Christ, who was always brave and never whined nor whimpered but kept His head up gallantly, who never got sulky when things went wrong, was never selfish nor tempery, nor cross, nor any of the horrid things into which you keep tumbling time on time; and you feel, that's what I would like to be, as brave and clean and straight as that. That's a wise choice. But, mind you, it will take some doing! You mustn't think that you can learn it all in a day. Sometimes your temper will blaze out before you know. Well, when that happens it's a pity, but as this wise man

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

said, 'If I tumble, I'll get up again'; if I tumble, and really hard, twenty times a day, well, I'll rise twenty times, and try once more. Now and then when you're not watching you'll forget and be grabby and greedy and cross. You're down, are you? Well, look at baby, she is up already; and you too must just get up upon your shuggly legs, and try and try and keep on trying, and they will get more steady by and by. It has taken us a long time to learn to stand, and we're not perfect at it even yet, but we're not going back now to running on all fours! No fear! And really you will do better than you think. When baby tries to walk, father is never very far away, keeps his arms round her, just a little bit out from her so that, if she stumbles, she won't really fall, only into his arms. And there's a wise man in the Bible who tells us we too have a Father, a wonderful Father, kind and patient and loving, who is teaching us to walk, to master our hot passions, and to keep our temper. He holds our hand tight in His, and He will help us every day and all the day, till we can do it perfectly.

How to Recognize a Person.

'Even a child is known by his doings.'—Pr 20^{11}.

I was reading about a Baby Show in the papers the other day. It was one of those papers, you know, with pictures in it, and there was a picture of the babies—lovely, chubby, laughing little things, and I think there was a separate photo of the one that got the prize for being healthiest and fattest and biggest. But what I couldn't help wondering was what would happen if the babies got mixed. They all looked so very much alike, and even their clothes seemed to be the same. Of course I know that there is something which distinguishes one baby from another—even twins—so that you can say, 'That is Jack, and the other is Tom,' but you have to be with them a good deal before you can do that. And I believe it is only the mothers, really, who can be quite sure.

Sometimes we know people by the way they walk, and even when they are a long way off we can recognize them quite easily. Sometimes we know them by the clothes they wear. But that is not a very good way, because a new hat and a new coat and skirt make such a difference. Sometimes we know them by the tone of their voice, although they are not visible to us. And, alas! sometimes we know them by the things they say and by the words they use, which make us feel unhappy and sorry.

But there is still another way. It is the way of our text. 'Even a child,' it says, 'is known by his doings.' What a boy *does*, tells us what he *is*. Always? Well, not always, perhaps. Because you know that there are some boys and girls who are very charming and kind and thoughtful when there are visitors, or when they are out to tea. But when they are alone at home, or playing among themselves, it is a very different story. These same boys may be looking for a worm to frighten their sisters with, and these same girls may be trying to stick a pin into their brothers. And the boy who is so pleasant and agreeable when there is company, can be very short and bad-tempered when he is asked to run a message by his mother. But whatever outsiders think about them, the people at home know them, and they know them by their doings.

You remember that when Robinson Crusoe was on his island he discovered a footprint in the sand one day. He thought he was alone on the island, but that footprint showed him that a man had been there. Sometimes mother comes into the kitchen and she notices the cupboard door open and signs of jam on the table, and she says, 'I thought so! That boy has been in here while I was away.' He is known by his doings, you see.

Perhaps you say to yourself, 'I am only a child after all, and it doesn't really matter what I do.' But it does matter. It matters tremendously. It matters to your father and mother, because you can't expect them to be happy if you are behaving badly. They want you to be a credit to them too, and that depends on your doings. And it matters to yourself, because if you do right now you are more likely to do right when you are older. The habits that you form now will go with you when you grow up into men and women, and so it is a very important thing for your own sake that you should 'learn to do well' when you are young. But most of all, it matters to God. You know what they said about His Son when He was on the earth. They said, 'He went about doing good,' not just thinking about it, or speaking about it, but *doing* it. And He expects us to do the same. Each of us in our own little world can follow His example and go about doing good.

Father, lead me day by day,
Ever in Thine own sweet way;
Teach me to be pure and true,
Show me what I ought to do.

The Christian Year.

Twenty-fourth Sunday after Trinity.

The Power of a Feeble Faith.

'But Jesus said . . . thy faith hath made thee whole.'—Mt 9^{22}.

Dean Goulburn has an interesting essay on 'How to deal with our Interruptions.' He points out that, while most busy men welcome interruptions much as they would the visit of a tiger or a cobra, Jesus used them as the occasions of His noblest works. It was so with some of His finest parables: it was so with this miracle.

It is a miracle within a miracle. Jesus is going on an errand of life and death. In such an hour we would resent an interruption with what seems a just resentment, but He made use of it to do one of His most beautiful works.

'Thy faith hath made thee whole.' Nothing strikes us more as we read the Gospels than the fact that our Saviour always required faith when He worked miracles. He *could* not do His mighty works except for those who had faith. And yet how often the faith which He accepted as sufficient would have been looked upon by us in our superiority as naught but superstition? Our text, taken from the Gospel for the day, is an illustration of this. What could be more superstitious than the motive which led the woman to touch Christ's garment in order to obtain the healing which she needed? Her one thought may have been no more than this: My life is embittered and made miserable by this terrible disorder; the physicians have been powerless to give me relief; here is this young teacher who is working cures far and wide; perchance He may do me some good. She had perhaps never seen the Lord; she had perhaps never heard His words. She thought of Him, it may be, as ignorant people still think of holy wells, or relics of saints, that work marvellous cures of all sorts of disorders. She had no conception of the Divine will of the Christ being exerted on her behalf; she conceived that she might even extract a cure from Him against His will, or at least without His knowledge—'If I may but touch His garment, I shall be whole.' Even when the cure was wrought, nothing entered into her mind as its cause, save this magic touch. Was it not gross superstition? Yet the Lord Himself turns to her, and says, 'Thy *faith* hath made thee whole.' The faith was real, however it may have been coloured and hidden by superstition.[1]

1. Her faith was real, but it was feeble. How was this woman's a feeble faith? It was so, first of all, because it was a *bankrupt* faith. It was the discipline of failure brought her to Christ. The sad story of her life is told by St. Mark.

Hers had been a weary race for health. Would she have come to Christ sooner had she known of Him? One cannot tell. At all events she is typical of many a soul. They come to the Good Physician only when they have failed everywhere else. Christ is the last resource.

2. Yet there is one thing about such a faith that makes it always great. It is a *desperate* faith. It is a self-despairing faith. It has no temptation to make reservations and 'go halves' with God.

> Nothing in my hand I bring,
> Simply to Thy Cross I cling,

is the burden of its song. It has learnt its own weakness too well not to be willing to cast itself all on God. And for this Jesus loves it: for this He accepts it.

3. Once more, this woman's was an *ignorant* faith. That comes out in her self-communings as she resolved to make trial of the new Healer of Nazareth. 'If I may but touch his garment, I shall be whole.' At first sight that looks a very wonderful faith. It seems to mean that she had such an exalted view of the Saviour that she imagined the virtue lay even in His clothes. But when we connect it with her action, we see it was something very different from this. She appears to think she can get a blessing from Christ's clothes without the conscious co-operation of Christ Himself. She seems to imagine that His body is a kind of galvanic battery which radiates healing without any spiritual or ethical element in it at all. This may be faith, but it is faith mixed with a great deal of superstition. It is the faith of the fetish-worshipper, not the faith of a Christian.

It is just touching Christ's clothes. The clothes of religion, as the Great Philosopher of Clothes reminds us, are its outward forms and rites, its sacraments and creeds, its institutions and tithes. These things are necessary, for the spirit must ever have a body for its investiture. But though religion needs clothes, it must always be more than

[1] H. J. Lawlor, *Thoughts on Belief and Life*, 151.

clothes. And often, alas! it is far less. The clothes are not only old and ill-fitting, but they cover a dead Christ, like those old monks in the cemetery of the Capuchins in Rome, where you see a grinning skeleton peering out beneath the friar's cowl.

So with multitudes to-day. As St. Ambrose says, 'Multitudes press on Christ in outward ordinances, but believers alone touch Him.' They come to church, observe its sacraments, pay its dues, recite its creeds, but, alas! its spirit never enters them, never touches their heart, never moulds their life. They practically say, 'If I may but touch His clothes, I shall be whole.' But in the case of the woman her actions went deeper than her words. As she pressed through to touch His clothes, to her poor thinking, she was really pressing through to touch Himself.[1]

You remember the story. He looked around to see who had done this thing, and He called her out. Now, why did He do that? The woman was healed. Why not let her slip out of the crowd and go back to her village? Why make her come out before all the people and stand before that critical eye? Was it a necessary embarrassment? Was it kind? Well, the way to understand many things in this world is to compare the alternative. Suppose Jesus had not done it, what would have happened? This would have happened: the woman would have gone away to her village full of the idea of the magic of this new Prophet's clothes. 'I touched them, and they healed me. If only we could get hold of some cast-off garment of His, we could heal the whole place!' She would go home full of erroneous ideas, thinking that Christ's clothes were a source of healing, and if she could get some discarded garment of His she would set it up as a fetish in the village. She would have become a preacher of downright superstition. But He called her out. He called her 'daughter.' She called Him 'Master.' He spoke to her; He established a personal relationship between Himself and her. Then when that woman went home, do you think she ever mentioned Christ's clothes? She went home full of the idea of a new Friend, a new Master, a new Saviour whom she had found. She went home to be a preacher, not of superstition, but a preacher of true religion; not Christ's clothes, but Christ Himself.

[1] W. Mackintosh Mackay, *Bible Types of Modern Women*, 292.

Personal relations with Christ, a personal knowledge of Christ, as John Wesley and Charles Simeon would have used the phrase, a conscious assurance, a spiritual conviction, about which there is nothing either superstitious or second-hand, has been in the past, and will be in the future, the quickening power of a rational and progressive faith.

It is ever thus. New conditions make new demands on personal life. The world needs a revival. Then let us revive ourselves. We cannot go on for ever living upon the accumulated capital of past experience. It is the testimony of all Christian history that the living Lord will reinterpret Himself as the power of our rational and progressive life to-day, when once we have seen Him.

'Have I not seen the Lord?' There was the transcendent fact that underlay the spiritual life, the churchmanship, the apostleship, the witness of St. Paul. That, too, will be the secret of all strong personal life in the days that are yet to be. Here and here alone shall we learn the deep mystery of our own being. Here and here alone shall we understand the one cause of failure, personal alienation from God, which is sin. Here and here alone shall we discover that radiant joy of living, that elixir of which alchemists have dreamed, but of which the secret was never learned till the forgiveness of sins was proclaimed by Christ regnant on Calvary, Christ who is made to us righteousness, sanctification, and redemption.[2]

Twenty-fifth Sunday after Trinity.

The Whole of Religion.

'What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'—Mic 6^{8}.

In *The Book of the Twelve Prophets* Sir George Adam Smith says of this text: 'This is the greatest saying of the Old Testament; and there is only one other in the New which excels it:

'"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

'"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

'"For my yoke is easy, and my burden is light."'

He describes the circumstances of the reply of the prophet in the following paragraph.

[2] J. G. Simpson, *Christian Ideals*, 61.

'In most of the controversies which the prophets open between God and man, the subject on the side of the latter is his sin. But that is not so here. In the controversy which opens the Book of Micah the argument falls upon the transgressions of the people, but here upon their sincere though mistaken methods of approaching God. There God deals with dull consciences, but here with darkened and imploring hearts. In that case we had rebels forsaking the true God for idols, but here are earnest seekers after God, who have lost their way and are weary. Accordingly, as indignation prevailed there, here prevails pity; and though formally this be a controversy under the same legal form as before, the passage breathes tenderness and gentleness from first to last. By this as well as by the recollections of the ancient history of Israel we are reminded of the style of Hosea. But there is no expostulation, as in his book, with the people's continued devotion to ritual. All that is past, and a new temper prevails. Israel have at last come to feel the vanity of the exaggerated zeal with which Amos pictures them exceeding the legal requirements of sacrifice; and with a despair, sufficiently evident in the superlatives which they use, they confess the futility and weariness of the whole system, even in the most lavish and impossible forms of sacrifice. What then remains for them to do? The prophet answers with the beautiful words, that express an ideal of religion to which no subsequent century has ever been able to add either grandeur or tenderness.

> He hath shown thee, O man, what is good;
> And what is the Lord seeking from thee,
> But to do justice and love mercy,
> And humbly to walk with thy God?'[1]

Micah's statement might be paraphrased as follows without altering its essential meaning: Religion in its essence is righteousness and goodwill toward men and reverent humility and obedience toward God. And this is no lonely utterance of this prophet; it is the underlying idea of both prophetic and apostolic teaching as well as of the teaching of our Lord. Whatever our theological faith, whatever our religious practices, and whatever our religious pedagogics, their sole use and value consist in helping us to lives of love and righteousness before God and man. This is the purpose for which they exist, and it is this that gives them meaning and justification.

It is a great text. Huxley, writing in *The Nineteenth Century* for December 1885, said: 'If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the perfect ideal of religion.'

Gladstone, who had been engaged in a controversy with Huxley, replied: 'I will not dispute that in these words is contained the true ideal of discipline and attainment.'

It is a great text and it divides itself naturally into three, as texts should do—do justly, love mercy, walk humbly with thy God.

1. *Do justly.*—The Lord demands of us first of all an absolute integrity in all our relations, public and private, with our fellow-men, not only in our actions towards them, but in our thoughts and feelings regarding them. In our way of judging them, in our expressed opinions of them, we are to be scrupulously fair and just. Have we ever asked ourselves exactly what God's requirements of justice from us would be? Have we ever brought the searchlight of an awakened conscience upon our attitude to the social conditions in which we live to-day, and in which we are far too ready to acquiesce?

2. *Love mercy.*—He wants us, next, to be more than merely just; to show *all mercifulness and tenderness* in our dealings with men; a mercifulness of feeling that will lead to mercifulness in act: and this, not from compulsion of conscience only, but from generosity of heart. We are to '*love* mercy.' Feeling how greatly we need mercy ourselves, we are to yield our rights rather than press them to the uttermost. We are to be what God Himself is, 'very pitiful and of tender mercy': and this, all the more because our own mercifulness may often, like God's mercy, win a transgressor whom harshness would only drive farther away.

What kind of judgment do I mete out to the poor, erring, wandering sister of the streets? What does my Christianity compel me to do to her? Gather up my skirts when she passes by? Or to deal as mercifully as God has dealt with me? Notice that we are to 'love mercy.' When we love a thing we keep it at its best. We would not mar its excellence or detract one whit from its beauty. Let our love of mercy lead us to keep mercy at her highest and best. Let it not degenerate into sickly sentiment. Temper justice with mercy, and mercy with

[1] i. 423.

justice, even as the Lord Himself dealt with men.[1]

3. *Walk humbly with thy God.*—That is to say, to realize that in our own strength and by our own efforts we are morally incapable either of justice or of magnanimity as now defined. The ethical ideal which has been set before us in the first part of this definition of true religion is unobtainable except by the grace of God, and in the strength which He gives us.

Such a companionship will assuredly make us humble. How can there be any room for pride in a heart that is so near to the Infinitely Holy One? Pride is the deadliest of sins. It was the sin by which Satan fell; by which Paradise was lost; by which the Lord of Glory was nailed to the accursèd tree. It lies, somehow, at the root of every other sin; for sin is just the heart's proud refusal to bow to the commanding, or teaching, or arranging will of God. And it takes a thousand forms. It may appear as pride of intellect, or pride of position, or pride of power, as pride of race, or pride of nationality, or pride of ancestry, or pride of personal appearance, or pride of wealth. It may be pride of look, or pride of speech, or pride of life. It may even be pride of grace—that Pharisaic pride that is the most unreasonable and most offensive of all.

Let us clothe ourselves every morning in a fresh garment of humility, and so be *heaven-like*—for even sinless seraphs bow before the throne of heaven's King; and *Christlike* too—for He 'humbled himself even to the death of the cross,' and was always 'meek and lowly in heart.' The lowlier we are, we only the more resemble Him.[2]

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Learn.

'Learn to do well.'—Is 1^{17}.

THE question is often asked, What is it that distinguishes man from the lower animals? A variety of answers have been given to it. Some say man is the only living being who can laugh. Others say he is the only creature who cooks his food. Carlyle thought that the great distinction between man and other animals is that a man can make use of tools. But there is a more fundamental distinction than any of these. Man and man only can learn. The lark builds its nest just as it has built it through the generations, and a very beautiful nest it is. Individual animals like the horse and the dog may learn a little in their lifetime, but the horse and dog as species make no progress in learning. Man alone learns, both as an individual and as man. So it is to you and to me that the prophet addresses this word of his when he says 'learn.'

What have we to learn? First of all we have to learn to develop the body and to make it as fit as possible for the work it has to do in the world.

Then we have to learn to educate the mind. And just as we find that seldom in the history of the world has so much attention been paid to the training of the body as to-day, so we find that the science of education has been brought to a high pitch of perfection to-day.

But we are not made up of body and mind only. Is there not also a soul, and if there is, has it not also to be trained? It does not matter if we prefer to use some other word for soul. We may call it conscience. Conscience has to be educated, even as the body and soul have to be. Bishop Gore says that in his visit to India nothing impressed him more than the sight of an Indian holy man in one of the main streets of Calcutta. He was stretched at full length in the street, then rose up, and lay down again putting his feet where his head was before, and in that painful and slow way he was making a pilgrimage to Benares. Bishop Gore says that his first feeling was one of disgust, but that gave way to pity. How much that earnest man might have done of real good if only his conscience had been enlightened.

How do we teach the soul? It is the most difficult part to train. But we have left its training to chance far more than the training of the body and the mind. And yet we can see some progress to-day. Education is much more a moral thing than it used to be. We might even say that it is much more a spiritual thing. Its aim is exactly expressed by Isaiah's words, 'Learn to do well.'

How, then, are we to learn to do well?

1. First we need the gift for it. That is recognized in every department of knowledge and of work. If a man is to do supremely well in anything he must have the gift for it. One of our painters was looking at a picture done by a pupil, and he saw many things to commend in it. 'But,' he said, 'it wants "that."' And wanting 'that'

[1] W. B. Selbie, in *CWP*, lxxvii. 300.
[2] G. H. Knight, *These Three*, 11.

it really wanted everything. Now if we are going to learn to do well we must have the gift for it. When do we get that gift, and where? At birth? It may be that there is to some extent what is called an inclination to religion born with some. But the gift which enables us to do well is not so much a gift of birth as a gift of second birth. Now this Christian awakening is possible for everybody. A genius for religion is within the reach of every human being.

2. But we also need a pattern. We need a headline to the copybook of life. And if we are to learn to do well the question is whether the pattern should be good or bad. Is it better to have a good pattern so that we may follow it, or a bad pattern that we may avoid it? As we read the newspapers and many of the modern novels, we conclude that in the judgment of journalists and novelists it is better to have a bad pattern than a good one. In the review of a book published not long ago a weekly paper says: 'The author has chosen a hero of unrelieved detestability, and has shown him as a false friend, an unfaithful husband, a bad father, one who rides roughshod over all the common decencies of life and finally escapes punishment by the cheap resort of sentimental suicide.'

Is it a bad pattern that we want, then? Are drunkards reformed by seeing drunkards? If you give a child a specimen of bad writing it will reproduce the badness. No! it is a good pattern that we need. And more than that, we need the best pattern. And the best is Christ. It was by making Christ their pattern that the early disciples learnt to do well. Jesus Himself invites us to adopt this method. 'Learn of me,' He says.

3. The third thing we need is practice. The gift alone is not enough. The example to follow is not enough. We must *use* the gift, and we must follow the example. And that means practice. It is so in every department of life. Well, then, practise to do well; practise doing well.

Practise, for example, *contentment*. 'I have learned in whatsoever state I am therewith to be content.' No man ever was content by nature. But when it is finally acquired it is a great grace.

Practise *sincerity*. We do not do that by nature. We think more or less of the effect of our words. When that is carried to extremes we speak of a person as unreal. There is no excellence of character without sincerity—meaning what we say and doing what we mean—and we have to learn it.'

We have to learn *truthfulness*. We are only too ready to exaggerate, to distort or colour our words in some way to suit our own purpose. There is only one way in which we can learn to be truthful, and that is by practising truth.

But more than all, and summing them all up, we have to *learn Christ*. It is a peculiar phrase, but it is Paul's. Writing to the Ephesians he tells them to learn Christ, and he tells them how to do it. We use the same sort of language ourselves. 'What are you learning at school?' we ask, and the boy replies, 'Cæsar.' He means that he is reading the story of Cæsar's doings in Gaul. Paul wanted the Ephesians, and he wants us, to read the story of Christ's doings upon earth, and to do as He did. What is the story? It is that He went about continually doing good. That is one of the ways of learning Christ—to take the opportunity of doing good wherever we are.

But the boy who is learning Cæsar is learning more than the story of Cæsar's doings in Gaul. He is learning something about Cæsar himself. When Paul said, 'Learn Christ,' he meant more than learn about what He did on earth. He meant learn who He was. Christ's example is the best we can have, but Christ Himself is better than His example. Learn Christ. Look at Him. Think about Him. Believe in Him. Make Him your own. Give yourself to Him for life and for death.

Yea, through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

FIRST SUNDAY IN ADVENT.

The Dew.

'I will be as the dew unto Israel.'—Hos 14^5.

How quietly the dew falls upon the grass! silently, imperceptibly. It makes no noise. No one hears it dropping.

It comes in the night-time, when no one can see its beautiful work, and covers the blades of grass and the leaves with clusters of pearls. There is something almost mysterious about it. For there is a controversy whether it falls at all, whether it does not rise from off the earth. Perhaps it neither rises nor falls, but is distilled from the air. It is strange that it is the things which are nearest to us,

with which we are most familiar, that we know least about.

Astronomers can explain the motions of far distant planets and predict to a moment the occurrence of an eclipse. But who can tell how the corn-seed bursts in the earth! how the grass grows and the dew is born to refresh it! So it is with the Spirit of God. We write great histories to describe the rise and progress of Christianity and the laws of its working in nations of men and ages of the world. But we cannot explain its operation in our own hearts. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' When God comes to the soul He comes thus quietly. The kingdom of heaven does not come with observation into our individual hearts. Like the dew upon the grass it is there before we know it. What we call a sudden conversion may have been preparing a long time in the earth, growing silently and imperceptibly there, before it burst through the soil and spread itself above to be seen by all. The dew may have been coming quietly, silently, for a long time before the great drop upon the blade of grass proclaims its presence to the common eye.

But though we cannot tell how God's Spirit comes, we can recognize its presence. How can we tell that the dew has fallen upon the blade of grass? We may stand out in the dark and feel nothing and see nothing, but in the morning we look at the blades of grass and the dew is thick upon them. How fresh and green they are! Touch them. How soft and cool they feel! We can tell the presence of God's Spirit by the effects. We can tell that God's favour is resting upon a man by the result it produces. This, at least, is no mysterious thing. The fruits of the Spirit are well known and easily recognized. They are these —love, joy, and peace. And besides these evident signs of its presence there is a freshness and beauty about a man's spirit, a fragrance shed abroad by it, when the favour of God rests upon it—just as the plants appear when the dew is settling upon them. This is a sure mark, for it cannot be imitated. It may be possible for some plants to maintain a vigorous existence in the driest, hardest soil, but they have none of the fragrance and softness of the tender grass when the dew lies heavy upon it. It may be possible for some men to do justly and walk uprightly in the eyes of the world, without living in direct touch with God, but there is an easily recognized hardness and constraint in such a life. It wants the naturalness and freshness of a life that is lived in harmony with God.

But the dew does more than give freshness and sweetness to grass and plants. It is also the great means of their growth. 'Consider the lilies,' says our Lord, 'how they grow.' How do they grow? Is it by struggle and effort and exertion on their own part? There is no growth like that.

'I remember, ten years ago,' says Dr. Campbell Morgan, 'when I first set my face to the other side of the sea, my boy, six years of age, said to me as he bade me good-bye, "How long shall you be away?" I told him two months. He said, "I am going to try hard to grow as big as you are before you come back." I am not sure that he tried. I suspect he forgot, as children do so blessedly forget their follies. But if he did try he did not succeed. No child grows by effort. No man by being anxious can add one cubit to his stature.'

The lilies grow by drawing freely from the stores of dew that fall upon them while rooted in the firm earth. And the Christian grows by drinking freely of the grace, the favour of God, while being firmly grounded upon God's precious promises. So he grows naturally, as the blades of grass grow.

I will leave it with Him,
The lilies all do,
And they grow.
They grow in the rain,
And they grow in the dew,
Yes, they grow.
They grow in the darkness
All hid in the night,
They grow in the sunshine
Revealed by the light,
Still they grow.

Here is another unmistakable mark of him upon whom the favour of God is resting. He grows as the lily grows, symmetrically, completely, beautifully proportioned. The man who grows only in the eye of the world is sure to be unshapely and deformed in some respect. Sooner or later some defect reveals itself. Experience tells us so.

When the dew is falling in its ordinary way it falls on all plants alike. Flowers and weeds, fruit trees and poisonous plants, all receive their share. If they spread their leaves out to receive it the re-

freshing dew will light upon them. They may convert it into poison, yet it does not pass them by. So the favour of God in His ordinary providence rests on all alike. But He has reserved a special blessing for those who know how to obtain it. We are told that some plants have the power of receiving an additional supply of refreshing dew beyond that which falls upon the earth and other plants around. It is when the earth has become cooler than the surrounding air that the dew falls upon it. And the cooler any part is, the more dew will light upon that part. Now some plants have the power of cooling themselves, so that they become cooler than others that are around them. Thus the dew falls more copiously on them.

So with us. We can draw liberally out of treasures of joy which the unthankful have never discovered. It is not that God is partial in the distribution of His gifts. His stores are free and open to all, but all have not the skill to draw their riches forth. What is the skill we need? It is the same as the plants employ. It is the skill to give, to give forth, to impart. He that hath, to him shall be given—and how? by his willingness to share what he has with those around him. 'Give, and it shall be given unto you; good measure, pressed down, running over.' It is by sharing with others the gifts which God has given us and doing so in His name that we obtain His special blessings. It is by loving one another, by serving one another, by denying ourselves for the brethren that we get the skill to secure the grace and favour of God.

And perhaps the best way to do it is just as the dew does—quietly—making our influence felt rather than seen or heard. 'When thou doest alms,' says our Lord, 'let not thy left hand know what thy right hand doeth; that thine alms may be in secret.'

In his reply to the addresses of appreciation which were delivered at the meeting to celebrate his seventieth birthday, Dr. Miller said, 'My one purpose is to fill the years so full of humble, loving service that every birthday shall mark a year of complete consecration to the Master. I would like my life to resemble the dew, which falls so noiselessly through the night and just as silently passes away, as soon as the rays of the morning sun beam upon the earth. Unnoticed by men's eyes, save for an occasional sparkle here and there upon some blade of grass, it is drawn upward and passes away—but all that it has touched is freshened and beautified by its silent yet powerful presence.'

Simon the Crucifer and Symeon the Prophet.

By the Reverend A. B. Kinsey, B.A., B.D., Ripley.

May Simon of Cyrene (Mt 27^{32}, Mk 15^{21}, Lk 23^{26}) and Symeon the 'prophet,' of Antioch (Ac 13^{1}), with a large measure of probability be identified?

It was with a certain naïveté (possibly Dr. Samuel Johnson, with characteristic incisiveness, would have said 'pure ignorance!') that I was scarcely aware that the subject had been already considered, but the idea appeared so suggestive and plausible, and the cumulative arguments to point to such a high degree of verisimilitude, that the disappointment of the would-be pioneer deepened into a feeling nigh to chagrin (!) on the discovery that some weighty authorities had answered the above query in the negative.

But has full justice been given to all the points of the evidence?

The difference in the spelling of the names need not, of course, detain us. Symeon (Συμεών), which, with a strange inconsistency, the RV sometimes prints thus, and sometimes Simeon, is obviously a transliteration of the Hebrew שִׁמְעוֹן. 'Simon' is regarded by Dr. W. Patrick (*DCG*) as 'an independent Greek name,' but many, perhaps most, scholars would agree with Dr. J. A. Selbie (*DB*) that it is 'a later form of Simeon.' In either case it is manifest that the two (whether names or forms of *one* name) are interchangeable. Two illustrations may be cited as sufficient evidence of this fact.

(*a*) James, 'the Lord's brother,' and 'bishop' or pastor of the Church at Jerusalem, referring to Peter's reminder of the Cornelius incident, says, 'Symeon hath declared how God at the first did visit the Gentiles' (Ac 15^{14}); the archaic and

Hebraic form would be thoroughly consonant with James's temperament and manner of life.

(*b*) Then in 2 P 1[1] the best MSS, as followed by Lachmann, WH, and the margin of the RV (where it is almost proverbial that one may find the ripest scholarship of the revisers), read 'Symeon Peter, a servant and an apostle of Jesus Christ.' If the letter is authentic, it is obvious that the writer considers either form of his own name admissible, while on the (to the present writer wholly unwarranted) assumption of forgery, it is inconceivable that the impersonator should, at the very outset, make the apostle call himself by a title which would at once reveal an alien hand.

I.

By a close study of the Gospels we may, perhaps, form our own 'Diatessaron' of the events of the tragic and triumphal procession to Calvary. Thence we infer (John's Gospel) that Christ alone bore the cross from the Hall of Judgment to the gate of the city: there Simon of Cyrene is encountered, coming in 'from the country' (Mk.), and 'him they compelled to bear the cross' (Mt.): the Lord is evidently manifesting signs that the strain is too great for Him, and the Roman soldiery hit upon this rough-and-ready method of expediting the proceedings: Luke adds two graphic touches: Simon at first bears only a portion of the cross ('after Jesus'); then as the physical exhaustion becomes extreme, Christ is relieved of it entirely (Jesus *turning unto* the women who followed, $23^{28.27}$).

It is in accordance with our preconceptions that one who came into such close contact with our Lord and rendered Him such service should become a Christian, not indeed that salvation should be his *because of*, but *providentially owing to*, his act on that ever-memorable day.

But we have a surer guide than a speculative imagination: he is described (Mk 15^{21}) as 'the father of Alexander and Rufus.' Obviously the Cyrenian not only suffered the indignity of being impressed by the Roman soldiers to perform the revolting task, but became so impressed, in a nobler sense, by the Saviour, that the hour of crisis made him a literal home-missionary, his sons proving thereafter well-known figures in the early Church. The name Alexander is perhaps too common to excite comment or to suggest identification with any other of that appellation. 'The name,' says Dr. A. Robertson (*DB*), 'occurs five times in NT, and apparently belongs to as many distinct persons.' But it is noteworthy that 'Rufus' should be found only twice in NT. Of the Gospels it is Mark's alone which makes mention of the name: from the days of Papias the friend of Polycarp, who was the pupil of the Apostle John, Mark has been regarded as the interpreter of Peter, and as having written his Gospel at Rome and primarily for the Romans. The only other mention of the name is in the Epistle to the Romans (16^{13}), where the bearer of it is described as 'chosen in the Lord,' or, as Dr. James Moffatt has faithfully and happily rendered the expression—'that choice Christian.' Thus, although 'Rufus is one of the commonest of slave names' (Drs. W. Sanday and A. C. Headlam, *Romans*, 'ICC'), both the place and the prominence would strongly favour the identification with the Rufus of Mk 15^{21}. Possibly in later days he was one of those 'saints in Cæsar's household' who sent salutations to the Church at Philippi in the letter of Paul written 'in bonds' from Rome (Ph 4^{22}). Concerning the salutation to the mother of Rufus, Mr. A. E. Wenham (*Ruminations on Romans*) writes: 'The mother of Rufus he greets as being his mother, being the mother of a brother,' but the comment would seem too jejune for further remark inasmuch as such an expression could be employed of the mother of *any* fellow-Christian. Drs. Sanday and Headlam would seem nearer the truth when they say that the salutation 'suggests that the apostle had received motherly kindness at the hands of the mother of Rufus.'

II.

What now of 'Symeon that was called Niger'? The Church at Antioch, of which he was a leading member, was formed, we are told (Ac 11^{20}), chiefly through the evangelistic zeal of the men of Cyprus and Cyrene, who, with that wider vision which Luke loves to record (contrast with the preceding verse—'unto the Jews only'), 'spake unto the Greeks, preaching the Lord Jesus.'

One who hailed from Antioch, Gentile-born too, had, it is true, already been chosen as a member of the diaconate (Ac 6^{5}), but he had found his way to the fuller light of the gospel through the intermediary of the lesser illumination of Judaism, and as the Christian Church does not appear at that

time to have extended its borders beyond Jerusalem, one may well surmise that it was in the 'holy city' that his complete 'conversion' took place.

The cosmopolitan character of the city of Antioch—itself an excellent preparation for missionary enthusiasm when any of its inhabitants were dominated by devotion to the cosmopolitan 'Son of Man'—is reflected in the varied personnel of the Church, Ac 13[1] giving a vivid portrayal not only of the unity in Christ of men coming from different lands, but also a prophetic glimpse into the consecration of wealth (Barnabas), of culture (Saul), and of regal courts (Manaen).

The name of Symeon, it will be observed, is immediately followed by that of Lucius of Cyrene.

Dr. James Stalker, who is apparently inclined to agree to the identification with 'Simon of Cyrene,' remarks concerning the word 'Niger'—'"Black," a name not surprising for one who had been tanned by the hot sun of Africa.'

III.

No reference has hitherto been made to the nationality of Simon of Cyrene or of Symeon 'Niger.' It is not only a kindred topic, but, in the opinion of the present writer, one which markedly suggests their identification.

Curiously, while some scholars have suggested their identity, and others have dismissed the conception, the greater part of those who have considered the subject at all seem to assume that Simon of Cyrene was a Jew.

The two outstanding scholars who have thought otherwise are, perhaps, Dr. George Matheson and Dr. H. A. W. Meyer (the latter being quoted, apparently with approval, by Dean Alford). Dr. Meyer suggests that 'possibly Simon of Cyrene was a slave, the indignity of the service to be rendered preventing their taking any other person.'

According to Josephus, as the Jews raised the strongest objections to the task of furnishing 'posts' for the government, Demetrius, in his desire to conciliate them, issued the order that not even their beasts of burden should be 'commandeered' for government purposes. Doubtless such a regulation might well have become obsolete in the course of the intervening years, but even if so, and should the *animals* be again liable to be thus employed—is it probable that, on the occasion of a great national feast, when thousands of Jews (native and provincial) were gathered in Jerusalem, upon one of their number should be thrust the degrading and revolting task of acting as substitute for one condemned to death and bearing his instrument of torture? As our old friend Euclid might remark, if the seizure of animals had been prohibited, then *a fortiori*, that of men; or, in the words of a greater than Euclid—'How much more?'

One cannot but be surprised, then, at the confidence with which Rev. Harold Smith (*DCG*), after giving Strabo's classification of the inhabitants of Cyrene as '(i.) citizens, (ii.) husbandmen (native Libyans), (iii.) sojourners (μέτοικοι), and (iv.) Jews,' concludes, 'Simon of Cyrene was *doubtless* (italics mine) one of these Jewish settlers.'

The words of Dr. George Matheson carry with them the atmosphere of reality when he says, 'I do not think Simon was a Jewish colonist. I think he must have belonged to the slave population. I cannot conceive that a free man would have been the victim of such an indignity as to be forced to bear the cross of one on his way to crucifixion. The narrative continually points out that it was no voluntary act on his part: "him they *compelled* to bear His cross." There was not present at that moment a single man who would have accepted the burden with his will—probably not one that would have accepted it for hire. . . . If he had the blood of North Africa in his veins, his person in the eyes of the Jew was *associated* with slavery. He came from a hated race—the race of Ham.' Dr. Matheson further conceives Simon in 'complacency mingled with curiosity' thus communing with himself: 'The line of David crushed our line. Where is it now? The light of the royal line is going out in gloom. Truly the wrongs of the Canaanite have been at length avenged!'

Is there not also more than a mere coincidence in the fact that while the father should have this offensive burden—fitting task for a slave—thrust upon him, the name of one of his sons, 'Rufus,' should be, as cited previously for another purpose, the 'commonest of *slave* names?

And the nationality of 'Symeon that was called Niger'? Dr. Stalker's identification with Simon of Cyrene and the reasonableness of the soubriquet have already been noted, but he obviously regards the Cyrenian as a Jewish settler. The mere fact that the 'cross-bearer' and the 'prophet' should

bear a Hebrew name is in itself not decisive as to nationality. That the bearer of a Jewish name is himself a Jew is certainly not conclusive reasoning! As justly, perhaps, might it be inferred that the 'paramount chief of the Basutos,' who, some little time since, interviewed King George, is a Welshman because he is named Griffith!

But if the 'prophet' is a Jew of Cyrene, whose dusky countenance has earned for him the title 'black,' why is not the word μέλας or κελαινός? Νίγερ is obviously the Latin word in Greek characters, and, as obviously, would appear to be not so much a name as a nickname. Sir G. A. Smith (*DB*, 'Antioch') tells us that, in spite of the fact that art and literature were so cultivated as to win the praise of Cicero, yet with the energy and brilliance there was ever mixed a notorious insolence and scurrility. The wit of the place was always famed for giving names.

'The disciples were called Christians first in Antioch' (Ac 11[26]), and may it not well be true, though unrecorded, that 'Simon (or Symeon) was called Niger first' in the same city. To call after a 'coloured gentleman' the word Νίγερ ('nigger') would be in keeping with the ribaldry of Antioch —as it would not be unknown at the hands (or voices!) of an ignorant and insolent English crowd! If, then, the name Νίγερ was not given until the bearer of it lived at Antioch, that alone would suffice to explain why Luke, that accurate historian, does not give 'the same designation in both books' (Dr. A. Plummer, *Luke*, 'ICC'). The title Νίγερ, if bestowed at Antioch, is fittingly found in the 'Acts,' but would be an anachronism in the Gospel.

It would thus seem that some, considering Simon of Cyrene to be a Jew, have favoured the idea that he is the same person as 'Symeon, called Niger,' yet, to the knowledge of the writer, no one who has regarded him as 'a native of Africa' has considered the question of identification.

Of course there may be such, and the Johnsonian remark aforementioned may be the reply of readers of wider extent. But to me, at least, the case for the identification is not only made far stronger by the eminently reasonable belief that the Cyrenian was a negro, but one sees the picture, at the cross, of representatives of each of the tripartite divisions of humanity (the 'sons' of Shem, Ham, and Japheth), while at Antioch one may descry a partial fulfilment of the psalmist's 'Ethiopia shall soon stretch forth her hands unto God,' and gain a prophetic glimpse of the slave races and the oppressed, under the power of Christ, winning further trophies for His name.

> Captives—by Thy cross set free,
> Soldiers of that cross we fight.

Addendum.—Since writing the foregoing I have read Professor J. A. Robertson's refreshing and illuminating book, *The Hidden Romance of the New Testament*. The promise of charm and thrill held out by so fascinating a title is not one whit belied by the contents. 'It helps to make the New Testament a more real book to us when we know more intimately some of the people whose lives give the documents body and form,' says the preface. And, further, 'to discover the homelier personal background out of which the New Testament sprang is to relate it more nearly to the life of our day. . . . The most probable theory is that which explains the greatest number of the facts, and is contradicted by none of them.'

It was of peculiar interest to myself to note that Professor Robertson, while not mentioning all the points of the cumulative argument outlined above, has come to the same dual conclusion, viz. that Simon of Cyrene was (not a Jewish settler, but) an African by nationality, and also identical with Symeon called Niger. Concerning the grateful reference to the mother of Rufus, the pertinent question is asked, 'Was it here in Antioch, after Barnabas had fetched Saul from Tarsus, that Rufus' mother mothered him?', 'Simon of Cyrene,' it is added, 'must by and by have returned to Africa, and then crossed the Mediterranean and settled in Rome.' In the course of the book, Professor Robertson naturally describes it as 'somewhat exciting' to discover among the sepulchral inscriptions at Rome, one to 'Epaenetus, an Ephesian,' when the bearer of that name figures, in the last chapter of the Epistle to the Romans, as 'the first in Asia to be reaped for Christ.' Making comparison, not indeed of the *facts*, but of the *emotional effects*, I might well say that to me it is 'exciting' (without any qualifying addition) to find my long-cherished beliefs concerning the Cyrenian shared by so erudite a scholar as the author of *The Hidden Romance of the New Testament*.

Simon of Cyrene a prophet? A member of a slave-race transformed into a leader of the Church of Christ? Impossible? Nay, has not Luke already recorded in his Gospel (18[27]) the words of

the great Transformer, 'The things which are impossible with men are possible with God'? And this special 'impossibility' becomes, by the grace of God, just one of the miracles we may expect, for here is a partial fulfilment of Joel's prophecy, quoted by Peter on the day of Pentecost, 'Yea, and'—the expression would suggest the climax of Divine surprises—'on my bondmen, and on my bondmaidens, in those days will I pour forth of my Spirit; and they shall prophesy' (Ac 2^{18}).

Contributions and Comments.

The Life of Schleiermacher.

On two subjects, Luther and Schleiermacher, there is flowing at all times in Germany a stream of new publications, which has not dried up even during or since the War. To the Schleiermacher literature the most copious contributor has been Professor Mulert of Kiel, who, besides contributing to the *Religionsgeschichtliche Volksbücher* a volume on the subject of the usual size and editing one or two of Schleiermacher's works, including a lovely volume of selections from his Letters, has just commenced a much more formidable task, the completion of his biography.

It will be remembered that Professor Dilthey of Berlin, after editing the *Letters of Schleiermacher* in four volumes, published his Life in a single volume, extending to some five or six hundred pages. But this only brought the narrative down to the close of the first Berlin period—that is, to about the year 1800—the rest of the years, to 1834, being still to be written. No book, perhaps, of a biographical kind in the theological world has been so keenly desiderated as the completion of this work. But, although Dilthey lived for forty years after the publication of the first volume, he never managed to publish any more. He would appear, indeed, to have been working at it all the time, with intervals of production, when he composed fragments on certain aspects of his subject, some of which appeared in print, while others accumulated in his desk. On the whole, however, the work was one of the most conspicuous examples of an unfinished task, and Dilthey came in for not a few of the reproaches cast on a man who has begun a work and has not been able to finish it.

Since the death of Dilthey, in 1911, his executors would appear to have been in search of a scholar to complete the work, and the man has been found in Professor Mulert, who has both the enthusiasm and the perseverance requisite. It will be easily understood, however, that he has undertaken no ordinary task. Evidently it has been the desire of those by whom he has been entrusted with the work that the manuscripts left by Dilthey should be used as much as possible. Accordingly, not only is the first volume republished in a second edition, but in the new portion Dilthey's version is employed wherever this is practicable, two and even three attempts of his being sometimes printed. Dilthey has a reputation as a classical writer, whose very words are entitled to reproduction, and it may be that in the portions of the work still to follow there may be expositions from his pen of the system of Schleiermacher which it is imperative to give in their entirety; but, on the whole, the method is questionable, and it might have been better if Mulert had claimed for himself a freer hand and told the story in his own way.

The present volume only brings the story to the point at which the hero's second Berlin activity commences—that is to say, it covers his residence at Stolpe as a country minister and at Halle as a professor of Theology.

It is usually stated that at Stolpe he was Court-preacher; but it turns out that there was no Court, but only a very ordinary and laborious country-charge, where Schleiermacher was far from happy and saw himself surrounded by religious conditions of a far from satisfactory description. Indeed, his criticism of the spiritual and moral degradation of the people, as well as of their pastors, reminds one of the representations given by Tholuck and other Pietists of the times in which their youth was spent.

The brilliant opening of Schleiermacher's career in Berlin, however, could not be forgotten, and the Prussian authorities, having a vacancy to fill in the

faculty at Halle, bethought them of the exile, and offered him the appointment, which he was only too thankful to accept. Here he began his vast studies in ethics, out of which were ultimately to proceed systems of both philosophical and Christian ethics, and he continued a translation of the *Dialogues* of Plato, which he commenced in collaboration with Friedrich Schlegel, but completed with his own hand, thus keeping his soul alive in the intellectual wilderness of Stolpe, and ultimately giving to his nation a gift similar to that which was bestowed on the English-speaking world by Jowett.

But the town of Halle was included in the Napoleonic invasion, and not only did Schleiermacher see the invader and his generals in the public square, but he had to admit the plundering soldiers into his very room and give up to one of the rascals half a dozen of his shirts. The account of this incident is a most moving one; and, at the present time, it suggests many reflexions on the relations between Germany and France. Napoleon shut the University, and Schleiermacher had to flee to Berlin. The destiny which there awaited him was a great one; for to all Germans Schleiermacher is the greatest religious genius of their race next to Luther; and we heartily wish Professor Mulert success in telling the rest of the story in the volume or volumes still to follow.

P.S.—The greatest *lacuna* in translations of foreign theological works into English is, I am gratified to learn on excellent authority, likely to be filled up soon by the publication of a translation of Schleiermacher's *Glaubenslehre*.

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A Volume of Cuneiform Texts.

ON the eve of setting out to establish an American School of Archæology at Bagdad, Professor Albert T. Clay has published another volume of cuneiform texts, this time from the Pierpont-Morgan collection. Its title is *Babylonian Records* (Yale University Press). The Professor is one of the best living copyists of the cuneiform inscriptions, and it is therefore needless to say that the copies are scrupulously accurate. Several of the texts have been published previously, some by Professor Clay himself, others by Professor Scheil, but the earlier copies have been revised, and important corrections made in them. Among these are revised copies of the Deluge and Adapa tablets, which have already been noticed in THE EXPOSITORY TIMES.

The copies are preceded by an introduction containing transliterations and translations of the inscriptions. These are of a varied character—epical, religious, historical, mathematical and augural, partly in Sumerian, partly in Semitic. There are formulæ for horoscopic forecasts, and dreary lists of omens which had a particular fascination for the Babylonians, as well as syllabarics and a marriage contract. One of the inscriptions is on an onyx bowl, dedicated at the birth of a prince about 5000 years ago. There are also Greek inscriptions on clay sealings and the cover of a jar, the latter of which informs us that 'the other name' of a certain Aristeas was the Babylonian Ardibêlteios, 'servant of Beltis,' while one of the sealings relates to 'the public accountant of Erech,' and another mentions 'the salt-duty' levied in that city. An agate cameo intended for the eye of an image bears upon it a dedication to Merodach by Nebuchadrezzar. The texts relating to divination by an examination of the liver will be interesting to students of Etruscan hepatoscopy, which made its way through Asia Minor from Babylonia to Italy.

Most of the tablets come from the library of Erech and belong to the Seleucid period; two of them, in fact, are dated in the sixty-first year of the Seleucid era (251 B.C.), while a third, which is a Sumerian lamentation addressed to 'the Word' of Ellil, is dated in the 108th year of the same era. It is, therefore, obvious that writers in Greek like Berossos were still able to read the old records of the country, and that the native libraries existing there were not only still open but maintained a staff of scribes whose duty it was to copy and re-edit the ancient texts. A study of the changes made in them and of the corruptions they have undergone will be both interesting and important to the critics of the Old Testament. So far as can be seen at present, the editors were conservative and the copyists careful and conscientious.

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The Bible and Animals.

(*a*) IN the earlier documents of the Old Testament there is a sharp distinction between the tame

and the wild animal, between the 'cattle' and the 'beast' of the 'field' or 'jungle' (*e.g.* Gn 2^{20}). An idyllic time was indeed sometimes imagined in the dim past when between even the wild beast and man there was peace ($2^{19f.}$ $7^{2f. 14}$), but the descriptions of this time do not consistently maintain the fiction (3^{21}), and it was thought of as ending in far-away days ($9^{3f.}$). The actual fact was enmity (*e.g.* 37^{20}, Jg 14^{6}, 1 S $17^{34ff.}$), and a wild beast's only fate was to kill or be killed at sight.

The tame animal, on the other hand, was not only useful to man but even necessary. A patriarch would not have been all that a patriarch should be without his herds (*e.g.* Gn 24^{35}). Still more, when Israel became an agricultural people and her villages were confederacies of farmers, each with his own ancestral plot to till, the ox was the universal partner in his daily work, the ass bore his burdens, while the sheep and goats, feeding in the 'field' beyond the 'sown,' yielded him clothing and milk. To be without these beasts would be the lot of the utterly poor; to possess them was a part of the prosperity of the Hebrew ideal (*e.g.* Dt 28^{4}). The 'domestic animal' was part and parcel of human society.

(*b*) How were tame animals treated? There is little direct evidence, but almost every indirect hint suggests kindness. Indeed, it would have been foolish to ill-treat such valuable possessions. It is true that the law-books suggest that sometimes the ox or the ass was so overburdened that it sank beside the road—true, too, that the injunction to the passer-by to help the owner to get it up, even though he were an old enemy, aims rather at the relief of the owner than his beast (Ex 23^{5}, Dt 22^{4})—but two other statutes suggest that animals were usually well-treated. One of them prescribes the Sabbath rest for the cattle (Ex 20^{10}), and the other forbids the muzzle for the threshing ox (Dt 25^{4}); neither implies a very rigorous wrong; it is not likely that, if worse practices had been common, they would have escaped censure. Nathan's parable, representing a poor man's one lamb as sharing his home and cup, and as lying in his bosom like a little child (2 S 12^{3}), no doubt intentionally portrays an extreme kindliness, yet illiterate men who daily tend or work with two or three animals, often make them their intimates, and the ordinary Hebrew ryot would know his oxen as familiarly as many a man knows his friends. While from the beginning the Hebrew counted it a duty to be kindly to another Hebrew, he only slowly learnt that he ought to be kindly to an alien too,[1] and it may not be without significance that the first great denunciation of cruelty, merely as cruelty, came from a *herdsman*, Amos (Am 1, 2). Had he learnt the lesson among the flocks? The New Testament takes kindness to animals for granted (Mt 12^{11}, Lk 13^{15} 14^{5}).

The mention of a herdsman leads to a principal Old Testament fact. There the 'shepherd' is a favourite Prophetic type of responsibility—especially with Jeremiah, Ezekiel, and Deutero-Isaiah—and it is impossible that an unkindly calling should portray a true king's rule of his people. More, it might typify Jehovah's care for Israel (Ps 23). The Eastern Shepherd—'sleepless, far-sighted, weather-beaten, armed . . . looking out over his scattered sheep, every one of them on his heart,'[2]—could be a type of God. The faithless shepherd is indeed a common figure in Jeremiah and Ezekiel's imagery (*e.g.* Ezk 34), but then it is his shame to be faithless. Jesus' Parable of the Lost Sheep is here the climax of the Bible. A 'good shepherd layeth down his life for his sheep' (Jn 10^{11}). A shepherd could be a type of the Crucified. The Old Testament implication is that, though a domestic animal be but a part of the retinue of men, it is not therefore merely a tool. It has rights. Balaam's ass complained justly (Nu $22^{28ff.}$). God would not wantonly destroy even the 'cattle' (Jon 4^{11}). The earliest thought, on the contrary, did not admit any rights to wild beasts (cf. Jg $15^{4ff.}$).

(*c*) The relation of man to both the tame beast and the wild, led up to the doctrine of his lordship in living nature. The one served him, the other died at his hand. In post-Exilic days the teaching of the Priestly documents (Gn 1^{26} 9^{2}; cf. Ps 8^{6-8}) expressed and 'universalized' these facts; for them, man is God's vicegerent in nature—'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the beasts, and over all the earth, and over every creeping thing that creepeth upon the earth.'

[1] The evidence for this statement, as for others here made about Biblical social phenomena, is laid out in the writer's volume, *The Bible Doctrine of Society in its Historical Evolution* (T. &. T. Clark, 1920).

[2] G. A. Smith, *Historical Geography of the Holy Land*, p. 312.

The tame animal, however, had from the first another relation to man—it shared his fate. This is clear if any of the customary vicissitudes of Hebrew village-life—famine, plenty, foray, 'oppression'—be considered. All involved cattle with man. The only difference was that, while prosperity benefited the beast last, adversity struck it first. The stories that begin and end the Book of Job are here representative. The domestic animals were in a sense one with their owner. The study of the Old Testament phrase 'man and beast,' especially in the story of the Plagues of Egypt, gives good illustrations.

But one at least of the principal vicissitudes of agriculture, drought, influenced the wild beast as well as the tame; and, whenever a Prophet taught that a drought was a punishment for man's sin, he was teaching that all living nature was accursed for man's sake. Of the plant this is indeed already explicitly stated in the story of Eden (Gn $3^{17f.}$), but later the beast was added. Hosea and Joel, for instance, have this burden (Hos 4^{3}, Jl 1^{18}), and after them Zephaniah (1^{3}), Jeremiah (7^{20} 9^{10} 12^{4}) and Ezekiel ($14^{13.17}$). Here, too, a process of generalization went on. Paul drew the teaching to its climax when he made all pain the fruit of sin—'The whole creation groaneth and travaileth in pain with us until now' (Ro 8^{22}, RV marg.).

But, if drought cursed even the beasts of the field, rain blessed them. And if God's gifts of rain and plenty waited upon man's righteousness, it is plain that so far man's blessing as well as his bane reached the beasts. This fact, too, one Prophet noted (Jl 2^{22}; cf. Is 43^{20}), but the opinion that the wild animal was man's natural enemy was too deeply rooted for the notion of their common benefit to become normal. Hosea, indeed, has a hint that there shall come a day when even this ancient enmity shall cease and the harmlessness of Eden be restored (Hos 2^{18}; cf. Job 5^{23}); but a famous oracle of Isaiah's makes this the type of the humanly impossible (Is 11^{6-9}), and the more usual idea is that in a perfect prosperity the wild beast shall be extinct (*e.g.* Ezk 34^{25}, Is 35^{9}). The plant world, in contrast, always flourishes in Prophetic prospect with the righteousness of man, for on it his prosperity depends. Paul's philosophy of the Old Testament (Ro $8^{19ff.}$), on the other hand, applies more naturally to the animal world.

(*d*) There was, however, yet another way in which man was really, though indirectly, related both to the tame and wild beast. When the Hebrew doctrine of God issued in the belief that He was the world's Creator, it was impossible to deny that He had made animals as well as men. On the contrary, the great account of Creation asserted this and did not hesitate at the corollary that they were all therefore good (Gn $1^{24f.}$). Further, He who made wild animals cares for them (Gn 1^{30}, Ps $104^{11.17ff.}$); with them, too, He has a covenant (Gn 9^{10}; cf. Ezk 38^{20}); even the ravening lion 'seeks his meat from God' (Ps 104^{21}; cf. 147^{9}); Jesus taught that God watches every little bird (Lk $12^{6.24}$; cf. Job 38^{41}, Ps 50^{11}). So that the Hebrew, like all other believers in a universal Providence, fell upon the dilemma that the 'evil beast' is good! The only escape seems again to be the postulate that Nature's fate is bound up with man's, that even her ferocities are the fruit of his sin, and that with the coming of his perfect righteousness they too will somehow pass and Isaiah's type of the impossible be realized—'The lion shall lie down with the lamb.' The destruction of the wild beast for safety's sake—and, some would add, that of both wild and tame for food—could on this view be justified only by the principle of accommodation, as a temporary necessity. Nor is it to be forgotten that some at least of the wild animals, both birds, beasts, and insects, have always been really man's friends even when he did not know it. There would be no grass if there were no worm. On the other side, the story of the Fall (Gn 3^{15}), Joel's prophecy of the locusts, and the narrative of the Plagues of Egypt—to name only three instances—teach that noisome creatures are the discipline and punishment of God. The Bible doctrine of Providence, therefore, unites the animal world, alike in its origin, its history, and its end, with man.

(*e*) Nothing has been said here of Totemism and Animal Sacrifice. The one may have left traces in the Old Testament, the other is ubiquitous there. The two are related, and both involve in an elementary and inchoate way the union of man and animal. When the persistence of animal sacrifice is remembered, and its prominence in ritual, it is remarkable how slightly the Bible teaching about animals is related to it.

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Atticism and the New Testament.

In the *Zeitschrift f. d. neutest. Wissenschaft*, Heft 1, 2, 1923, there is an article to which attention may be called—*Der Attizismus und das Neue Testament*, by Lic. Wilhelm Michaelis of Berlin. After an account of this movement to reverse the development of the Greek language, and to bring all literature back to what was deemed Attic purity, the writer raises the question how far this influence can be traced in the variant readings of the MSS. of the New Testament. He then shows that while there are indications that textual critics have recognized this factor, yet it has not been thoroughly explored. He has himself carried out this task for the Synoptic Gospels, but the economic condition of Germany prevents the publication of his results, even in an abbreviated form. This is only one instance of the loss which Biblical scholarship is suffering from the impoverishment of Germany, especially of the cultured middle-class.

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Some Suggested Emendations.

More than twenty-five years ago I received a visit from a man who asked me to subscribe towards the publication of the Greek text of the New Testament in an edition which he professed to be compiling; he was using, he said, the evidence of the Fathers more than previous editors had done. As far as I know, his edition has never been published. In order to show me the value of his work, he spoke of three passages, in which his text differed from TR or other well-known editions. I believe there was a fourth passage, but I have forgotten it.

The first was Jn 1[13] in which he supported the reading ὃς . . . ἐγεννήθη on the authority of early patristic evidence as against οἳ . . . ἐγεννήθησαν of the MSS. That there is this variation was already known (*v.* Alford), and it has been much commented on since, but it was new to me then.

His next suggestion was that in Mk 14[41] || Mt 26[45] after Christ's first sentence, καθεύδετε λοιπὸν καὶ ἀναπαύεσθε, a question mark should be inserted. Alford discussed and rejected the interrogative. WH prints a colon. But in the parallel in Lk 22[46] (which is not an exact parallel) the first words are Τί καθεύδετε; which would support the interrogative in Mark || Matthew. The translation of Mark would then be, 'Do ye still sleep on and take your rest? it is enough, the hour is come, behold the Son of Man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.' This certainly gives a plainer meaning than the accepted 'Sleep on now, and take your rest. . . . Arise, let us be going.' It is scarcely necessary to remark that neither colons nor notes of interrogation are in the oldest MSS.

The third was the most interesting of all: in Mt 16[18] my visitor suggested that behind existing MSS was a reading CYEIΠΠC, which, instead of being expanded into the accepted σὺ εἶ Πέτρος should be read σὺ εἶπας, 'thou hast said.' As far as I know, this is pure conjecture, but it has its dramatic side in cutting at the root of a text of so much controversial importance. Whether the Papal claims could resist such an attack if it could be substantiated, I must leave to Roman Catholic scholars to determine.

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Entre Nous.

SOME TOPICS.

An Animated Compliment.

Mr. F. W. Boreham's latest volume is *Rubble and Roseleaves* (Epworth Press; 5s. net), and a very diverting though instructive companion it will prove for leisure moments. By way of introduction the author says: 'The contents are neither essays nor sermons nor anything of the kind. The inexhaustible patience of my readers has lured me into the habit of talking on any mortal—or immortal—subject that takes my fancy. I have merely set down here a few wayward notions that have, in the course of my wanderings, occurred to me. But, in self-defence, let me add that these outbursts have been punctuated by whole infinitudes of silence. The silences are eloquently represented by the gaps between the chapters.'

We quote one of his stories, with the moral he draws from it. 'When fishermen on the Dogger Bank speak of the old days and the old ways, they remind each other that, years ago, each fishing-boat was fitted with a tank or well, constructed with perforated sides so that the water it contained was part and parcel of the sea through which the boat was sailing. Into these wells the fish were transferred from the nets immediately upon their arrival from the deep. In this new environment the graceful creatures gave no evidence of discontent or resentment. They would live indefinitely in their floating homes. But the fishermen found that . . . the fish in the wells waxed limp and listless. They lost their flavour and sweetness. This, according to the tradition, happened to all the fishing-boats save one.

'One fisherman, and one only, brought his fish to market in excellent condition. He landed them at Billingsgate as healthy and brisk and firm as though he had caught them ten minutes earlier under London Bridge. The dealers soon learned to distinguish between the fish from his boat and the fish from all the others. His fish brought the highest prices on the market, and the happy fisherman rejoiced in his abounding prosperity. His comrades marvelled at his success and vainly endeavoured to cajole his secret from him. He was not to be drawn. The matter remained an inscrutable mystery until the day of the old fisherman's death. Then, acting upon her father's instructions, his daughter unfolded the secret. Her father, she said, made it a rule to keep a catfish in the well of his boat. The catfish kept the other fish in a ferment of agitation and alarm. They were never at rest. And, because a catfish compelled them to live in the well under conditions that were approximately normal, they came to market in as wholesome a state as though they had just been dragged from the deep.

'I often take myself into a quiet corner and . . . repeat to myself the famous tradition of the catfish. I find myself at times in a rebellious mood. Why is life so troubled, so agitated, so disturbed? If only I could be left alone! Why may I not fold my hands and be quiet? I am hunted up hill and down dale; I am driven from pillar to post. I have to work for my living—an irksome necessity. I often have to go out when I would rather stay in, and have to stay in when I would rather go out. I am the prey of antagonisms of many kinds. Life is full of irritations, annoyances, mortifications, and disappointments. I am not my own master. Like Paul, *I find a law that, when I would do good, evil is present with me; the good that I would I do not, and the evil which I would not that I do.* Paul found it extremely exasperating, and so do I. If only I could live without work and without worry and without any of my present vexations! Why, oh why, must there always be a catfish in my well?

'A catfish is an animated compliment. . . . It is because the fisherman values his fish that he puts the catfish into the well to annoy them.'

A Temperance Campaign in China.

'He even dares to give his humour vent when dealing with his superiors. Recently, in the celebration of General Wu Peifu's birthday, General Feng sent him a large wine-jar full of distilled water, with a homily urging General Wu to inaugurate a temperance campaign among his soldiers. The *North China Herald*, commenting on this incident, remarked: "We are sure the gift reflects equal honour on the giver and the recipient. General Feng is an uncommon man, but if he were not sure that his friend would accept his present in the spirit in which he sent it, we may be sure he would have preferred something more conventional; for it is ill jesting with a man who has fifty thousand armed men at his back."'

This paragraph is taken from an account of the Chinese Christian general who has been much before the public lately. The title of the book is *General Feng: A Good Soldier of Christ Jesus* (China Inland Mission; 1s. net).

'Stir up the Gift'—an Illustration.

'I venture to affirm, also, that another proportion of our bodily infirmities is due entirely to our ignorance of the amount of vital force which is stored within us. A genuine illness comes, and instead of summoning the forces which are latent in the frailest, we accept the situation and, by and by, perhaps are listed with the chronic invalids. You will not readily forget the illustration of the converse side of this supplied to us here so eloquently by "Vining of Canada." The scene was a lumber camp, with its herculean toilers, its women caring for the workers in the tents, and the children playing round. A cry told that a log, rolling down, had thrown a child and pinned it to the earth.

The child's mother heard and saw, and, running up, stooped and lifted the massive piece of timber from her darling's limbs. When it was all over it took three men to do, in their normal state, what that mother had been enabled to do by the excitement of her love. I am far from suggesting that all chronic invalidism is due to the fact that latent power is not fully utilized, but the instances are countless of the marvellous things which, when the circumstances called for them, the world's chronic invalids have done.' [1]

The Power of Imagination.

'In his autobiography, Major George H. Putnam gives an illustration of this law. "Frothingham related to me an incident which his father had told him in regard to the beginning of the Channingite Movement. In response to an appeal issued by Mr. Channing, the ministers of the Congregational Churches of Boston, who were in sympathy with his protest, had come together to formulate a programme. The hour for the meeting came, but the leader had not appeared. Nathaniel Frothingham, as his nearest neighbour, was sent to Channing's house to ascertain the difficulty. He found the divine wrapped up in flannels and with his feet in a tub of hot water.

'Ah! Brother Frothingham,' said Channing, 'I am sadly disappointed to be a delinquent, but my friends will have to get on without me. I am disabled with an attack of neuralgia. This bitter east wind has been too much for me.' 'East wind!' replied Frothingham, 'why, the wind is from the south-west, and the air is balmy and warm.' Channing looked out sadly through his window to a neighbouring vane, which, surely enough, as pointed, marked the wind from the east. 'Oh, Brother Channing,' said Frothingham, 'that vane is untrustworthy; it is on a Baptist Chapel and it has, in some way, become fixed.' The instant that Channing learned that the wind was not from the east his neuralgia disappeared. He threw off his flannels, got into his boots, and hurrying down to the church on the arm of his friend, he opened the meeting with an address that became famous in the history of the intellectual life and the theological development of New England, and of the country at large."' [2]

[1] J. M. Logan, *Christian Science*, 10.
[2] *Ibid.* 9 f.

The Ministry of Women.

'There is yet another region of experiment, not part of the specific programme of any one of the three dominating schools in the Church of England, but one of great importance, which excites strong feeling. It is the use which should be made of the ministry of women. There are here two main questions, permission to preach and access to the priesthood. The first, apart from prejudice, is surely simple. The right to deliver a sermon in a church should depend on three things, ability to preach, which is a gift, a licence from the Bishop, and an invitation from the incumbent. Any one who is a Christian, and can preach the Gospel to the spiritual and intellectual advantage of the hearers, ought to be allowed, and encouraged, to do so. Some can preach, and some cannot. Some want to preach, and some do not. If any person wants to preach and can preach, the sex of the person does not seem to make any difference. A competent lay-woman should be licensed by the Bishop on precisely the same terms as competent laymen are sometimes licensed now. It is natural and reasonable that the sermon in a church should ordinarily be preached by those clergymen who have the cure of souls in the parish. But priest and prophet are not identical terms. If help that will be really useful is forthcoming from any quarter, why should it not be used?' [3]

The Appeal of the Babe.

'Christmas comes to us again with its word of peace, and the mystery of the holy birth deepens. . . . I want to tell you of something that happened last Friday afternoon. The Christian women came to my house that day for half an hour, which we spend in prayer for the women of the world. . . . They held out imploring hands to Christ, saying, "Make our black bodies shine for thee, Jesus our Chief. We are only black women. Thou art the great Chief of the white men, yet we too can love thee." I tried to tell them that he was a *brown* baby, not white like us or black like them; and that he was a helpless baby needing a mother's love and care; that thus he came to us, the great Chief. Was it foolish to tell them that? They so hate their black bodies, and I fear it is our fault that they do. One woman took her baby off her back, held him towards me, and said, "Small and

[3] S. C. Carpenter, *A Large Room*, 182 f.

weak like this? Did a woman bear him and feed him?" "Yes," I said. They clapped their hands and shouted their equivalent to "All hail, Baby Chief!" They had never realized all this before. "We thought he was a white woman's baby," said one, which simply meant that he was ours, not theirs.'[1]

The Universal Appeal.

'The apostles of Jesus have travelled the world over making him known, with strange results. The Jesus of the Western missionary was, naturally, "the lean and strenuous personality" of the Western ideal. He lived the common life. He was active, practical, constructive. He laid emphasis upon a resolute and fruitful repentance and rectitude of life. The teaching was based upon the Gospels and was true. But (*e.g.*) in India there emerges a Jesus of long silence and patience and serenity, of a forty days' fast and retreat, of long nights spent in solitary contemplation among the lonely hills, of a mystic vision of life, of wandering days, and of a detached interior life amid a crowd of men. The "oriental Jesus" was found in the Gospels and was true. Montefiore and Zangwill find an Israelitish Jesus; China is finding a Chinese Jesus; Africa will find an African Jesus; he compels consciousness of kinship everywhere. But every local Jesus is an incomplete Jesus, for there is no schism in his nature, he is one and undivided, he is all mankind—and all womankind—the centre and uniting link of our racial unity.

'As he travels from continent to continent his mind becomes the final mind. He silently forms the ideal public opinion, social and moral. Those who bear his name are judged with accuracy by his standards. For in him are found blended and balanced and perfected all those elements of character which are instinctively recognized to be the truly human. We mean all this when we say of Jesus that he is *the Son of Man*.'[2]

NEW POETRY.

Nettie Rooker.

The Streets of Nazareth (R.T.S.; 2s. 6d. net) is a small collection of the poems of Nettie Rooker. The book is published posthumously by her sister, who says, in a short preface: 'My sister was highly strung, and suffered all her life from overtaxing her strength in earlier years in Rescue Work. She passed through times of severe depression, and knew what sorrow meant. . . . But her courage was great, and she possessed a brightness of disposition which, with a keen sense of humour, saved her from morbidity. Her delight in Nature was intense, and so was her love of children.' Of the poem which gives its title to the collection and which we quote, she remarks: 'It was an unexpected pleasure to me to hear "The Streets of Nazareth" sung by the children in the C.M.S. school at Nazareth; and it gave my sister great satisfaction when I told her of it.'

THE STREETS OF NAZARETH.

When I am tempted to repine
That such a lowly lot is mine,
There comes to me a voice which saith,
'Mine were the streets of Nazareth.'

So mean, so common and confined,
And *He* the Monarch of mankind!
Yet patiently He travelleth
Those narrow streets of Nazareth.

It may be I shall never rise
To place or fame beneath the skies—
But walk in straitened ways till death,
Narrow as streets of Nazareth.

But *if* thro' honour's arch I tread
And there forget to bend my head,
Ah! let me hear the voice which saith,
'*Mine* were the streets of Nazareth.'

James D. Gaff.

Another volume which has been published posthumously is *The Dark Mysterious Way* (Erskine Macdonald; 5s. net), by James D. Gaff. The preface says: 'The Poems contained in this volume are a selection from many, written between the years of 1860 and 1892, by a doctor in general practice, whom thwarting adversity and a life of weary struggle, of hard and conscientious work for grudged and scanty remuneration, denied the realization of every poet's ardent wish, the delivery of his message and his thoughts to mankind. He died in 1922 in his eighty-fourth year.' Dr. Gaff

[1] A. H. Small, *The Kingdom and the King*, 108.
[2] *Ibid.* 77 f.

had many interests, so there is considerable variety in the volume. The following three verses are from 'Purge Ye.'

But purge ye, oh purge ye and quick,
Make an end of this meaningless wrong:
The world need not always be sick,
The poor need not crowd in a throng.

'Tis a lie! in the name of God,
'Tis a lie—of lies the worst,
That a foot must walk unshod,
That a man should beg for a crust.

Ye say ye are brothers by birth,
Ye say ye are brothers in Christ;—
Yet ye shut me out from the earth,
And the waters I drink are priced.

Edwin Essex, O.P.

THE NIGHT OF FOREKNOWING.

When Christ lay in the manger
And men slept in the inn,
He knew they slept as softly
As if there were no sin.

His secret wrapt Him closely
As any swaddling-band,
And Joseph, even Mary,
Not yet could understand.

He knew He was a King then
To wear a plaited crown,
He had a reed for sceptre
And men were bowing down.

He looked into the twilight
And men were sleeping sound
Within a little Garden,
And Blood was on the ground.

His Hands so soft and tiny
Were lifted to the sky,
Both were red as any rose,
A rose that cannot die.

He found a Hill in darkness
With crosses set for three,
Forsaken was the hill-top
And God was far to see.

But albeit as softly
As if there were no sin,
When Christ lay in the manger
Men slumbered at the inn.

PRAYER.

'When you pray, speak not much.'

'Not much'—if not at all,
Will He then come
To hearts that cannot call,
Lips that are dumb?

Aye, for our silent cries
And hearts of fear
Shall pierce the roofing skies
And draw Him near.

These are two songs of a priest, taken from a little volume with the simple title, *Poems*, by Edwin Essex, O.P. (G. Macdonald; 3s. 6d. net). Although the title is plain it is a dangerous one, but here it is justified.

J. M. Stuart-Young.

Would Mr. Stuart-Young find himself in agreement with the critic who recently described 'The Rosary' as 'the world's worst song'? Perhaps not. For Mr. Stuart-Young, who is himself a professional song-writer, believes that the gifted amateur is often more successful than the professional.

Mr. Stuart-Young is not averse to sentiment. But he does object to the popular idea that '"any old thing" will serve to make a song about—for the people!' And he has written two volumes of lyrics to provide composers with something worthier. The volumes are published at 10s. 6d. each by Cecil Palmer, London. Their titles are—*Minor Melodies*, and *Who Buys My Dreams?*

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Professor McFadyen is editing a new series of books by well-known writers with the general title of 'The Living Church' Series. The publishers are Messrs. James Clarke & Co. The volumes deal with the life and activities of the Church from an historical and also from a practical standpoint. Professor Curtis, *e.g.*, writes on 'The Church and the Bible,' Dr. A. J. Carlyle on 'The Church and Liberty,' Dr. John A. Hutton on 'The Church and Literature,' Professor Carnegie Simpson on 'The Church and the State,' Canon Lacey on 'The Church and Union.' Twenty-two volumes are announced, and they are all by competent hands.

If they are all as good as *The Church at Prayer and the World Outside*, by Professor Percy Dearmer, M.A., D.D. (6s. net), they will be welcome. Two other excellent volumes have been issued immediately after this one, and they will be noticed in 'Literature.' Dr. Dearmer gives seven chapters to the history of Christian worship, but he has also chapters on 'The Man Outside,' on 'Reasons for Church-going,' on 'Methods of Public Worship,' and on 'The Art of Sunday Observance.' The book is interesting and able in an unusual degree. But it is more. It is conspicuously sincere. And this independence gives to the thinking, and even to the style, an originality which is constantly stimulating.

There is nothing better than the first chapter, which expounds 'The Teaching of the Master.' The writer perhaps allows his dissatisfaction with convention too much play in this section, but what he says will at least make his readers think. There is a negative side to Christ's teaching, he says. Our Lord's condemnation of ostentation and vain repetitions seems to prohibit such practices as the daily recitation of the Psalter, long litanies, 'much extemporary prayer, and all long and tedious services.'

Further, our Lord refutes the very common idea that bulk of prayer is the important factor in religion, that the more a man prays the better he is. In point of fact many religious people have an unpleasant character which does not seem to be affected by their elaborate devotions. Jesus insists on quality, not quantity, in prayer. But, indeed, the whole subject occupies a singularly small place in His teaching. The more primitive the Gospel source the less there is. He was reticent about prayer, and said little about it until He was asked. The more pronounced statements about prayer all belong to the later sections of the Gospels.

There is a great deal of unconscious insincerity in this matter of praying. People assume that religious folk all spend hours a day in prayer, but

the fact is, God does not seem to have given the power of much prayer to many, even among the best people. And Jesus does not urge it upon ordinary people. To Him prayer when it was truly offered was the exploration of the Divine Spirit, a pressing into the truth and love which are of God. It is on the one hand receptive, and on the other co-operative, an alliance with the will of God.

In our own day it is often said that suggestion is involved in a good deal of prayer, especially in intercession. This is probably true, and in no way lessens the value of prayer. Our Lord freely used suggestion. Indeed, His whole ministry shows that He knew (1) that part of the Divine will is that men should be free from sickness, and (2) that part of the Divine power is employed through suggestion and telepathy. All that recent psychologists have discovered about mental processes in healing, His methods and His words show that He understood.

The two conclusions Dr. DEARMER draws from our Lord's words and practice are (1) that Jesus did not urge on people either devotional exercises or, in particular, intercession (though Dr. DEARMER strongly upholds both habits). Prayer was a privilege, a receiving out of God's fulness, a co-operation with His will. And (2) that when we understand Jesus all our difficulties and problems about prayer disappear.

Difficulties, *e.g.*, arising from the reign of law and the agonizing fact of unanswered prayer disappear when we realize that prayer is not the endeavour to remind God of things which He would otherwise forget, or to persuade Him to do things which He would otherwise fail to do. God is always there, knowing all things, always doing the best that can be done for His children. And to pray is to give up our wills to be used as means for the fulfilment of His.

Reception, the prayer which is Experience, and Co-operation, the prayer which is Dedication, are necessary for a right human life. All men have some capacity for them. But this capacity varies. Jesus loved and understood ordinary people. He neither despised them, as the Pharisees did, nor made unnatural demands on them, as preachers have always been prone to do. And this is why He succeeded with them.

It is notorious that in our generation science and religion have drawn closer together and that many of the leaders of scientific thought are deeply religious men. Of none can this be said more truly than of Sir Oliver LODGE, who has done much to break down the misunderstandings that existed not so long ago between the two camps. Sir Oliver LODGE has, however, written nothing more remarkable in this line than the article he contributes to the current number of *The Hibbert Journal* on 'The Larger Self: Being an Application of the Doctrine of the Subliminal Self to Theology and especially Christology.'

He begins by saying that Myers' doctrine of the Subliminal Self has stood the test of time very well, and as a hypothesis explains a great many facts, like Genius, Telepathy, changes of Personality, and others. In this article LODGE proposes to apply the same doctrine a little more widely.

'The doctrine is roughly that we are, each of us, larger than we know; that each of us is only a partial incarnation of a larger Self. The individual, as we know him, is an incomplete fraction; a portion only of the whole Self is brought, at any one period, into intimate contact with matter and close association with a material body. The incarnate fraction varies in different individuals, from something almost insignificant to something rather magnificent and striking; but in no case is the whole Self manifested in any given individual.'

This involves the idea of pre-existence. But we need not boggle at that idea, for everything has pre-existed, literally everything; and 'the association of Spirit with Matter, the Incarnation of some-

thing pre-existent, is a reality, whether we understand it or not. . . . We see gradual incarnation, and the utilisation of Matter by Life or by Spirit, going on all around us. . . . During infancy the pre-existing unindividualised spirit—or whatever it ought to be called—only appears in minute proportions, the body being unfitted to receive any more. . . . Incarnation may be said to begin even at the moment of conception, and to have proceeded a certain distance before birth.' Heredity is far more easily explained in this than in any other way.

We enter on an earthly career often, perhaps, by compulsion, but sometimes, it may be, by choice, through a desire to contribute in some way to the progress of mankind. So it may be that higher spirits than our own at times descend into generation, and show us the light of their countenance, laying on us the responsibility of recognition or denial. And so, the Subliminal Self may be a really large entity and may contain the potency of great incarnations, of transcendent genius or goodness.

Thus, if ever an infinitely large and comprehensive Self allowed any portion to take human form and associate itself with Matter, that portion would recognize itself, and be gradually recognized by others, as in close touch with the Infinite and Eternal. And humanity would perceive that something far above their own grade had dwelt among them, and by origin and personality was essentially Divine. It may be that only through such an incarnation as that could we get any knowledge or perception of that higher, but otherwise inaccessible, Being.

Deity, indeed, is not a thing which we mortals can conceive. All that we can apprehend during our sojourn in Matter is something in human form. 'And though we may have qualms at suggesting that any spirit inhabiting a material body of human shape can be anything more than man, yet if the doctrine of the Subliminal Self be true, and if a Self of Divine magnitude, if in fact Deity, allowed Itself or some portion of Itself to become Incarnate—humanity would recognise the Kinship and the Identity, and would realise that in this exceptional Manifestation there was as much as it was able to grasp of the Infinite Existence, and would be right in speaking of such an Individual as the Son of God.'

No one can suppose that the Ruler of the universe, the Maker of heaven and earth, no one who has saturated himself with the intricacies and beauties and incomprehensible magnitude of Creation, can suppose that the Regulator of all this could be incarnate in Totality in the matter of any single planet. Such an idea would be heresy, easily confuted from the New Testament. But, if we face the doctrine of a subliminal Larger Self belonging to each of us, then those who are able to attribute Personality to the Deity ought to have no insuperable difficulty in realizing that here is a close analogy with the Divine Incarnation; save that the Larger Self in that case, of which a portion became incarnate, was Pre-eminent, Supernal, and Divine. The Christian belief thus becomes, as it were, rational.

'Leaven or explosive'—in this striking antithesis Professor A. S. Peake, in his most recent book, *Brotherhood in the Old Testament* (Hodder & Stoughton; 2s. 6d. net), characterizes the two possible modes of operation of the Christian principle in its application to the problems of society. He is thinking more particularly of the problem of slavery as it presented itself in the Græco-Roman world which Paul addressed, but the antithesis holds over the whole area of the social problem.

There are two ways—the way of leaven and the way of disruption—and both have been advocated by men of genuinely Christian spirit. There are gentle souls who abhor abrupt and spectacular methods, and who believe that the nobler human society for which they long can be most surely and effectively achieved by the gradual diffusion of the Christian spirit, which can be trusted in the end

to effect an inevitable transformation; and there are the robust, violent, revolutionary spirits who, provoked almost to madness by some essentially anti-Christian institution or custom, seek to end it at a blow.

But wisdom not infrequently dictates the slower method as the surer; the way of the leaven may be in the end more effective than the way of explosion. There is such a thing as Christian expediency. It was our Lord Himself who said, 'I have yet many things to say unto you, but ye cannot bear them now.' And as there are things that cannot be wisely said till later, so there are things that cannot be wisely done till later.

Slavery, for example, we can now see in the light of the Christian gospel to be a radical wrong done to personality. But what if Paul had urged the Christian slaves to translate immediately and boldly the freedom which they had found in Christ into its social and political consequences? Would Christianity have been the gainer in the end? Surely Professor PEAKE is right when he argues that 'had Paul attempted prematurely the work of emancipation, so noble an error might have been fatal to the Gospel itself, and, after drenching the Empire in blood, would have left the slaves where it found them. So he urges the slaves, for Christ's sake, to be industrious and obedient. He even sends Onesimus back to Philemon, and offers to make good what he may have lost through him.'

In another part of this most suggestive book Professor PEAKE discusses the interesting question, 'Were the prophets socialists?' It is a question not unnaturally raised by people who have a certain superficial acquaintance with the prophetic message. There are certainly aspects of that message which have a truly democratic ring; there is an implacable hostility to men of wealth and position who abuse their power to exploit the defenceless. So much so, indeed, that the prophets have by some scholars been regarded as political agitators.

But here again Dr. PEAKE puts the facts in their true perspective when he reminds us that the question alluded to above 'betrays a radical misapprehension of the whole situation.' Ancient Hebrew society, while very like, was also very unlike our own; and the temper and outlook of a Hebrew prophet confronting the social problems of his time were very different from the temper and outlook of the average modern socialist. Wealth may be a peril; it may lead to irreligion, just as poverty may: but the Old Testament, as a whole, is very far from regarding it as, in itself and inevitably, an evil thing.

The truth is, as Dr. PEAKE reminds us, that 'socialism arises in a complex state of society, and a highly developed civilization, such as the Hebrews had not attained. It implies a view of society alien to the Semitic temper, which looks at the existence of social distinctions and inequality of wealth as the ordinance of God. Hebrew legislation is based on the existence of private property; and the proposition that it is an evil or a wrong would have been quite unintelligible to an Israelite.' The prophets believed that the reformation of society would be achieved, not primarily by the transformation of circumstances, but by the transformation of the men, a transformation impossible, or at any rate impermanent, without religion. They were not economists but preachers who sought to bring men back to God.

One of the many excellences of Dr. PEAKE's book is the wisdom with which he keeps continually before us the difference between that ancient world and our own, and the consequent wrong that we occasionally do the Bible when we tear some of its great words from their original setting and apply them to some modern situation to which they have no real relevance. Let us take two illustrations.

The Old Testament condemnation of interest, he reminds us, is irrelevant to our own conditions. Without the payment of interest on invested capital

the manifold enterprise of the modern world is all but inconceivable. But what the Hebrew legislator is protesting against is interest 'charged for money lent to those in extreme poverty,' to those who were driven to borrow 'only by the most cruel necessity.' Interest exacted under those conditions is 'sheer brutality'; but it would not be just to infer from such a provision as this the wholesale condemnation of interest.

Another example is to be found in the words of our Lord, 'Give to him that asketh thee.' These words have seemed to many intensely, and almost even cruelly, unpractical; and they certainly would be, if they are to be regarded as justifying, nay, even enjoining, indiscriminate charity. The recipient of such charity is injured, and society is injured in him. But that is not the meaning of the words at all. They refer 'to the most elementary needs of life in a country where, while poverty was abundant, there was no organized system of poor relief.'

These are specimens of a book which is stimulating and informing throughout, full of information about the injustice, the exploitation, the hostilities which thwarted the spirit of brotherhood in every sphere alike—in the family, in the nation, and in the world—and full of stimulus to the men of to-day in their search for a nobler and a wider brotherhood. It is sadly true, as Dr. PEAKE says, that 'our civilization is still fundamentally pagan'; it is for the Christian teacher, preacher, and people to redeem it from this reproach.

The Pilgrim, edited by Bishop TEMPLE of Manchester, begins its fourth volume with a symposium, occupying the whole number, on 'The Kingdom of Heaven.' The contributors include Canon STREETER, Lord Hugh CECIL, the Rev. G. A. Studdert KENNEDY, and Bishop TEMPLE, and the topics embrace such aspects as 'The Kingdom and Nationality,' 'The Kingdom and the Social Order,' 'The Kingdom and the Church,' 'The Kingdom and the King.'

Canon STREETER leads off with a short article on 'The Kingdom in the Gospels.' We must have another term for it, he says, for in modern English the word Kingdom is primarily a geographical expression, not a term suggesting a supreme magistracy, and the word Heaven in this connection is a Jewish synonym for God—'I have sinned against heaven and in thy sight.' Hence a better translation would be 'The Reign of God.'

This helps to make sense of the texts. It also explains the puzzling fact that in some of the sayings of Christ the reign of God is spoken of as future, while in others it is already present. In one passage it is a leaven, an enlivening influence which interpenetrates and transforms the mass. In another we have the Apocalyptic picture of the Son of Man coming on the clouds of heaven with power and great glory. The Apocalyptic school of critics regard the latter conception as of the essence of Christ's thought. He was the child of His time, and this was the characteristic thought of His time. Therefore, if any sayings attributed to Him seem to contradict this, somehow they must be explained away.

It is not easy to do this. It is not easy, *e.g.*, in the case of Lk $17^{20.21}$: 'The kingdom of God is within you.' We are told this means 'among you,' but that is precisely a meaning which the Greek words will *not* bear. Then we are told the words are a mistranslation of an Aramaic phrase which does bear the current construction. But, even if this were true, it does not get rid of what is the essence of the passage—the contrast between the kingdom and anything visible which comes 'with observation.' Nothing can explain away the obvious intention of Christ to represent the kingdom as something invisible and spiritual.

Let us, however, frankly recognize that, if we are compelled to take the sayings of Christ

au pied de la lettre, there is a contradiction. But are we? There is, for instance, no evidence that it was a regular practice of the Pharisees to have a trumpet blown in front of them when they gave alms; there is still less evidence that they were in the habit of swallowing camels. And, if you go to the Apocalyptic passages in the New Testament, you will find them full of imagery which cannot be taken literally. They have a *meaning* which is represented in the image.

When we consider the Apocalyptic teaching attributed to our Lord, we have one valuable principle to guide us. In regard to the Law, the whole burden of His teaching was to emphasize the spirit while ignoring the letter. It is antecedently probable that He would have done the same by the Apocalyptic hopes of His countrymen. He would intensify the central ideas, and have little to say of the details as to time and place. This antecedent probability is increased when we study the actual text of the Gospels.

Take the thirteenth chapter of Mark. It is so different from the rest of the Gospel in every way that it looks as if it were an early Christian Apocalypse, expanding and adapting to the needs of a later time some genuine sayings of Christ. There is evidence that the tradition of our Lord's sayings has been modified in the direction of a closer conformity to the Apocalyptic expectations of the age. And it is in the highest degree probable that the more spiritual conceptions which prevailed in the faith of the early teachers go back to Christ Himself. The ruling conception in the mind of our Lord was that 'the heart is the throne of the King of kings.'

The problem that lay heavy on the heart of the Church in the early nineteenth century was the rousing of her members to the need of broadcasting her message throughout the world. The question to-day is more fundamental. It is, What is the message of the Church?

There is evidence that theological students are, many of them, gravely perplexed as to what precisely is expected of them in the pulpit. They hear the Church criticised for not speaking out with a clear voice on this, that, and the other social or even international problem. They feel, on the one hand, that they are not expert enough to speak with any confidence on all those difficult and arguable topics. They wonder, on the other hand, if it be their business to do so. The Church to-day has to grapple with a real problem. All agree that Christianity has something to say on social problems, but what exactly is it?—there's the rub.

It is often said that Jesus Himself, who lived in a time that had its own social, industrial, and international problems—in many respects not dissimilar to our own—had exceedingly little, if anything at all, to say about them. Some explain this silence of His as due to a view He shared with His age—that the end of the World was imminent. That consummation seemed so near that really it was not worth while establishing or even sketching a new social order. Most of us, however, will feel that such a solution of the alleged indifference of Jesus to social problems is a somewhat desperate one, which, if adopted, only presents us with other and even greater perplexities.

Is the alleged silence a fact? When we read the records carefully, may we not discover a great deal more in the way of definite guidance than we are apt to notice at the first glance? That point is very well worth looking into. Two women, Grace Hutchins and Anna Rochester, have looked into it to some purpose, and the results of their scrutiny are suggestive. They are set forth in a little book, packed full of good matter, entitled *Jesus Christ and the World of To-day* (Allen & Unwin; 5s. net).

America is directly in view, but that is neither here nor there. We can all see that what is true of America is not very different from what holds of our own country. We shall be frank and say that we do not agree with everything the authors

set down. Least of all do we agree with their very weak position on the topic of the League of Nations. On the whole, however, theirs is a book which will be read and pondered with great profit.

One of their points is this. We have taken John the Baptist far too readily at his own modest estimate of himself. He is so overshadowed by Jesus that we have not paid sufficient heed to what he preached. If the question were suddenly sprung on us, What, according to our records, was John's message? it is doubtful how far our answer would do justice to John. We have grown so accustomed to say that John just prepared the way for Jesus. That is quite true; but what kind of a way did John prepare?

In *Jesus Christ and the World of To-day* it is suggested, and the suggestion comes with a thrill like that of a new discovery, that John's call to repent was not only to individuals but to the nation. Further, that questions on social problems were proposed to him, and he answered clearly and definitely.

The really important point, however, is that Jesus in the most public and unambiguous way identified Himself with the movement initiated by John—a movement which had at the very heart of it a call to national or social righteousness and repentance. That identification of Himself with the cause advocated by John is a large part, at least, of the significance of Jesus' much discussed act when He insisted on receiving baptism at the hands of John.

Between Jesus and John, indeed, there were strong contrasts. 'John's preaching was concerned with external righteousness. Jesus, who believed that motives were more important than acts, might well have hesitated before joining a party which did not fully express His own purposes. John and his party seem to have been outside the organized religion of Judaism. Their way of life was so different from the way of Jesus that the methods were sometimes contrasted. Yet Jesus decided to associate Himself with a group of people who were removing some of the obstacles in the way of His Kingdom.'

Fact and Interpretation.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

Much of the perplexity created for reverent minds by certain Biblical statements is due to the failure to distinguish clearly between fact and interpretation. If I say, 'He uttered these blasphemous words, and immediately he fell down dead,' I am making a simple historical statement. It is a fact that he uttered the blasphemy, it is a fact that he died immediately afterwards: the whole statement remains within the realm of demonstrable fact. But if I say, 'He uttered these blasphemous words, and immediately God smote him dead,' I am not making a strictly historical statement. I have passed beyond the realm of fact into the realm of interpretation, I have by implication expressed a theory of the moral universe, I have connected the death with the blasphemy and ascribed it to the punitive intervention of God. But the truth of this explanation of the man's death can never be demonstrable in the sense that the fact of his death is demonstrable: the one is open to challenge as the other is not. To grasp this distinction clearly is to have the key to many a Biblical riddle.

Take, for example, the well-known story of David's numbering of the people. In 2 S 24[1] it begins thus: 'Again the anger of Jehovah was kindled against Israel, and he moved David against them, saying, Go, number Israel and Judah.' Is this fact or interpretation? In form, of course, it is a statement of fact; but a moment's reflexion will show that it is in reality an interpretation. The historical fact underlying the statement is that David took a census of the people.

That was a fact capable of observation, but no amount of observation would have enabled the historian to detect that David was prompted to this act by God. That is really a theory of the origin of the act. And if it be urged that this, too, is a fact, that God did indeed prompt this act of David, and that it is just in such a statement as this that we are to look for the inspiration of the writer, who was divinely empowered to represent the matter thus, the simple and sufficient answer is that in 1 Ch 21^1 another and a very different explanation is offered: there '*Satan* stood up against Israel, and moved David to number Israel.' These two conflicting statements cannot both be correct; but the conflict is in the interpretation of the fact, not in the facts themselves. And when we know how the divergence comes about, the difficulty automatically disappears. The statement in Chronicles, which is hundreds of years later than the statement in Samuel, is really a criticism of it, and a proof that the Chronicler regarded it as unsatisfactory. The census was believed to be a sin (2 S 24^{10}), which was punished by the pestilence which followed it. To the older writer God was the Author of all things, evil as well as good, and therefore the instigator of the sinful census; to the later writer, who lived when the convenient belief in Satan had developed, this was intolerable, and he extricated himself from the dilemma inherent in the older statement by ascribing the act to the prompting of Satan. A modern historian would make no use of either interpretation: he would simply seize upon the fact of the census, which he would claim the right to account for in his own way, as the ancient historians had accounted for it in their diametrically opposite ways. He would endeavour to discover the motive which prompted David to act as he did; he would ask whether it was a love of display, or a desire to secure the better organization of his kingdom for military purposes, or to facilitate the imposition of taxation, or to gain some other end. This recognition of the statements in Samuel and Chronicles as interpretations rather than statements of fact is of far-reaching importance. It obliges us to concentrate upon the fact of the census as the only thing of historical value, it delivers us from all concern about the so-called contradictions, it reveals the religious temper of both the older and the later historians, it registers the advance that the intervening centuries had brought in Hebrew theological reflexion, and it shows how critical and free was the attitude of later writers to the older records of the faith.

Instances of this kind abound, where an innocent looking statement really combines a historical fact with a religious interpretation. The modern historian will welcome the fact, if it can substantiate itself as fact; the interpretation he will, like the Chronicler, consider himself free to challenge. The statement, for example, in Nu 21^6, that 'Jehovah sent fiery serpents among the people,' contains a historical fact and a religious judgment—the fact that the people met with fiery serpents in the course of their wilderness wanderings, and the judgment that these were sent by God. The popular murmurs, heard in the previous verse, against Moses and God, were followed by a plague of serpents: the ancient historian connects these facts as sin and divinely ordained penalty. Only a man who took a profoundly religious view of all experience could have written such a sentence as that quoted; but it is necessary to distinguish between the fact it records and the faith it reflects. The faith, however beautiful and suggestive, may be open to challenge and reinterpretation in view of a profounder experience of the mysterious ways of God. Remembering our Lord's searching words in reference to the man born blind, 'Neither did this man sin nor his parents, but that the works of God should be made manifest in him' (Jn 9^3), we dare not too glibly interpret the sorrowful facts of life.

A striking illustration of the importance of this distinction may be found in the story of the three years' famine in the time of David. The king, we are told, 'sought the face of Jehovah'—the Hebrew way of saying, 'consulted the priestly oracle.' 'And Jehovah said, Upon Saul and upon his house rests blood, because he slew the Gibeonites' (2 S 21^1). Questions of the most perplexing kind are raised by these simple statements.[1] It would never have occurred to any one trained to a modern view of the world to connect a persistent famine with a treacherous massacre, perpetrated years before by the reigning king, any more than it would occur to him to connect the return of the rain with the official execution of seven of the dead man's descendants in expiation of his crime. It is hardly by a barbarity like this

[1] This incident is fully discussed in my *Interest of the Bible* (Hodder & Stoughton), pp. 69–91.

that the Lord of all the worlds is moved to show His pity for a famine-stricken people. It is as plain as day that the men who wrought such deeds and wrote such tales were far from being competent interpreters of the ways of God. We have not so learned Christ. The famine we accept as a historical fact, and the crime of Saul against the Gibeonites, and the judicial murder of his unhappy sons and grandsons: but in a passage replete with such obviously inadequate views of God, we are surely not bound to interpret the famine as those ancient men did, any more than the Chronicler felt bound by his predecessor's statement to believe that Jehovah prompted David to number the people.

In the career of Moses nothing is more certain than that he never set foot upon the soil of Canaan (Dt 34). To the secular historian that would offer no problem; it would be sufficiently explained by the circumstances. But that is not enough for the Hebrew historian. The pathetic fact that he died within sight of the promised land without reaching it is treated as a penalty; and some adequate sin has to be discovered for a fate so sorrowful. Several gallant attempts were made. One writer ascribes it to unbelief on the part of Moses (Nu 20^{8-12}), another to rebellion (27^{14}), another to disobedience on the part of *the people* (Dt 1^{37} 3^{26} 4^{21}). What we have to remember is that all these statements are only attempts to explain an admitted fact, and they can be nothing more. They do great honour to the religious temper of the historians, who took sin seriously, and rightly regarded it as the explanation of much that happens in this world of ours. But they stand within the region of conjecture and interpretation, not of observed and demonstrable fact.

The latter end of Moses exercised the Hebrew imagination in other ways. Out of the simple fact that the place of his burial was unknown to later generations, it drew the impressive and wonderful conclusion that he had enjoyed the supreme honour of being buried by none other than Jehovah Himself. It is a sublime interpretation. What more fitting close can be imagined to the life of the man who had created the Hebrew nation by his revelation to it of the will of God, than that he should have been laid to rest by the God whom, through good and evil report, he had served with all the energy and fidelity of his incomparable genius? A sublime interpretation truly, but an interpretation. The religious interpretation and the historic fact lie side by side in the words, 'Jehovah buried him in the valley, but no man knoweth of his sepulchre unto this day' (Dt 34^{6}).

Another case where interpretation and fact are juxtaposed occurs in the story of Uzzah; the man who put forth his hand to steady the ark when the oxen stumbled. The sequel reads, 'The anger of Jehovah was kindled against Uzzah; and God smote him there; and there he died by the ark of God' (2 S 6^{7}). Of these three clauses it is obvious that the only *historical* statement is the third: the other two are really inferences from the fact that Uzzah died after taking hold of the ark. No one could really *know* that Jehovah was angry with him: this is obviously an inference—albeit, to the ancient Hebrew mind, an inevitable one—from the fact that his death followed immediately upon his contact with the ark. *Post hoc, ergo propter hoc*: the facile theodicy of that early time could come to no other conclusion. But to those to whom the narrative, with its seemingly capricious and unreasonable deity, has been a stumbling-block, it is surely a relief to be able to distinguish between the fact of the man's death, which is certain, and the interpretation—that God was angry and smote him—which is open to challenge. The writer and his contemporaries sincerely believed that Jehovah resented this familiarity, however well-intentioned, with the sacred ark; but we are not bound to share their view either of God or of the ark. Indeed we are bound not to share it, because Jeremiah, to say nothing of Jesus, has taught us better. In answer to those who in his time were deploring the loss of the ark, Jeremiah declared that, so far from its being, as the early Hebrews believed, the guarantee of God's presence (1 S 4), true religion could dispense with it altogether. The time was coming, he declared, when no one would give it a thought, its absence would never be noticed (Jer 3^{16}). In view of a mature utterance like this, we need not, nay, we cannot, believe that Uzzah was struck dead by an angry God. Such an interpretation—for it can be no more—is inconsistent with the Christian conception of God; indeed it would be an anachronism to expect such a conception in so rude and early an age: consequently we are free to interpret Uzzah's death as best we can. 'Whether,' says Prof. W. F. Badè,[1] 'the realization that he had

[1] *The Old Testament in the Light of To-day* (Houghton Mifflin Co.), p. 66.

violated a taboo induced heart-failure or a stroke of apoplexy, it is impossible to tell. In any case, sudden death overtook him, and this fact required an explanation.' But for the explanation we cannot rise above conjecture.

In such a case our search is for secondary causes, but the Hebrew simplified his problem by referring everything to the great First Cause. This habit of mind is reflected also from the pages of the New Testament, and is admirably illustrated by the story, told in Jn 5^{1-9}, of the man who lay at the pool Bethesda (or Bethzatha). The waters of that pool, we are told in v.[7], were 'troubled' from time to time. The phrase describes an intermittent flow of the water, which was probably due to a natural syphonic spring. The original story was not concerned to explain the 'troubling' of the water. It simply ran, 'In these (porches) lay a multitude of them that were sick, blind, halt, withered (v.[3]). And a certain man was there, who had been thirty and eight years in his infirmity' (v.[5]). So the Revised Version. But between these two verses appear in the Authorized Version the following words: 'waiting for the moving of the water. For an angel [1] went down at a certain season [2] into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.' So certain is it that these words, absent as they are from all but one of the best manuscripts, form no part of the original text, that the Revised Version omits them and relegates them to the margin. The omitted words, says the late Professor Sanday, are 'certainly spurious,' 'an insertion which would otherwise be a strange exception to the general sobriety of the canonical Gospels.' But it is a most significant insertion, which admirably shows how the Hebrew religious mind worked; and the fact that it is an unmistakable insertion proves conclusively—what is, on the face of it, plain enough—that we have here to do with an interpretation, not with a historical fact.

In the story of the fate of Herod Agrippa I. the New Testament furnishes an illustration of historical fact and religious interpretation lying side by side. Arrayed in royal apparel and seated upon his throne of judgment, Herod, we are told, delivered an oration before a deputation from Tyre and Sidon, whereupon the people shouted, 'It is the voice of a god, and not of a man.' 'And immediately *an angel of the Lord smote him, because he gave not God the glory*; and he was eaten of worms and gave up the ghost' (Ac 12^{23}). The italicized words are obviously a religious interpretation of Herod's painful end; and the case is exactly parallel in form to the Old Testament account of Uzzah's death, though here the religious judgment is more profound.

One of the most striking instances of conflicting interpretations occurs in the story of the unhappy Saul. The undoubted fact is the breach between him and Samuel. Saul is 'rejected': rejected ultimately by the facts, for it is not in his descendants but in David and in his descendants that the royal line is continued; rejected also by Samuel; and rejected—Samuel tells him—by Jehovah. 'Because thou hast rejected the word of Jehovah, *he also hath rejected thee* from being king' (1 S 15^{23}). But this is a religious judgment, and it is motived by two very different stories. In the one, Saul's offence is that he did not fully carry out the atrocious command of Samuel to execute the Amalekites utterly (1 S $15^{3.\ 9}$); in the other, it is that he offered sacrifice without waiting for Samuel (13^{7b-15a}). The inadequacy, not to say the injustice, of the latter explanation, however, is obvious, as Saul had, in point of fact, waited for the full seven days appointed by Samuel (1 S 10^{8} 13^{8}); and we begin to perceive that various minds, unfriendly to Saul, are at work to explain the ultimate fact that his kingdom did not 'continue' (13^{14}). The true explanation of this failure would carry us into historical and psychological problems involving a discussion, on the one hand, of the very difficult and almost insuperable task that lay before Saul, and, on the other, of his character and his predisposition to melancholy. A modern historian, by ignoring the religious judgments, and by taking into account Saul's psychological and historical handicaps, could pass a much more lenient judgment upon him.

The tendency to impose a religious interpretation upon a secular fact is well illustrated by the story of Uzziah's leprosy. The earlier statement in the Book of Kings does no more than mention the fact, to which it gives a religious setting: '*Jehovah smote the king*, and he was a leper to the day of his death' (2 K 15^{5}). The Chronicler, however, writing four or five hundred years later,

[1] RV, 'an angel of the Lord.'

[2] RVm, more correctly, 'at certain seasons.'

supplements the record of Uzziah's reign in Kings by a circumstantial account of his arrogant invasion of the priestly prerogative by offering incense; and he characteristically regards his leprosy as the divine penalty for this offence. 'Uzziah had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy rose in his forehead'—silently, suddenly, mysteriously, like the sun in the morning: 'Jehovah had smitten him' (2 Ch $26^{19f.}$). Here again is an interpretation which, as manifestly coloured by the priestly interests of the writer, is open to challenge. We can be vastly more certain of the fact of Uzziah's leprosy than of this explanation of it. Whether it was really due to the royal invasion of the priestly rights—an explanation which seems inadequate and external—there is no possible means of determining. The aggression and the leprosy, we may well believe, are both facts: the Chronicler connects them in such a way as to illustrate his theory of the moral government of the world, that sin is speedily punished by disaster. That is all that can be said.

Perhaps the most instructive illustration of the point under discussion is afforded by the story of Achan in Joshua 7. After her easy triumph at Jericho, Israel sustained at Ai a defeat as severe as it was unexpected. The disheartened Joshua brought the matter before Jehovah in a prayer of remonstrance, and received for answer the explanation that the defeat was due to undetected sin. Some one, moved by covetousness, had appropriated part of the spoil, which should have been reserved exclusively for Jehovah and deposited in His treasury (Jos 6^{19}). 'That is why the Israelites cannot stand before their enemies, but turn their backs before them' (7^{12}); and there can be no victory till the culprit is removed by death. At length he is discovered by means of the lot and executed, and victory falls to Israel's arms once more.

A modern mind is not readily satisfied with this explanation of Israel's defeat. We are well aware how demoralizing the spirit of loot can be in time of war, especially if it is widespread, and how unreliable in fight soldiers would become who were deliberately falling below their own traditions and ideals, as Achan, by his secrecy, was plainly falling below his. Still, after reading as much into it as we can, the explanation that the defeat of Israel was due to the offence of Achan does not carry complete conviction to our minds, for there is no real inner connexion between the two. The narrative itself, however, furnishes an adequate explanation. Here are the significant words: 'Joshua sent men from Jericho to Ai, saying, Go up and spy out the land; and the men went up and spied out Ai. And they returned to Joshua and said unto him, Let not all the people go up, but let about two or three thousand men go up and smite Ai; make not all the people to toil thither; for they are but few. So there went up thither of the people about three thousand men; and they fled before the men of Ai' (7^{2-4}). Israel's easy victory at Jericho had tempted them to underestimate the enemy's power of resistance. They sent up too few men and were defeated. But the bitter lesson was taken to heart. The next assault, which was crowned with victory (ch. 8), was conducted with more troops and managed with greater strategy. The ancient historian was right in attributing Israel's defeat to sin; but a modern historian would be inclined to say that the sin lay in underestimating the enemy—a folly which is only another phase of conceit. Their success at Jericho had filled them with pride, they made inadequate preparations for the next assault, and sustained the defeat that their arrogance deserved. Here we are fortunate, as we seldom are in Biblical narratives, to possess a clear secular explanation of the facts. The interest of the Biblical historians lies elsewhere. Their aim is to interpret the facts they record in the light of what they believe to be the purpose of God, to see them *sub specie æternitatis*, to bring their readers through the portals of fact into the presence of God. 'To such a degree,' says Bengel on Acts 12^{23}, contrasting the methods of Luke and Josephus—'to such a degree do divine and human histories differ.'

Literature.

RELIGION SINCE THE REFORMATION.

Few are they who can write on the more outstanding of the sharply divided branches of the Christian Church and preserve even an appearance of scientific impartiality in their treatment. Usually when you have read a chapter or two you can say to yourself, 'This writer is plainly an Anglican, or a Roman Catholic, or a Presbyterian,' as the case may be. We have never had the good fortune to come across a book on Church History so impartial and so penetrating in its treatment of the various sections of the Church as *Religion since the Reformation*, by the Rev. Leighton Pullan, D.D. (Clarendon Press; 13s. 6d. net). On the one hand, Dr. Pullan for his objective impartiality and lack of prejudice might be, let us say, a highly intelligent Muhammadan. On the other hand, for his intimate knowledge and sympathetic views he might be imagined to be a member of any of the various Communions which he describes.

The catholicity of his treatment may be gathered from a mere perusal of the chapter headings. The Counter-Reformation and the Doctrine of Grace; Religion in Great Britain from 1550 to 1689; Continental Protestantism from 1520 to 1700; The Roman Catholic Church from 1700 to 1854; Religion in Great Britain and America from 1700 to 1815; Aspects of Lutheranism and Calvinism since 1700; the Eastern Orthodox Church; Aspects of Christian Thought since 1815.

That indicates the wide scope of the volume. We cannot here indicate particularly the very rich contents of every one of those chapters. We can only assert with ample confidence that the reader will speedily discover that each is a veritable mine of information, and that all open up new vistas of thought. We say boldly that this is a book which no teacher and no student of Church History can afford to be without. How many of us remember, if indeed we ever heard of, that interesting project for union between the Anglican and the Gallican Churches which Dr. Pullan explains? How many Calvinists remember the curious tendency of Calvinistic bodies in England and America towards Unitarianism? How many of us know the real point of the *Los von Rom* movement? These are only samples taken at random.

Specially valuable are the sections dealing with the Roman Church. Some Protestant ministers are so situated that controversy with Rome in some degree is most necessary. The mischief of Protestant denunciations of Rome has too often been that they were desperately ill-informed. No one is safe to engage in any such controversy, or to form a private opinion on Romanism, who is not informed, as Dr. Pullan informs us, as to the striking change, with admixture of good and (in our view) ill, wrought into the very fabric of Romanism by various influences, the most notable of which was that of Liguori.

It is not to be expected that every word of Dr. Pullan's will command universal assent. We think little of any book which at no point stirs us to doubt or even violent disagreement. There are a few such points in this volume, but they are not worth mention. When we read again Dr. Pullan's weighty and eloquent, and to our mind unanswerable, plea in his closing pages in defence of the doctrine of the Divinity of our Lord, all such trivial points of disagreement become 'less than nothing and vanity.'

THE SACRAMENTS.

It would be difficult to find a more sinister fact in history than this, that the Christian Sacraments, which were most certainly meant to bring all disciples of Jesus into a fellowship of love, have actually been turned into the hottest battlefield of the Church's civil war. It gives colour to the old contention that war is the natural state of man. Principal Clow feels the whole pathos and humiliation of it, and yet he does not hesitate to take a side. At the beginning of his book, *The Church and the Sacraments*—which forms one of 'The Living Church' Series, edited by Professor J. E. McFadyen (James Clarke; 6s. net)—he declares himself, and then he proceeds to make good his position. His discussion of the subject is adequate, pointed, and, as far as the situation permits, temperate.

Principal Clow argues for the Calvinistic view of a Sacrament as an ordinance, instituted, or at least sanctioned, by Christ, which is both a sign

and a seal of the grace of Christ to the believing participant. That grace is spiritual; that is, it is given by the Holy Spirit and received by faith alone. Here he is definitely on the opposite side of the watershed from the High Church view, which regards the Real Presence as in the elements, and which displaces 'the ministering presbyter' by 'the sacrificing priest,' the priest being required to work the miracle of Transubstantiation.

Every controversialist in this field is embarrassed by the fundamental fact that the opposing parties argue from mutually inconsistent standpoints. Both standpoints cannot be right; one of them must be false. Either the Bible is the ultimate arbiter on the question of the Christian Sacraments, or it is not. Principal Clow has no difficulty in showing that his view is derived from the manifest teaching of Scripture, and that it was the view of the Apostolic and sub-Apostolic Church. Hardly less difficulty has he in showing how changes in the original idea and practice of the Sacraments crept in through the impact of paganism upon minds which lacked the Apostolic sense. But all this means nothing to people who hold either that the Church was justified in making these changes, or that whatever the Church did must have been right. At all events we can say that, if 'tradition' is not to be allowed to override the Bible, Principal Clow's position is unassailable from first to last. We must choose between the Apostolic Tradition, for which the New Testament stands, and the later Ecclesiastical Tradition, which has shaped the High Church view of the Sacraments.

There are minor points of deep interest in this book, only two of which there is space here to mention. Principal Clow makes out a good case for the Fourth Gospel chronology of the Crucifixion. This means that the Lord's Supper was instituted, not at the Passover meal, but at a private meal held a day before the Passover. We think he is right in holding that our Lord did not keep the Passover a day before the time. There is also an interesting chapter on 'Apostolic Names for the Supper,' which shows how changes in the doctrine have been reflected in changes in the name. The whole book is well worth a careful study.

CREEDS.

The Church and the Creeds, by Rev. Daniel Lamont, B.D., is another volume of that excellent new series 'The Living Church' (James Clarke; 6s. net). It is a book on the Creeds, and the Church's relation to them. Such a book cannot easily be made readable, but Mr. Lamont has solved the difficulty. He has written a scholarly, modern, and deeply religious volume, suited both for the people and for experts, and he has given it in a singular degree the quality of attractiveness. Doubtless much of the excellence of the book is owing to the fact that he is a preacher as well as a thinker, and can predict how statements of belief will tell on the general Christian mind. It is of this general mind that he is perpetually thinking, with the outlook of authentic catholicity.

The first part of the book treats of seven or eight great representative Symbols, beginning with the Old Roman Creed, which Mr. Lamont gives good reasons for preferring to the Apostles' Creed. His comments on the various clauses of this or that Symbol are full of cordial insight, the requisite polemic being done with dignified knowledge and sympathy. The sections devoted to the Nicene Creed (in shorter and longer form) and to the Westminster Confession are particularly suggestive; and when dealing with the latter document Mr. Lamont allows himself some needed plain speaking about the Confession's doctrine of predestination and even, in part, its doctrine of Scripture. He brings out the marked Calvinist tone of the Thirty-nine Articles, which in some vital matters he ranks higher (rightly, we should say) than the Westminster Confession.

Part II., on fundamental principles, is characterized by refreshing vigour. There is impressive argument, the philosophical acumen of which is keen and fearless, in which Mr. Lamont strives to remove barriers to the acceptance of the full Apostolic faith, and to show that *belief* is an intrinsic element of Christian experience. The chapter on 'Creeds and Growth' forms as cogent a plea for credal restatement as any now before the world. We miss, however, a chapter at this point on the position of those Churches which object to Creeds as such. In Part III., entitled 'Creeds for To-day,' Mr. Lamont lays down certain large guiding maxims for the work of revision. He distinguishes between a Church's Confession and its Testimony—the one concerned only with the foundations of the Christian religion, the other setting forth what a Church has learned of truth by following its own distinctive path. The Confession

is the key which the Church uses to interpret Scripture, believing as it does that by this key Scripture interprets itself. The contrast is worked out effectively.

Mr. Lamont has earned the gratitude of all men of goodwill by this masculine and glowing book.

THE FIGHTING INSTINCT.

The Fighting Instinct, by Professor Pierre Bovet, Litt.D., Director of the Jean-Jacques Rousseau Institute at Geneva, translated by Mr. J. Y. T. Greig, M.A. (Allen & Unwin; 10s. 6d. net), was first published in 1917, when the need for an explanation of war might seem to have been more urgent than to-day. In 1917 the slogan 'the war to end war' had become almost an article of faith. At any rate it was sincerely, even fervently, believed by many who are now disillusioned. For the dread of another war once again casts its shadow over suffering humanity, and the forces of evil let loose in 1914 are still at large.

These facts have given Professor Bovet's work a new value, and the book has therefore been republished and translated into English because it is felt that guidance is needed for those in whose hands lies the onerous task of educating the coming generation, and who are perplexed to know what attitude should be adopted towards those aggressive tendencies which the war threw up into such vivid relief, and which still persist.

The arrangement of the book is as follows. First is an analysis of the fighting instinct in the child, taking for its starting-point a large number of abstracts from narratives written by schoolboys, and describing tussles in which they or their acquaintances were involved; then, a study of how the fighting instinct evolves and alters under the pressure of social needs; and, finally, some reflexions on the practical conclusions educationists may draw from such a collection of facts.

Note that the author uses the term 'fighting instinct,' which, he affirms, finds expression in play. 'Play,' says he, 'is rehearsal, without immediate utility, which exercises the young animal for tasks he will have to fulfil as an adult. Life will impose conflicts upon him. He has therefore to practise fighting in his youth.'

Such a thesis would appear at first to be a very pessimistic one, but fortunately for mankind, though instincts are inevitable and must not be suppressed, they may be sublimated. The suppressed instinct becomes a mental irritant, the sublimated instinct is the mind's salvation. Thus the author affirms that 'the true method of pacifist education can only be one of diversion, recognizing, not only the universal and permanent character of the fighting instinct in the human race, but also its grandeur, beauty, and potentiality for good.' And with shrewd common sense he emphasizes that it is not the pacifist education of the individual that has to be done first, but that of the governing classes.

Professor Bovet's work should find a place upon the shelves of all those who share the author's faith that the catastrophe of war between civilized peoples need not be inevitable.

THE NEW TESTAMENT—AN AMERICAN TRANSLATION.

The University of Chicago has issued a translation of *The New Testament* in modern English ($3.00). The translator is Professor Edgar J. Goodspeed, whose competence for such work is unquestioned. He declares in the preface that 'there is room for a New Testament free from expressions which, however familiar in England or Scotland, are strange to American ears.' But happily this does not imply any serious breach between the idioms of the two great branches of the English-speaking world. There is singularly little in this translation that will sound strange to the English reader. Just a touch here and there, as, for example, in the Book of Revelation, 'wheat at a dollar a quart'—a phrase calculated to reach the heart of the American farmer, whose dream in pre-war days was of wheat at a dollar a bushel.

The text is given without the usual divisions of chapter and verse, and there are no footnotes. Doubtless this has its advantages, but it does not facilitate reference to particular passages, and may in certain cases leave the reader in perplexity, as, for instance, where Jn 5^4 and 8^{1-11} are omitted without explanation.

In 1 P 3^{19} Professor Goodspeed adopts the suggestion of Rendel Harris, which Moffatt also accepts, that the name of Enoch should be inserted in the text. This brilliant emendation has received less attention than it deserves, considering the extraordinary doctrinal significance of the passage. In 1 Co 13^3, Professor Goodspeed, evidently reading *καυχήσωμαι* for *καυθήσωμαι* (after ℵAB)—a reading

strongly defended by Dr. Hitchcock in THE EXPOSITORY TIMES for August—translates 'Though I give myself up, but do it in pride.' In the Apocalypse it is surprising to find the distinction between ζῶον and θηρίον ignored, so that both the four living creatures round about the throne and the beast from the abyss are alike denominated 'animals.' It seems a tame rendering to speak of the number of the beast as 'the animal's number.' Whatever that alteration may suggest in America, to English ears it suggests the Zoo.

Every translation has its own felicities and weaknesses, and this one is no exception. 'Do not worry about to-morrow, for to-morrow will have worries of its own,' seems both accurate and singularly happy. On the other hand, 'Go away from me, you who do wrong,' seems but a feeble substitute for 'Depart from me, ye that work iniquity.'

On the whole the translation is excellent and most readable, less colloquial perhaps than Weymouth, lacking something of the distinction of Moffatt. Doubtless the day will come, though it may still be somewhat distant, when all the best from these modern versions will be gathered into one noble volume, destined to become the English New Testament of the future. To that work Professor Goodspeed's translation is fitted to make some contributions of value.

GREEK RELIGION.

Greek Religion to the Time of Hesiod, by Mr. A. Le Marchant (Sherratt & Hughes; 7s. 6d. net), is a book which does far more than fulfil the promise of its title. It is the work not merely of a competent Greek scholar, but of one who has a philosophy of history and a profound ethical insight. The development of ancient Greek religion is carefully traced in its weakness and its strength, its glorious achievements and its tragic failure. The numerous Greek quotations which adorn almost every page may appear at first somewhat repellent to the English reader. It will be found, however, that the book can be read and enjoyed by one who has no knowledge of Greek. At the same time the quotations are so apt and telling that it is to be regretted that translations of them have not been given.

For there is much here to interest the general reader. The persistence of ancient religious beliefs and customs down to quite modern times is fully illustrated. It may seem fanciful to speak of the κῆρες that lurked everywhere, haunted the house, entered a man's body and tainted his food, as 'the predecessors of the modern microbe,' and to see in the belief that aromatic herbs could ward them off 'a glimpse of the modern theory of disinfectants'; but surely there is more than an accidental resemblance between the modern housewife's mania of spring cleaning and the annual spring festival of the Anthesteria, when 'with invocations and imprecations the bogies were cleared out of the home, and were warned that their right to sojourn in it was ended.' Very interesting also is the story of the Woodpecker God, which has left traces in the Pecks, Pickerings, and Peckhams of to-day.

A study of Greek religion naturally leads to a comparison with Hebrew religion. This comparison is here finely wrought out, and it is shown how Greece, at one time far in advance of Judæa both intellectually and ethically, finally lost her way. 'Great was the achievement that raised such creations upon the old noisome soil of barbaric religion, transfigured the loathsome into things of beauty that, when expressed in stone, should live as the admiration of all time.' But, with it all, Greece lost her way because she 'failed to create in her noble gods the nobility of a righteous character.' 'Then did the world that beheld her ruin deem it even better so: that men should learn that eloquence uninspired by conscience, art shorn of morality, genius unadorned by righteousness, and beauty bereaved of her white-robed sister purity, ended in the corruption of the grave.'

RAMÓN LULL.

Here is a book, written by one of the most picturesque and moving figures in Church history, which has been a classic for more than six hundred years, and yet this is the first time it has been translated into English. Ramón Lull's extraordinary life was a romance. To this young gallant, born in crusading times, there came a passion that burned up his life to win the Moslem world for Christ, not by force of arms, but by quietly proving the superiority of Christianity to all its rivals. To this end he devoted himself, giving years to Oriental study, founding colleges here, there, and everywhere, for training others in the thought and languages of Eastern lands, spending himself unwearyingly to rouse the Church

and Europe to face its colossal task, himself confronting huge risks as a missionary in fanatical Africa, sometimes with surprising success, sometimes with persecutions and imprisonment and the narrowest of escapes from death, but always returning, till, at long last, this amazing pioneer of Foreign Missions was done to death and won the crown of martyrdom. It is a full life crowded with activities. And yet that is only one side of it all. His output as an author was prodigious. That is a way they have in Spain. Did not Calderon write one hundred and eighteen dramas and seventy-two autos; and Lope de Vega some fifteen hundred plays, besides much else? And Lull is said to have been as prolific, to have written some thousands of works, of which, so it is said, four hundred and eighty-six are known, dealing with metaphysics, logic, ethics, physics, medicine, mathematics, chemistry, theology, and religion. Moreover, he ranks very high among the mystics, though even such a crowded book as Inge's has never a mention of him: and finally he was beatified by Pius IX. Well may the translator of *The Book of the Lover and the Beloved* (S.P.C.K.; 3s. 6d. net)—a beautiful little work—declare that he has richly earned his title '"Doctor illuminate, Martyr unconquered of Jesus Christ, Master universal in all arts and sciences." But in his own country Lull receives the simpler homage of a saint.' At last we seem to be going to have a chance of studying him in English. There is talk in the preface of a series of volumes. The present one consists of a number of short paragraphs expressive of the thirst of the soul for God and of the Beloved's kindness to His Lover. It is not easy to describe. Perhaps it is as reminiscent of Tagore in certain moods as of any modern. But the author's studies of the Sufis have plainly influenced him, and his book constantly reminds one not a little of the more restrained of them. That is enough to indicate where its readers are to be found. Denney once declared that Tagore to him was 'mere moonshine'; and there are those to whom this little work would be entirely boring. But any one with any mysticism in his soul, any lover of Ruysbroeck or the like, will here find a rich vein of gold which he will work for many days.

THE BAPTIST CHURCH IN BRITAIN.

A History of British Baptists, by W. T. Whitley, LL.D. (Griffin & Co.; 10s. 6d.), is a work which has involved immense labour and care. The writing of Church history is no easy task, and in this case the difficulty is greatly enhanced by the fact that the Baptist Church from the first had little unity, but consisted of a number of scattered meetings which sprang up sporadically and maintained a more or less isolated existence. It would have been a dreary and endless business to have chronicled the annals of each little body. What is needed is a survey of the whole field, giving the general lie of the land and showing the various features in their true perspective. This work Dr. Whitley has successfully done. He is an acknowledged authority on the subject, and he handles his facts in a fair and judicious way. He does not stress unduly, as others have done, the controversy about Baptism, or the relation of Church and State. Rather he finds the distinctive principle of the Baptists in 'the Missionary Purpose of the Church.' 'Once again there arose within Christendom a band of brethren who united practice with theory. It devoted itself to propaganda, it pledged its adherents, it impressed on them the duty of winning disciples for Christ.' But surely every Christian Church would make a like claim for itself, and what is common to all can hardly be the distinctive principle of any.

In the course of his history Dr. Whitley brings out three interesting groups of facts which have previously been overlooked. These are (1) the influence of Baptists in the army of the Commonwealth, where they were wont to be classed generally as Independents; (2) the introduction of congregational hymn-singing; (3) the Baptist priority in organized Sunday-School work.

The relation of Bunyan and Milton to the Baptist Church is thus summed up. 'A further consequence of Bunyan's aloofness was that his popularity did nothing to advance the Baptist cause. And the same may be said of the other great author of this time, John Milton. Thus the two greatest authors of this period, though both of them holding Baptist views, chose to hold aloof from all Baptist life. We may be proud of them to-day, but they were not proud of Baptists then, and the main body of Baptists then held no intercourse with them, and gained nothing from their lustre.'

Probably the complaint is well grounded that the Baptists have not received the attention they deserved in the pages of Church history. This

book will do something to remedy that defect, and it will secure for its author a permanent place among the historians of the Baptists.

CHRISTIAN SOCIALISM.

Among the many writers on Sociology, Mr. Arthur J. Penty occupies a place of his own. His writing is always incisive, and his views on the whole problem of Industrialism are radical in the truest sense, going as they do to the root of the matter. In his new work, *Towards a Christian Socialism* (Allen & Unwin; 6s. net), he continues his double attack on the iniquity of the capitalist system on the one hand, and the fallacies of Socialism on the other.

His fundamental aim is to assert the supremacy of human personality, and to construct a social order that shall acknowledge and maintain it. Here he joins issue not only with the capitalist, who would make man a mere machine, but also with the socialist, whose only hope is in the reconstruction of material conditions. 'It is vain to suppose that the brotherhood of man can be promoted merely by a change of environment. The search for a social system that shall be constructed so perfectly that the evil desires in man will balance and neutralize each other in an equilibrium of good, is as vain as the search for perpetual motion.'

It is a dark picture that is here drawn of the gulf into which modern civilization is slipping—the prodigal wastage of the natural resources of the earth, the feverish search for new markets, leading to international rivalry and war, the worker reduced to being the slave of the machine, the scientist with cold impartiality creating engines of destruction; then the disillusionments of a hollow peace, the shrinking of the world's commerce, the overwhelming problem of unemployment, and the ominous rumblings of the European volcano.

Whatever we may think of some of Mr. Penty's remedies, this is a book full of strenuous thinking, fresh and well expressed, and supremely fitted to emancipate the mind of the reader from many an economic fallacy.

CHINA.

China is one of the problems of to-day, and in his book *China in the Family of Nations* (Allen & Unwin; 7s. 6d. net), Dr. Henry T. Hodgkin, Secretary of the National Christian Council of China, points the way to its solution. His book is partly historical (these chapters are not only interesting but supply the setting necessary for an understanding of China's present relations with the West), and partly what may be called argumentative. We have a picture of ancient China, with her art, her literature, her philosophy, and her religious aspirations. We trace the influences which have gone to make the China we see to-day. And then we listen while the author handles the question of China's future. This last chapter is important, since it sums up the conclusions to which the writer's experience and reflexion have brought him. There are three possibilities before China—disintegration, denationalization, and reintegration. Mr. Hodgkin hopes for the last, and he sees that towards this the Chinese have most to contribute, though the West has its own share to do. What is most likely is a synthesis of what is best in China's traditional thought with the master truths of Western civilization and religion. In this connexion the writer has something entirely favourable to say of the influence of Christian Missions in China. 'Without this gift (that Christ has to give) I do not see how China can weather the storm.' This is a book of real value, written by one who knows his subject, and looks at its problems with clear eyes and a broad understanding mind. It ought to have a wide influence.

In his animadversions upon Christianity as exemplified by average professors of it, Mr. George Frederick Wates deals many a shrewd blow, too many of which get home, in his book, *The Religion of Wise Men* (Allen & Unwin; 4s. 6d. net). In his attack upon ancient creeds, some articles of which clergy recite at every service, though upon their own admission they do not believe them in the plain sense of the words, he will command a large measure of support. When, however, he repeats the old criticisms of Marcion and many others upon the Bible as the rule of faith and practice, and in addition heaps scorn upon the doctrine of a progressive revelation, many will feel that he is on a very insecure footing. Some may be pardoned if they conclude that Mr. Wates does not understand what the newer views of Scripture really are. Our author has the merit of being more interested in positive construction than in

negative criticism. He lays down the foundation principles of a new universal religion, modestly setting them forth as tentative suggestions. They are belief in God the all-pervading Spirit; in Jesus the Unique; in Willingness to accept Truth from any quarter; in Universal Obligation on the Able-bodied to Work; in Universal Brotherhood; in Obligation to Active Benevolence; in the Simple Life and in the Moral Betterment of Mankind. Very good. Mr. Wates, however, does not deal with, if indeed he sees at all, the main difficulty. Something very like this has been suggested before, but mankind has not appreciably responded. Creedless churches with a simple but earnest message of Divine Fatherhood and human Brotherhood are by no means unknown. Why have they attained so very little influence?

In his *Essays in Applied Psycho-Analysis* (Allen & Unwin; 18s. net), Dr. Ernest Jones sets before us an amazing compilation. One might be excused if one found it evidence of the author's suffering from what he himself somewhat boldly designates the 'God-complex.' Just because of the extraordinary range of topics the reader ceases in some measure to be convinced of the author's right to speak with any great authority. The subjects include Hamlet and the Holy Ghost; the art of Del Sarto and common salt; the English language and the Irish question; Louis Buonaparte and the Madonna; 'dying together' and the psychology of war. Yet in most—we would except 'dying together' and the Holy Ghost—the author has something suggestive to urge, and gives evidence of wide reading and keen critical ability. Thus in the essay on Hamlet, which we regard as the best, whether or not we accept the view that Shakespeare-Hamlet was suffering from an Œdipus-complex, we find a penetrating criticism of other proposed solutions of the problem raised by the infirmity of purpose or of action shown by the Prince of Denmark. Part of the interesting disquisition on salt had been better veiled in the decency of a dead language. It is repulsively filthy. Science, of course, must be allowed all freedom to study filth, but its discussion need be open to the general public no more than a gynæcologist's consulting-room.

We have come to look upon Messrs. Black as the publishers *par excellence* of books of reference. One of these books of reference has just run into its fifth edition. It is *Careers for our Sons* (5s. net), compiled and edited by Mr. D. W. Hughes. It is a guide to the professions and commercial life, and the information given, though not always quite complete, appears extremely accurate. We have tested it on various points and did not find any inaccuracies, and prospects are not made too rosy. Such omissions as appear are of small matter, and we can thoroughly recommend the volume as a guide in the choice of a profession, especially with regard to cost of training and probable openings.

Death, its Cause and its Conquest, by the Rev. J. L. N. Pheasant (Blackwell; 2s. net), is modestly called 'a suggestion.' It is a brief treatment of a great theme. The writer advances the view, which has recently had some attention given to it, that creation from its birth and through all the anguish of its upward struggle has been marred by an evil power. 'Without entering into the question of an hierarchy of evil, in detail, it will be sufficient to allow that if the fall of man was due to the temptation of the devil, there is no reason why he should not have begun to thwart the great Creator's plan at an earlier period.' The writer goes on to speak of how Christ by His Incarnation and Resurrection has turned defeat into victory. The treatment is firmly Christian and its tone devout.

The late Professor Cooper regretted that the *Irenicum* of 1629 of Dr. John Forbes had never received an English dress. Rev. Edward Gordon Selwyn, M.A., has set himself the task of rectifying this strange omission—*The First Book of the Irenicum of John Forbes of Corse* (Cambridge University Press; 12s. 6d. net). He has done his work as translator and editor exceedingly well. As an Englishman and Anglican he is to be congratulated on his knowledge and understanding treatment of a difficult period of Scottish Church history, as attested by his valuable introductory essay. It is the controversy aroused by the Five Articles of Perth that is the subject; and from a different point of view from that which has become traditional in Presbyterian Scotland, Mr. Selwyn gives an account and estimate of those stormy times. All who are interested in the question of larger re-union of the Churches will find this book helpful and suggestive.

Judging from results, there are few things more difficult to do than to write children's sermons. Thirty-six years ago the Synod of the Reformed Presbyterian Church made Mr. Struthers' gift known by asking him to write a magazine for the young people of the Church. In this way 'The Morning Watch' was begun, and now the volumes of 'The Morning Watch' are out of print, and Mrs. Struthers has collected a number of stories from it. They are published with the title *Stories Twice Told*, by the late Rev. J. P. Struthers, M.A. (James Clarke; 3s. 6d. net).

Mrs. Struthers says of the volume, 'If it finds favour another may follow, for the well is deep.' We venture to predict that another volume will be called for. For Mr. Struthers had the gift of telling a story in a very natural and pleasant way, and of making the story teach something without being any the less interesting on that account.

A volume of Sunday Evening Addresses has been published by the Rev. J. A. Patten, M.A., M.C., with the title of *Faces through the Mist* (James Clarke; 5s. net). The volume is made up of several short series of addresses. The first series takes certain Bible characters to typify the great human relationships. So we have the father in the parable of the Prodigal Son as the 'good father,' and Hannah as the 'ideal mother,' Andrew as the 'loyal brother,' Miriam as the 'unselfish sister,' and Jacob and Rachel the 'true lovers.' The second series deals with 'Men in the Shadow,' men who are overshadowed by greater personalities. The points in the addresses are well made, and they are forcibly written.

In the November number of this magazine a book was reviewed which deals in the most critical manner with the career and character of Mrs. Eddy, and with the claims of Christian Science. As an antidote to that drastic criticism here is a book of discipleship, *Christian Science and its Discoverer*, by E. M. Ramsay, C.S.B. (Heffer; 4s. net). It is a sympathetic and admiring account of Mrs. Eddy's life and of the development of the Christian Science 'Church.' This book is not nearly so able as the criticism we have referred to, but it is a pleasant and amiable narrative from the Christian Science side. A concluding chapter summarizes the achievements and the contributions to human welfare which the writer claims for the Christian Science faith.

The Covenanters under Persecution, by Dr. Hector Macpherson (W. F. Henderson; 5s. net), won for its author his doctorate of philosophy from the University of Edinburgh. It is not a history of the Covenanters, but a study of their religious and ethical thought. After placing the movement in its political and ecclesiastical setting, the author devotes the main part of his thesis to an exposition of its dominant religious ideas, its popular beliefs and superstitions, its personal religion and social ethics.

The period of the Covenanters is one of the great storm centres of Scottish history. Despite all that has been written on it, there is certainly room for such a sane, well-informed, and judicious estimate as we have here. Dr. Macpherson has thoroughly mastered his material, and while he does not conceal his admiration for the Covenanters, he rarely suffers his judgment to be biased. His positions are firmly supported by apt quotations from the writings and speeches of leading men of the time. Their contention is shown to be no fruit of a sour distemper or sullen fanaticism, but a heroic struggle for Christian democracy against absolutism, for liberty against tyranny in Church and State.

The Headship of Christ is declared to be 'the master-concept of the social ethic of the Covenanting movement, for, pressed to its logical conclusion —a Headship of Christ over the Bible as well as the Church, over social as well as ecclesiastical life —it spells not only freedom of conscience, but also the establishment of the Kingdom of God upon earth and the ethical upliftment of the human race.'

Dr. Macpherson has inherited the literary grace of his distinguished father, whose leading articles in the 'Evening News' were wont to delight the Edinburgh student world of twenty years ago, and his thesis on the Covenanters is a work of permanent value.

The question of reunion among Christians of different religious bodies is one of the really urgent problems of to-day, and the Rev. C. Sydney Carter, M.A., late Rector of Aston Sandford, has done a service to the whole Church by his timely book on *Ministerial Commission* (Longmans; 2s. 6d. net).

For it is on this question of a valid ministry of word and sacrament that the most pressing difficulty appears. Mr. Carter discusses the subject with singular breadth of mind, and with a sound equipment of scholarship. His method is mainly historical. He begins with the New Testament, and then deals with the Early Church, the Reformation, and finally with the present day. The all-important data of New Testament ministries are elucidated by a careful and thorough inquiry, and his general standpoint will be understood from the conclusion of his Scriptural investigation that 'in the New Testament and the sub-Apostolic Church there is no evidence that any special form of ministerial commission was regarded as the necessary channel of divine grace or as a vehicle for the operation of the Holy Spirit.' Mr. Carter recognizes the expediency of an agreement on the necessity of the episcopate for a united Church for obvious reasons, but he repudiates in the name of history and Scripture everything like sacerdotalism or apostolic succession, and advocates as the way of reunion the 'mutual recognition of orders.' The whole discussion is tolerant, large-minded, and well-informed, and a book like this can do nothing but good wherever it is read.

In her book, *A Psychological and Poetic Approach to the Study of Christ in the Fourth Gospel* (Longmans; 8s. 6d. net), Eva Gore-Booth has, we fear, attempted too big a task. Half of the volume is occupied by introductory essays on the Being of God in relation to the threefold inner personality of man. She explains how she had to cut them down, and in the process, it seems to us, both their literary quality and their intelligibility have suffered seriously. They are neither easy to read nor to understand. When the authoress begins the task promised in the title, she sets before us an astonishing mixture of suggestive thought and shrewd remark with things that are often extremely fanciful and far-fetched and sometimes grotesque. She is entitled to maintain, if she will, that the danger of an Empire or the oppression of a people is a small matter compared with the killing of a single soldier in their defence. When, however, she holds the miracle of the miraculous draught of fishes to be incredible because Jesus could never have willed the death of one hundred and fifty-three large fishes, we really find her tiresome. For a parallel to this work we should have to recover some of the (happily) lost writings of the less restrained of the Gnostics.

The study of Symbolism has often been remote and unprofitable enough; but, as presented by Mr. Maurice H. Farbridge, M.A., in his *Studies in Biblical and Semitic Symbolism* (Kegan Paul; 10s. 6d. net), it becomes interesting and alive. Practically every aspect of the subject is dealt with in this comprehensive study, which is not strictly confined, as the title might suggest, to Biblical and Semitic symbolism, but makes occasional excursions into the symbolism of India and Greece. Trees, plants, flowers, animals, numbers (*e.g.* 3, 4, 7, 10, 40, etc.), mourning and burial customs, and the symbolisms associated with Jewish worship (*e.g.* incense, cherubim, etc.) and life (*e.g.* circumcision) are discussed and expounded with much illumination, while a separate chapter is devoted to symbolic representations of the Babylonian-Assyrian pantheon. Mr. Farbridge has interesting suggestions of his own to make on many controverted topics, *e.g.* Hebrew bull-worship, of which he says that 'the Hebrews regarded the bull not as an *image* but as a *symbol* of Jehovah.' On the philological side, too, he throws out occasional hints worthy of the consideration of Semitic scholars, as when, in speaking of the digital system of numeration, he suggests that the Hebrew word for 'five' (*ḥamesh*) may be connected with the root *mashash*, 'to feel, grope, touch with the hand.' This, if correct, would be an illustration of the theory that many Hebrew triliteral forms really originated from biliterals. In a second edition, the 'Nazarite' of p. 236, and the 'sandles' of p. 276 should be corrected to 'Nazirite' and 'sandals.'

Notes on the Scripture Lessons for the Year 1924, vol. lxxx., with maps, illustrations, and other helps (National Sunday School Union; 4s. 6d. net), is a guide to the British International Lessons, and includes a section on the Primary Lessons. The latter seems to us excellent, and, as a syllabus, superior to the more advanced course. The 'aids' provided, however, are in both cases sound and helpful. There are many articles on general topics by competent hands, including notes on recent relevant literature. With such help as this he would be a poor teacher who could not make a lesson interesting.

A book which will be of immense service to the educated layman, and a help even to the educated clergyman, has been written by the Rev. R. H. Malden, M.A., Vicar of Headingley, on *Problems of the New Testament To-day* (Oxford University Press; 6s. 6d. net). Its main thesis may be said to be this: the critical work done on the New Testament has had one result of great importance, it compels us to treat the New Testament not as a corpus of precedents but as a body of principles. It is the general tenor or message or substance of the New Testament that is important, and we can no longer go on using it as a collection of proof texts. In point of fact many of the details are of uncertain worth. Mr. Malden shows that Christ's words were modified in transit by the hearers' prepossessions, by the moulding of oral transmission during thirty years, by the influence of translation, and by the ancient freedom of modification to suit a purpose. This destroys the older view of the authority of the New Testament, but does not (as Mr. Malden well shows) invalidate the truth or authority of the New Testament on a better and broader view. On the basis of this general outlook the writer proceeds to discuss each section of the New Testament in turn, dealing with its claims to authenticity and its substantial truth for all time. The scholarship of the whole discussion is sound, and its conclusions are reassuring. If any one wishes to know what the New Testament is, why we may receive it with confidence and what it has to say to us, he could not do better than go to this well-informed and enlightening volume.

Adventures with the Bible in Brazil, by Mr. F. C. Glass, is published by Messrs. Pickering & Inglis, and though bound in cloth, profusely illustrated, and containing two hundred and twenty well-printed pages, it can be purchased post free for 4s.

Mr. Glass first sailed to Brazil in 1892, apparently as an engineer, and the story of the way in which he was led to be a Bible colporteur forms the opening theme of his book. Thereafter some twenty chapters are devoted to an account of his wonderful adventures, trials, and escapes during the exercise of his new vocation, the whole reading like a modern edition of Borrow's 'Bible in Spain.'

Like his illustrious predecessor, Mr. Glass makes a vigorous attack upon the Roman Catholic religion as he found it in Brazil, 'where,' says he, 'nearly all the murderous attacks made on Gospel preachers and believers alike are directly traceable to the priests.'

The manner of his counter-attack is quite refreshing. Imagine him approaching a potential buyer of his Book.

'I presume you are a Catholic, sir. If so, here is a letter of the great Apostle, St. Paul, to the Church of Rome of those early days, teaching them pure and apostolic doctrine—what to believe and do, and what to avoid. Everybody who believes in the Catholic Apostolic Roman Church is simply bound to read this book; it was written for them especially. Here follow all the rest of the apostolic writings, absolutely complete, including two letters of St. Peter himself. This volume is complete, well bound, approved of God, and only costs two shillings.'

Who could resist such an appeal?

Lessons from the Old Testament, by Canon M. G. Glazebrook, D.D. (Rivingtons), must be well known by this time. There are two series, one for senior pupils ('Senior Course') in three volumes, the other for juniors, hitherto in three volumes but now in the book before us in one, and at the modest price of six shillings. Nothing could be better for teachers than such a book as this. The text is illustrated by a series of historical maps, and by pictures of places, and objects in the British Museum. The notes are not so full as in the Senior Course, and we miss the excellent dictionary which that course contains, but the junior 'Lessons' are as well done, and nothing better is before the public. It ought to be added that this edition is a revised and in many ways an improved one compared with the older edition.

The Mystery Rivers of Tibet, by Captain F. Kingdon Ward, B.A., F.R.G.S. (Seeley, Service; 21s. net), has the sub-title 'A Description of the Little-known Land where Asia's mightiest Rivers gallop in Harness through the narrow Gateway of Tibet; its Peoples, Fauna and Flora.' This is as good an account as could be given of the contents of a fascinating volume of travel. Captain Ward is an experienced voyager, and in particular knows the East intimately. He has a picturesque style, an observing eye, and a large humanity. One of the charms of the book is its sketches of 'characters.' Here is one, *e.g.*, we seem somehow to recognize: 'Chang knew little of western thought.

He was ignorant, old-fashioned, conservative, bigoted, obstructive and—a gentleman.' The 'mystery rivers' are the Yangtse (the part which is found outside China), the Mekong, and the Salween, and it is the lands enclosed by their windings that are here described.

Although both Poles have been reached, and the mysterious portions of the surface of the Globe are growing rapidly smaller, and threaten soon to lose all their charm of mystery, there will for long be abundant scope for adventure and hardy enterprise in scientifically investigating the more remote regions, especially in the Arctic and the Antarctic. Dr. W. S. Bruce was an intrepid explorer, a careful observer, and above all a fine character, whose story is good, and does good, to read. It has been well told by R. N. Rudmose Brown, D.Sc., in *A Naturalist at the Poles: The Life, Work, and Voyages of Dr. W. S. Bruce, the Polar Explorer* (Seeley, Service; 25s. net). The book is profusely illustrated with splendid views and provided with maps.

To the Alps of Chinese Tibet, by Mr. J. W. Gregory, F.R.S., and Mr. C. J. Gregory, B.Sc. (Seeley, Service; 25s. net), is an account of a journey of exploration up to and among the snow-clad mountains of the Tibetan frontier. No time has been lost in publishing the record of this journey which, after having been long planned, was made in 1922. It is a book primarily for the geologist. The writers state that 'any conclusions can only be tentative until our collections have been investigated, and that work is still unfinished.' Apart from the geological interest it may be read as a pleasant record of travel in one of the least known and most inaccessible regions of the globe. The narrative is clear and fascinating, and is illustrated with a large number of beautiful photographs and maps.

Mrs. Colliver Rice has spent a number of years in Persia, and her account of *Persian Women and their Ways* (Seeley, Service; 21s. net) bears all the traces of intimate knowledge with Moslem women, and with members of the Bahaî sect, with Parsis, Jews, and Eastern Christians. Mrs. Rice deals with the customs of all these sects separately. But there is one thing common to almost all the women, and that is their subservience.

In the Persia of olden days women were held in respect and had equal rights with the men. 'What a contrast,' says Mrs. Rice, 'is seen in the position of women of Persia to-day. Behind the veil out of doors, behind the curtain indoors, left out of every social function, public or private, in which men play any part, they are seldom educated, trusted, valued, or respected.' 'How could a country progress,' she asks, 'with its womanhood handicapped to this extent?' Those who are interested in the emancipation of women should read Mrs. Rice's interesting book.

'In two religions only in Persia,' she says, 'is the position of women tolerable.' The new cult of Bahaîsm believes in the equality of the sexes. There the atmosphere is very different from that of a Muhammadan house. But 'better still are the conditions in the Christian homes which are now found in many parts of Persia.'

Two books published by Messrs. Seeley, Service & Co. would make excellent Christmas gifts for boys or girls. For the boy or girl who wants to know how things are made they have issued the sixth volume of their 'Science for Children Series.' *Great Inventions and How they were Invented*, by Charles R. Gibson, F.R.S.E., is the title (5s. net). The author says it is intended for children from eight to fourteen. We think he is a little optimistic in his estimate of the intelligence of eight. But it would certainly be an excellent present for any one between twelve and sixteen.

The publishers cater for every taste, and so we find that for those who like something more stirring they have issued *The Romance of the Sea Rovers*, by E. Keble Chatterton, B.A.(Oxon.) (6s. net). It is a thoroughly good account of the stirring adventures of Sea Rovers from the times of the Phœnicians, Egyptians, and Vikings, down to the present day.

Straight Gait, by the author of 'Tarvey' (Skeffingtons; 2s. 6d. net), professes to set up a standard of Christian doctrine based upon what Jesus of Nazareth said and did. In reality it consists of a series of offhand remarks by a superficial reader of the four Gospels. While professing reverence for certain elements in the teaching of Jesus, the writer freely criticizes and rejects the rest. And all is done with an offensive air of superiority. The parable of the Unjust Judge is spoken of as 'this unfortunate little story,' and the wish is expressed that for the credit of the Master, Matthew and Luke

had forgotten more. One is left wondering why the writer sought his standard of conduct in the teaching of Jesus at all, for if He had been such as is here represented, the question of what He thought and did would be of little significance to-day.

A book of consolation for the burdened and suffering has been published by the S.P.C.K. The title is *The Heart of the Eternal: A Cordial for Christ's Brave Soldiers in the Battle of Suffering* (2s. 6d. net). There are some fifty brief meditations, which keep close to the text of Scripture. The selection of Bible passages which can yield comfort to the heart is made with insight, and the brief expansion is fitted to bring the message of each home. This is a helpful little book. The author's name is not given.

Professor T. H. Robinson, who recently gave us a valuable book on Hebrew Prophecy, has again placed all real students of the Old Testament heavily in his debt by his publication of *The Book of Amos, Hebrew Text, edited with Critical and Grammatical Notes* (S.P.C.K.; 2s. 6d. net). Here is collected in extremely handy form all the material necessary to the reading of the original with the maximum of ease and pleasure, a beautifully printed text which embodies the best emendations, brief but very pointed notes on every important grammatical or syntactical phenomenon, with constant reference to Driver, Davidson, and Gesenius-Kautzsch, and a full vocabulary, including every word that occurs in Amos. For the study of Latin and Greek, helps of this sort have long existed in abundance: why have we had to wait so long for such a treatment of a Hebrew book? Exegesis one can find in abundance elsewhere; but this little book, by its clear, terse, and simple presentation of the grammatical and syntactical facts, will prove an invaluable boon to all, and especially to beginners who desire to rest their exegetical studies upon a sound linguistic basis. There could be no better introduction to the study of Hebrew, and its ridiculously low price brings this admirable little volume within the reach of all.

The First Six Centuries, by the Rev. F. W. Vroom, D.D., D.C.L. (S.P.C.K.; 2s. 6d. net), fulfils its professed end of giving Sunday-school teachers and Church members some slight but accurate information about the heroes and saints of the early Church. We might complain that the title is not sufficiently indicative of this very limited purpose. The framework of history is altogether too slender to convey any true idea of the significance of the various phases of the Church's struggle.

'A story is told of a simple Serbian to whom an Englishman was trying to make clear the intricacies of the League of Nations. It was not easy; and ultimately the Englishman said that it was a device for the abolition of war. Whereupon the Serbian drew himself up to his full height of six feet four and said, with profound feeling: "Please God, there will always be war in Serbia."' The story is told in the opening chapter of *The Gospel and International Relations*, by the Rev. John W. Coutts, M.A. (S.C.M.; 4s. net, and in paper covers, 2s. 6d. net). It is told to show how a man's idea of God is related to his idea of international relations. And the guiding idea of this book is that men's conduct ultimately depends upon their thought of God, and, further, that there is no hope for betterment of international relations apart from the international acceptance of Christ's thought of God. The book is, however, a far bigger thing than its title indicates. It traces the development of the wider conception of human duty through the Bible, period by period, and then through history since then, concluding with chapters on nineteenth-century nationalism and the present after-war conditions. It is a strong book, written certainly with passion, but also with quite unusual ability and knowledge. Its sketch of Old Testament thought, *e.g.*, is masterly, and will inform the average reader on this as on other subjects with sound ideas of what the Bible really is and teaches. There are none of the feeble platitudes that are so easy to produce on such a subject. The thinking is clear and sane, and its expression restrained, and pointed by frequent humour. And, above all, its review of the course of history in Christian times is both illuminating and enriching. Nothing better could happen than that a book like this should have a wide circulation and a sympathetic consideration from the educated youth in our colleges, and outside them as well.

The Student Christian Movement is producing a series of short Missionary Biographies. We noticed the first of this series some little time ago—an account of the life and work of Henry Martyn.

This was a most excellent volume to begin the series with, for though it contained no new matter it was freshly written and will certainly make Henry Martyn's work known to a greatly increased number of people. And now we have the third of the series—*François Coillard* (5s. net). This is written by Mr. Edward Shillito, the well-known Literary Superintendent of the London Missionary Society. The work of François Coillard is too little known in England. Indeed, the only considerable account of his life which has been written in English is now out of print. So, although there are several excellent French lives, this volume of Mr. Shillito's, clearly and vividly written, will bring to many who only knew his name before, a knowledge of the self-effacing French peasant who wandered over a large part of Africa preaching the gospel. Mr. Shillito gets at the essentials in Coillard, so that we follow his struggles, his seeming failures, and his apparently all too few successes as though this were a story of to-day rather than one of twenty or thirty years ago. It is an account of a life spent for things which are undated.

Christian Beliefs and Modern Questions, by the Rev. Oliver C. Quick (S.C.M.; 4s. net), is a series of eight lectures dealing with such themes as Belief in God, the Problem of Evil, the Godhead and Saviourhood of Jesus Christ, the Resurrection and the Judgment. Canon Quick does not profess to handle these great themes exhaustively. His aim is rather to meet such difficulties as naturally occur to the popular mind. This he has done to admiration. His work manifests in the highest degree loyalty to the Christian faith, soundness of judgment, clearness in exposition, and a singularly winsome persuasiveness. It would be hard to name any book in which, within the same compass, Christian beliefs are more wisely expounded.

How shrewd may be the attack of the New Psychology on the very citadel of Faith, hitherto regarded as impregnable, and along what lines the subtle onslaught may be most hopefully repulsed, are both set forth very clearly in a little book by the Rev. H. Balmforth, M.A.—*Is Christian Experience an Illusion?* (S.C.M.; 4s. net).

One of the most important documents of the early Christian age, whose disappearance is regrettable, was 'The Preaching of Peter.' 'It was all but forgotten,' says Mr. Joseph N. Reagan, S.T.D., in his booklet *The Preaching of Peter: The Beginning of Christian Apologetic* (University of Chicago Press), 'till comparatively recent times, when scholars recognized its superiority over the literature with which it had been classed, and attempted to recover the fragments of the work of this evidently clear-minded and sober thinker of remote Christian antiquity.' We are given a careful study of 'The Preaching's' place in literature, an admirable essay on the beginning of Christian Apologetic, and a commentary on the fragments. The conclusion is that we have here a Christian Apology of high order 'propitiously born at Alexandria towards the end of the 1st century A.D., of Jewish and Christian parentage, and given the name of the chief of the Apostles.'

A really good book on psycho-analysis is a pleasant find, and as such we can recommend *Talks on Psychotherapy*, by William Brown, M.A., M.D., D.Sc., M.R.C.P. (University of London Press; 2s. 6d. net). Dr. Brown is, of course, well known as an authority in this whole field, not in its medical aspects only, but in the wider range of its philosophy. There are three chapters in this book which were originally lectures given at the University of London. They are not simply a summary of Dr. Brown's previous volumes, but are supplementary and the result of further experiment and reflexion. By far the most interesting portion of this new contribution is that in which he discusses the respective positions of Jung and Freud on the question of Determinism. Freud claims to have *proved* Determinism as a fact. Brown retorts that it is incapable of proof. As a hypothesis it is essential to psychology. But that only shows the limitations of psychology in itself as an explanation of mental process. Just as psychology is vitally allied to biology and physiology on the one hand, so it is allied to philosophy on the other. It is incapable of explaining its own facts and problems, because these facts are *values* as well as facts, values that are logical or æsthetic or ethical or metaphysical. In dealing with values we pass out of time and space into a region where psychology is out of its sphere and out of its depth.

There are other points of great interest in this little volume, notably the clear explanation of what psycho-analysis is, and how it may be employed as psychotherapy. The student of this

subject will learn a great deal from Dr. Brown, for though his book is not elementary it is perfectly clear and easily followed.

A new edition of the works of Mark Rutherford is being issued by Messrs. T. Fisher Unwin. The first volume published is *The Autobiography* (3s. 6d. net). It contains a memorial introduction by Mr. H. W. Massingham. The appearance of the volume itself is attractive, but, even if it were not, this introduction should ensure a considerable circulation. Mr. Massingham speaks of Hale White as the one imaginative genius of the higher order that Puritanism has produced since the time of Bunyan. 'Hale White is indeed the only great modern English writer sufficiently interested in provincial Dissent, and knowing enough about it, to give it a serious place in fiction, and to test its quality in a series of illuminating studies of its middle and later social types. In the larger sense of the word, Hale White was as much a man of science as the widely different Butler, a passionate believer in its intellectual importance, and a powerful witness to its moral value. But, above all, he was a student of the spiritual life, and of its dawn or eclipse in members of obscure societies, whose faith is fast perishing out of rural England.'

From Messrs. Watts comes a small booklet, by Mr. Reddie Mallet, entitled *Cancer: A Word of Hope* (1s. net). Most of its forty-eight pages are devoted to an attack upon the medical profession, who are accused of exploiting disease for the sake of the fees; while the remaining pages seek to find the origin of cancer in gastro-intestinal disorders, and its cure in the drinking of lemon juice.

In an essay which is brief for so large a topic, *The Origin of the Gospel according to St. John* (The John C. Winston Co., Philadelphia; 50 cents), Professor James A. Montgomery adduces skilfully and concisely the grounds for his conviction that this Gospel is of Palestinian origin, no matter where it may have been actually written. These grounds are the accuracy of geographical and historical references, the degree to which the theological terms and ideas of the book represent Palestinian Judaism of the early first century, and, above all, the Aramaic features revealed by a study of the language. A scholarly work of which we regret only the brevity.

Ecclesiastes xii. 8–14.

By the Reverend G. Margoliouth, M.A., St. Deiniol's Library, Hawarden.

The present paper will deal with the translation and proper understanding of the seven verses comprised in the epilogue to Qoheleth, offering first, where needed, a criticism of previous renderings, and then suggesting a fresh revision of the same. The question of the date and authorship of the epilogue is reserved for another occasion.

It must be understood, however, that, though the present writer has, for purposes of this article, made as complete a study as possible of work done by previous investigators, he will touch only on the more important and salient points in the inquiry. More or less full discussions of the various problems under review are to be found in such works as those of Ginsburg, Barton, and others; and it could hardly be right or necessary to offer the student repetitions of what he can find elsewhere.

v.[8].

The proper place for comment on this verse would, of course, be 1[2]; but a few remarks on a recent suggestion on one important point in it may, under the circumstances, be fitly introduced here: Professor Burkitt (*Journal of Theological Studies* for October 1921, and *Ecclesiastes rendered into English Verse*, 1922), has shown that in Jewish Aramaic *hebhel* (currently translated by 'vanity') is used to designate the vapour or exhalation 'that comes from the body as seen on a cold day'; and there seems to be sufficient reason for agreeing with him that the same primary meaning was probably also attached to the word in Biblical Hebrew. Whether, however, his rendering, 'Bubble of bubbles! All things are a bubble,' will commend itself to students and readers generally may be considered doubtful.

It may, on the one hand, be a matter of taste whether 'bubble' is sufficiently poetical as the equivalent of *hebhel*; and Professor Burkitt himself agrees, on the other hand, that 'bubble' does not really express the physical significance of the Hebrew term. It adds, at any rate, something which is decidedly absent from the idea of *hebhel*.

It appears, therefore, right to suggest (with McNeile, as it happens) that 'Vapour of vapours! All is vapour,' might be found preferable, considering that 'vapour' actually represents the exact meaning of *hebhel*, and that, furthermore, many may find the rendering here proposed at least as poetical as 'Bubble of bubbles,' etc.

A remark may also be made on the variation הַקֹּהֶלֶת (instead of the usual קֹהֶלֶת), '*the* Qoheleth' (probably also to be so read in 7^{27}, the ה feminine of the preceding verb to be taken as the article of the following noun). Commentators seem to have neglected to point out that an exact parallel to it is found in Ezr 2^{55}, where 'has-sofereth' is used to designate a certain holder of office as '*the* scribe,' and equally represents a well-known definite individual.

As for the term 'Qoheleth' itself, a fully equivalent rendering would be 'great holder of assemblies,' thus combining the idea of intensity with the simple indication of the holder of an office, and rendering unnecessary the suggestion of alternatives made in the Oxford *Hebrew and English Lexicon of the Old Testament*, p. 875, col. 1.

v.^{9a}.

It is in this case first of all necessary to point out the flatness, lameness, and even meaninglessness of the renderings usually adopted. It is, indeed, surprising to find that Cheyne (*Job and Solomon*, 1887), following others or independently originating it, should have penned a translation like: 'And moreover (it should be said) that Koheleth was a wise man; further, he taught the people wisdom. . . .' Considering that Ecclesiastes then lay before the intelligent world of Jewish readers, where was the need to add that he was a wise man? His wisdom must have appeared a plain fact to all, and the only question was whether his wisdom was in agreement with the prevalent orthodoxy of the day.

Barton's rendering, 'And besides that Qoheleth was wise, he still taught the people knowledge,' escapes this objection; but what is the point and where is the need of a declaration of this kind? Of course he taught the people, the book itself, to which the epilogue is appended, showing it.

Nor can it be said that the R.V., 'And further, because the preacher was wise, he still taught the people' (similarly the A.V.), is free from the charge of lameness and of making the writer of the epilogue say something that he need not have said.

But why not reproduce the best sense that the Hebrew can be made to yield by translating, 'And the more wise Qoheleth became, the more did he teach the people wisdom.' The phrase יוֹתֵר שׁ occurs only here, so that its exact meaning can only be determined by the sense here required, and it will surely bear the rendering 'the more that' quite as legitimately as 'besides that' or Cheyne's 'and moreover (it should be said) that.' The present writer, who, before looking at any translation or commentary, always took the passage in question to bear naturally the sense now indicated, was, indeed, glad to find that 'The Geneva Bible, Mendelssohn, Boothroyd, Preston, *etc.*' (see Ginsburg, p. 472), adopted the same rendering; and it is much to be hoped that the correctness of it will in the course of time be recognized by students generally. Ginsburg's objection (*ibid.*) is that the construction of the sense would on this view be artificial. But why should it be regarded as artificial? It, on the contrary, has a complete right to be regarded as the natural Hebrew sense of the phrase in question, and—as has been shown—yields a much better meaning than any of the other renderings referred to. Qoheleth, so the writer of the epilogue gives us to understand, was not satisfied with having composed a telling work in his early or middle life, nor was he then, resting from the task of reading or writing, content to lead a serene private life of increased personal enlightenment; no, he strenuously continued to impart to others the increase of wisdom which fell to his share as he advanced in years, insight, and knowledge.

v.^{9b}.

Not much need be said on this part of the verse. The majority of modern scholars are no doubt right in connecting אִזֵּן with the root אָזַן in the sense of 'weighing,' Arab. *wazana*, instead of (as the old versions took it) with the root (also *āzan*) from which *ōzen* ('ear') comes. The verb חִקֵּר

would be best expressed by the German *ergründen* ('to get to the bottom of'). Translate: 'And he pondered, and thoroughly investigated, and set in order many proverbs.' The entire verse should be taken to mean that Qoheleth was the author not only of the Book of Ecclesiastes, but also of extensive further collections of wise sayings. His literary output, like his public teaching, grew with the growth of the wisdom which he gradually accumulated.

v.[10].

In this verse Qoheleth is, furthermore, credited with having been a careful and painstaking student of the sayings of the sages that were before him. He was not only author of many words of wisdom, but also studiously made search for similar work done in the past; and the natural inference would be that he made collections of these more ancient sayings, so that he was a great editor besides being an original writer of much distinction.

As for the terms in which this statement is made, חֵפֶץ appears—as Grätz has pointed out—well represented by Aquila's χρείας ('useful,' 'full of worth'); so also Vulgate *verba utilia*. In the second half of the verse some writers have resorted to emendations; but there is really no need of it. יֹשֶׁר is an adverbial accusative qualifying וְכָתוּב ('that which was written').

Translate: 'Qoheleth sought to find out sayings of worth, and that which was written in uprightness, words of truth.'

An appropriate amplified paraphrase would be: 'Insincere writings were something like an abomination to Qoheleth; he searched with all his might for words of real value, sincerity, and truth among the works left behind by authors of the past.'

v.[11].

The opening clause: 'The words of the wise are like goads' (*i.e.* they prick and stimulate to thought), requires no further discussion; but the following clause has been a great *crux*. Can any one pretend that a satisfactory meaning is to be gleaned from renderings like, 'as driven nails are the masters of assemblies,' or, 'as driven nails are collectors of sentences,' or again, 'as driven nails are the members of collections' (the sayings themselves being the members)? In the present writer's view the difficulty has been caused by the hitherto unquestioned assumption that the word בַּעֲלֵי is the construct plural of בַּעַל ('master'); but the same word, including the Massoretic pointing, may be rendered by 'in the leaves' (עָלֶה, 'a leaf'; pl. עָלִים, constr. pl. עֲלֵי; with the preposition ב prefixed, בַּעֲלֵי); and the suggestion is that the actually correct translation is, 'like nails (or metal fasteners) fixed in the leaves of collected sayings.' Having first used the simile of goads to express the stimulating character of the sayings, the codex, whether of vellum or papyrus, with its metal fasteners employed to hold the leaves together, supplies him with another suitable simile to indicate the sharp penetrating force of the same sayings of the wise.

As regards the book-form gradually assumed by early MSS., see, *e.g.*, Sir E. Maunde Thompson in the *Encyclopædia Britannica*, vol. xvii. p. 620, col. 2, where he states as an established fact that 'the codex form of MS. gradually thrusts its way into use in the first centuries of our era.'[1]

The remark should be added that the late use of '*ālē*' in the sense of the leaf of a book is paralleled by the same development of meaning in the employment of the Latin *folium*, and also of the Greek φύλλον (see the *Greek Lexicon of the Roman and Byzantine Periods*, by E. A. Sophocles, Boston, 1870).

With reference to the last clause of the verse, 'they were given by one shepherd,' Professor Burkitt thinks that 'this is surely some corruption,' the phrase 'from one shepherd' being in his opinion 'nonsense.' To this view it is necessary to offer the strongest opposition possible. The clause makes excellent sense. The writer of the epilogue wants to emphasize the idea that, though the leaves of collected sayings before him may contain expressions of opinion that are apparently contradictory to each other, yet do they all emanate from the same Eternal Source of wisdom, the same Shepherd (*i.e.* the Deity)[2] having inspired them all. With this compare the Talmudic declaration that, when leading teachers in Israel take opposite sides on certain important questions, it yet remains true that 'both these and those are the words of the living God,' each side reflecting an

[1] The first century is definitely included by him. The bearing of this on the time to which the composition of the epilogue belongs is obvious enough; but of that at a later date.

[2] See particularly Ps 23^1, 'The Lord is my shepherd,' and Ps 80^2, 'O Shepherd of Israel, give ear.'

aspect of eternal truth and thus giving expression to a thought of the Divine mind.

v.[12].

The suggestion to be made in connexion with this verse is that עשׂה does not here mean 'make,' but 'acquire,' 'obtain as one's possession' (for fairly numerous instances of this meaning of the verb see the *Oxford Hebr. Dict.*, p. 795, col. 1). The young disciple of the wise is warned to rest content with the possession and study of the Divine Library of the books comprised in the Sacred Canon, which includes the 'words of the wise' spoken of in v.[11], and not to collect or study writings not belonging to the authorized collection, be such outside books extra-canonical Jewish works or purely Greek literature. Two reasons are assigned for this warning: to begin with, there would be no end of amassing writings of this nature, and secondly, the study of them would be mere weariness of the flesh. But what really lies behind the warning is the danger of contracting opinions contrary to the Divine teaching embodied in Jewish tradition.

v.[13].

It appears to be right to take the verb שׁמע as used here in the late (Talmudic) sense of 'to understand from,' 'to infer' (see, *e.g.*, Jastrow, *s.v.*). The rendering would therefore be, 'The end of the matter [1] (from which) all else is to be gathered,' or, '(in which) all is comprised' is, 'Fear God and keep his commandments'; and to fortify this statement the author of the verse adds, 'for this is the whole of man,' or, 'for this is the entire man,' so that nothing beyond fearing God and keeping His commandments is needed to make man what he should aim at being.

Modern commentators generally commit themselves to the statement that כָּל־הָאָדָם can only mean 'all men' or 'every man'; but it surely may quite legitimately (as is recognized in the Oxford [2nd] edition of *Gesenius' Grammar*, p. 411, note 1), also mean 'the whole man' (so in Field's *Hexapla*: Ἄλλος· τοῦτο γὰρ ὅλος ὁ ἄνθρωπος, and the Vulgate: *hoc enim est omnis homo*);[2] and, as has been seen, the sense of the passage, if this rendering be adopted, fits in well with the idea of the all-sufficiency of the canonical writings for the proper and complete development of man's higher nature.

v.[14].

Considering that 'for every act,' with which the verse opens, naturally includes secret as well as hidden deeds, it would appear that the specification 'upon everything hidden' must be a very early gloss, which an early copyist embodied in the verse. The clause 'whether it be good or bad' would thus follow 'will bring into judgment,' and the right meaning seems to be that God will bring every act of man into judgment to determine, or decide, whether such act was good or bad.

. . . . . .

The following translation of the epilogue, based on the preceding remarks and criticisms, is, therefore, now submitted to the consideration of scholars:

v.[8] Vapour of vapours, said Qoheleth, all is vapour.

v.[9] And the wiser Qoheleth became, the more did he teach the people knowledge; and he pondered and thoroughly investigated, and set in order many proverbs.

v.[10] Qoheleth endeavoured to find sayings of worth, and that which was written in uprightness, words of truth.

v.[11] The words of the wise are like goads, and like metal fasteners fixed in the leaves of collected sayings: they were given by one and the same shepherd.

v.[12] And as for that which is over and above (these writings), be warned, my son: Of amassing many books there is no end, and much study is a weariness of the flesh.

v.[13] The end of the matter (in which) all else is comprised is: Fear God, and keep his commandments, for this is the whole of man.

v.[14] For God will bring every act into judgment [3] (to determine), whether it was good or bad.

[1] The omission of the article before *dābhār* need cause no surprise in the late Heb. of Qoheleth; cf. similar omissions in Dn 8[13] 11[31], as referred to in the Oxford (2nd) edition of *Gesenius' Grammar*, p. 410.

[2] Ginsburg's references to Jewish authorities holding the same view require scrutiny.

[3] An early gloss adds, 'upon everything hidden.'

In the Study.

Virginibus Puerisque.

Much Ado about Little.[1]

'What a forest is set ablaze by a little spark of fire.'—Ja 3[5] (Moffatt).

Have you electric light in your house? It's rather nice clicking it on and off; and it's just scrumptious for reading in bed! No getting out into the cold. Just put your hand up, click, and there you are! But the other day something happened in the city where I live. All at once the lights went out, all of them, everywhere. It was just about half-past five; and many little folk were at their lessons. There they were in the middle of an exercise. 'No,' they were writing, for it was a French exercise, 'No, the daughter of the gardener's friend has no pens, but the son of the seaman's uncle had a handkerchief.' And just when they got to 'pens' the lights went out, and it seemed the teacher, so disappointed about there being no pens, could never be cheered up by hearing about the handkerchief. For how could they write in the dark? And there were boys doing their Latin verbs, walking up and down to get them into their heads. 'Cădo, caděre, cĕcĭdi, cāsum, caedo, caedĕre, cĕdĭdi, caesum, cēdo, ceděre, cessi, cessum,' they were saying over and over when out it went. And in the shops people were running for candles and lighting the gas. And the cars all stopped. 'The trolley is off the wire,' they said. But no, though the man fiddled away with the rope nothing happened. And all the folk had to get out and walk. And in one shop the lift stuck half-way up and half-way down, and there the people had to stop for half an hour. Something terrible had happened surely. Yes, indeed. Out at the power-house there was an explosion, and a fire, and some of the machinery was wrecked. Something terrible, indeed, must have been needed to cause all that damage and make all that trouble. And yet do you know what it was? A mouse had gone where no mouse ought to be. And it was just the body of one little mousie that was putting a whole city out of order. They cleared it away, and everything began again; the lift came down, the cars started, the light came back, the teacher got over the shock about there being no pens, because she heard with great relief about the son of the seaman's uncle and his hanky, and, of course, that cheered her up no end.

But, you see, it doesn't take much to put things wrong—a little bit of a thing is quite enough to make a terrible mess. Fancy a mousie doing all that! And yet it's often so. You remember when you were going on holiday how excited you were. You had got a new golf-bag and your clubs were shining; and you had your fishing-rod all ready, and Mother had bought you a new summer suit and you were feeling a tremendous swell. But just the afternoon before you were to start, you felt quite seedy and unwell, and you got worse. At last you were so hot and sick and uncomfy, that you had to go to bed. And when the doctor came he said, 'No holidays for you, my lad. Why, you've got measles'—or was it scarlet fever? And there you had to stay, you and Mother, when the rest went off. And they were back before you were well again, and the summer suit had to be given to your wee brother. For your arms and legs had grown clean out of it.

What did all that? Just a small germ, so small you couldn't see it, that went down your throat and stuck there, just a thing as little as that lost you your holiday. Small things can do a heap of damage.

Or the other evening you were to have had a glorious time. Father was home soon that night, and you were going out, the whole of you, or going to have games. It was to be a lovely evening, you were quite excited over it. And yet it wasn't, wasn't one bit lovely. Everything went wrong, and it was horrid. And it all began with such a little thing. Mother wanted the pink ribbon in your hair, because Dad was home and he likes that one. But you wanted the blue one. And first you got petted, and then you got sulky, and then in a passion, and, oh dear me! there was a dreadful scene. And you cried, and Dad was cross, and Mother was unhappy. Everything was spoiled by such a little thing.

And there's worse than that. If you and I had

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

lived in Jerusalem when Jesus was put to death, and had been that day on the hill of Calvary, we would have seen how tired He looked, with His face all grey with pain. And, you know, God often looks like that. Often when He is going about doing kind things, as He always does, His face too looks tired and becomes full of pain. Whatever has happened that God feels so sad and hurt? You have been telling what's not quite true, or been selfish, or unkind to some one. Just little things that we forget about hurt God like that. A wee thing sometimes does a heap of harm, you see, terrible harm.

Well, but if that's so, it must be true the other way too, mustn't it? If a little thing can do much damage, then it's only a little thing we have to take away to put things right. And a little thing's not hard to do. Mother is really vexed about you doing so badly at school. Why not spend an extra half-hour at your lessons? Half an hour would leave you heaps of time for reading and for games. Ten minutes more at practising would make your teacher feel that you are really getting on at last. And what's ten minutes? After all, is it worth while to have that row each evening over going to bed? It's only about five minutes, isn't it, that you gain by all your coaxing and wheedling and lingering? Does it really matter if on Sunday afternoon you get not just the best book, but only the second best? If that would save a row and make every one happy, it's a very little thing. But very little things can make a heap of difference. We had better do the little thing, don't you think?

Why are there Christmas Presents?[1]

'Thanks be unto God for his unspeakable gift.'—2 Co 9^{15}.

Well, it's Christmas again, and you have got your holidays. You came in the other day with a whoop and a shout, and threw your books into a corner, for you won't need them for a week or two, and felt so pleased about it that you went singing and tearing all over the house, for you had a whole month of it before you. And Father listening to the racket looked at Mother, and, 'We've got a whole month of this before us,' he said too, but somehow he didn't seem nearly so pleased as you! But it's Mother who has the worst of it, for you keep following her about, and asking, 'Mother, what shall I get for May?' or, 'Mother, what do you think Tom would like?' And she's really rather stupid over it, suggests such silly things. And yet you're not difficult to please. All you ask is that she would tell you something really splendid that costs next to nothing. And surely that's not much to ask! Mother herself is not so bad, indeed she's easy. You girls may have got into rather a hole. Long, long ago you began a piece of work for her, and at first you loved it and were always slipping away to do a little more, but by and by it got a bit stale, and at last you put it in a drawer and forgot all about it, and then the other day you suddenly remembered it, or found it, and have been dreadfully hard at work on it ever since. There is so much to do. The flowers in the centre were all right; but it's the thing round the edge, the same over and over and over, that makes you sick of it; and, because you saw that you could never get it done in time, you showed it to Mother, and told her as a great secret you were working it for some one, and she has done a good bit of it for you. And now you are afraid that she may know it is for her! Not a bit of it! Mothers are terribly slow and stupid about some things; and when you give it her she'll be no end surprised. She hasn't a notion it is for her. Don't you remember how she kept wondering only the other day whoever it could be for, and you made her guess, and she guessed such funny people. No, she can't know. But it is Father who is the real nuisance. Whatever do grown-up men, who don't care for footballs and really nice things, like to get as presents? It's stupid of them to be so dull and silly about things! Still, with all your worries, it's a great time, and good fun too, when every one seems to want to get into the same shop at the same time, till you're packed as tight as sardines; and with postmen coming every now and then (listen! there's another ring) with cards and letters and parcels. And, by the way, Mother hid that last one when you ran to the door, you think, you're almost sure, that it's for you. A great time!

Who began it all? God began it. One day God said to Himself, 'I'm going to give something splendid to everybody in the world, and no one, not the poorest, not the loneliest, not the naughtiest, is to be left out.' Of course there's nothing new in that; He's always doing things as kind as that. In that way He's like Mother. You know how she

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

is always thinking of you, working for you, planning things for you so that they are always there and ready when you need them. You come in hungry and tired, and there's a meal prepared. You waken up on Sunday morning and there are clean clothes by your bed, where you left only a tumbled heap of soiled ones. Mother has been there when you were sleeping, and, really, fresh clothes *are* nice, after the first horrid scratchiness wears off. You get your jersey ripped right off, or your heel comes through your stocking, and Mother mends them. You need a new suit, and Mother sees that before you do, and you get it. Well, God is like that. He's always thinking of you, always giving something splendid. Why, it was He who thought out Mother, and who gave you Daddy! And wasn't that a lovely present? There was once a great man called Dr. Rainy, and his daughter was teaching her little girlies that God made us all. 'Did He make grandpapa?' the wee-est asked. 'Yes,' said her mother. 'Well,' piped the little voice, 'I'm sure that He said to Himself, "Now that's a good one anyway."' And God gave Mother, when He thought her out, to you—a lovely present, wasn't it? But He's always giving, all the time, and always glorious gifts. Yet you know on your birthday you get something special, over and above all that you always have. And that first Christmas God said to Himself, 'I'm going to give them something special, the very best of all I have!' And it's so glorious a thing that people feel that they can't keep it all to themselves, and so they too have got into a way of giving little gifts at Christmas time to one another. But it was God who began it. And what was it that He gave? A baby! A baby, you say, that's not much; we have one already in our house. Not much! Don't you let Mother hear you saying that! Not much! Why your whole house is different since your baby came. But the whole world is changed since God gave it this Baby that first Christmas long ago. You know when you're playing a game you sometimes stop and say, 'We'll not count that, let's start again.' And you wipe out the four goals you scored when the other side had to play three men short, and you begin again now some more have come and the numbers are level. Well, the world had been going on a long, long time, and men had counted up thousands of years since it began. But when Jesus came He made so big a difference that they said, 'Oh, we'll not count what went before,' and so they started off with a fresh beginning, called that year one, and so this is only 1923, not some huge sum that would take up a whole line of your arithmetic book, because that wonderful Baby came just 1923 years ago, and made so big a difference that folk started to count again. It's a glorious present God has made us. It's like when the boys come home from boarding school: holidays don't really begin until they are here, and then how much jollier it is. And Jesus Christ makes things far better and far happier for every one. It's a great present. But have you taken it? How do you get your Christmas presents? At breakfast? And is your plate heaped up with parcels, and some on your chair too? And do you almost lose some in the packing and the paper from the others? What a pity if you have never noticed God's present that began it all! Suppose that under your plate some one had put a cheque for a million pounds, and you never saw it, and let it get swept away and lost. That would be a pity! But not nearly so bad as missing this great gift from God. And it's so easy to find Jesus Christ. The boys and girls used to come trooping out from school at Nazareth, and there He was, and with shouts they would race to Him to see who would get to Him first. Don't miss God's wonderful gift. Remember He began it all.

And then Christ carried it on. He too kept giving and giving, and taught other folk to do so too. He was only a poor boy: and He hadn't very much to give. But He gave everything He had, and when you add it up it comes to a tremendous lot. One day, you remember, He fed five thousand people, and then He had the crusts that they had tossed away picked up as good enough for Himself. He was always giving everything He had and keeping nothing, and at last there came a time when He had nothing left except Himself, and then He gave that too. In the War everybody gave what everybody could. The rich men gave their riches, and the working folk gave their work, and every one gave their time, and these were all fine gifts; but the boys who went out to the front and died gave far the most, because they gave themselves. And that was what Jesus did too. Have you come to the bit in the story-book where a huge hole opened up in the centre of Rome? And the wise men said it would never be filled till Rome had thrown into it what Rome

prized the most. And the rich men threw in gold and silver, but nothing happened; and the scholars threw their books, but it was as deep as ever; and you would have thrown in your football, or stamp album. But it didn't fill, until one man mounted his charger, and crying out, 'What Rome loves best is a brave man,' leapt his horse right into that great hole. And at once it closed up. He gave the best, the most, the biggest, gave himself. And Christ too gave Himself, a wonderful gift, and now He is ours.

God began it, and Christ carried on, and now it's our turn. For we too must give. If on Christmas morning your plate was heaped up with presents, and Dad had a lot, and everybody else, and Mother's plate was quite empty, how ashamed and wretched you would feel! That would never, never do. And if we have no present for God, God who began it all, what a pity it is! yes, and what a shame! We mustn't forget Him! But what can we give to Him? Mother's easy, Dad's pretty difficult, but I can't think, you say, of anything one bit nice, or that will do at all for God. You see I'm only a wee chap. Yes, I know. But then David was only a wee chap, too wee to go to the war, when his big brothers went off to the camp, and they wondered whatever he was doing, when he turned up one day among the soldiers. 'Better run away home,' they said, 'you are no use here.' Yet he gave God more than all the rest of them together. And there is a way in which you can give God a splendid present that He'll just love. Whatever you do for others, He'll count a gift to Himself. If you're decent to that new boy at school, if you think of helping Mother, if you remember that girl whose parents are in India and have her in on Christmas day, and make a little gift for her, because she won't have many, all things like that God will accept as gifts to Him. And there is another way, still better. For you can give in Christ's way, give the most and best and all you have, you can give God yourself. You remember when you came home from the holidays, and the train steamed into the station and slowed down, and you saw Mother waiting, you couldn't wait, jumped out of the carriage and ran at her and leapt right into her arms. And though she loved your letters, this was far better. For here were you giving yourself to her. Well, that would make a glorious present for God. He would just love it. Give Him yourself.

The Christian Year.

Second Sunday in Advent.

Words.

'Heaven and earth shall pass away, but my words shall not pass away.'—Mt 24^{35}.

Words are often supposed to be futile things, and contrasted with deeds. It was Carlyle who identified the two, 'Cast forth thy Act, thy Word, into the ever-living, ever-working universe': and, indeed, if they be the genuine expressions of the truth, they are never futile, but always charged with vital energy. Dr. Denney has said regarding St. Paul's exhortation, 'Comfort one another with these words,' that here the Apostle is balancing the greatest sorrow of life against words, but then they are words of eternal life.

There have been men who thought their work was good and might outlive them. There have been some, who, like George Eliot, have prayed, 'O, may I join the choir invisible of those immortal dead who live again in minds made better by their presence!' There have been many who have rather trembled before, than been certain of, the verdict of posterity. There is a fine sonnet of one of our minor poets, the closing lines of which well sum up the blended pride and fear of human genius:

I know not in what metal I have wrought,
Nor whether what I fashion will be thrust
Beneath the clods that hide forgotten thought;
But if it be of gold it will not rust,
But when its hour is come it will be brought
Into the sun and glitter from the dust.

1. *The certainty of Jesus.*—If it be of gold!—the modesty of the writer hesitates upon that *if*. But for Christ there is no virtue in an *if*; His gold is not hypothetical. Before it has been submitted to the crucible of time, His own testimony is sure and unwavering. 'My words shall not pass away.'

Yet there it stands, one of His most amazing sentences, a word that on any other's lips we should call a superb arrogance. The gentleness, the simplicity, the sweet reasonableness of Jesus have impressed themselves on the imagination of the world. The carpenter's son, the friend of publicans and sinners, has found His way to the heart's love of humanity. But in the soul of this gracious and tender personality lies this marvellous conscious-

ness, which here breaks into speech. The Man who washed His disciples' feet, who said, 'I am among you as he that serveth. The son of man came not to be ministered unto, but to minister,' says also, 'The whole fabric of things may be dissolved, but my words will abide.'

It is the utterance of One who wrote nothing, who was at no pains to give to His word the permanence that the written form more readily ensures. There is no hint that He laid upon His disciples the obligation to write anything. He sent them out as preachers, not as scribes; as evangelists, not as copyists. He committed His message to the living tongue, not to the pen.

This confident prophecy of Christ has been fulfilled. His words have not passed away. Neither, it is true, have the heavens and the earth, but the face of them has been changed. The heavens have yielded up their secrets, and the earth has told its tale. They have filled libraries with their records, and the latest volumes have made ancient ones useless. The books of our schooltime cannot be put into the hands of our children. The words of our masters have passed away, and others have taken their place. But the words of Jesus maintain their position. They were never more alive and pertinent than they are to-day. Through all the turmoil of history this splendid Figure has remained undimmed, and His words have kept the living hues of truth. From the brightest and the darkest pages of the Church He has gathered honour. Of the best in professing Christian life men have said, 'This is Christlike,' of the worst, 'this is not of Christ.' So every way, whether in pretence or in truth, Christ is preached. When criticism has passed judgment upon an unfaithful Church, its sting has been, 'This is not the Christianity of Christ.' His words have been the scourge of knotted cords by which the temple has been cleansed. They are the true jewels 'which on the stretched forefinger of old Time sparkle for ever.'

Christ's faith in His gospel never faltered. That He should have to die for it perturbed Him in Gethsemane. There was a black moment on Calvary when the cry of a deserted soul broke from His lips. That truth should stand upon the scaffold seemed awful even to the Divine Man, but He did not doubt that it was truth that stood there. Into the agony of our Lord there never entered the destroying fear that He had lived and was to die for a lie. 'The words which I speak unto you, they are spirit and they are life,' was His unfaltering testimony. At the judgment bar of Pilate, with malicious priests and an angered crowd outside, He does not hesitate in this: 'To this end was I born, and for this cause came I into the world, that I might bear witness unto the truth.'

2. *The value to us of this consciousness of Christ.*—'In him there is no variableness, neither shadow that is cast by turning.' When our own faith falters we fall back upon the faith of Christ. When in the heat of the battle panic creeps upon our spirits and men about us are crying all is lost, we lift our faces to the General and reassure ourselves with the victory in His eye. 'This is the victory that overcometh the world, even our faith'; yes, our faith, but more fundamentally still His faith as the basis and spring of ours. There is nothing in the world so infectious as faith and hope, except only doubt and despair. The depression of the leader depresses all who follow; the faith of the leader runs through all the ranks.

Trust in the truth is much, but they are very strong souls who need only this. For most of us trust in personality means more. We need a teacher to make us understand, we need the faith of a strong man behind us to keep our own faith firm. We need not only the gospel of Christ, but also the Christ of the gospel. We rest not only on the Sermon on the Mount, but on the One who preached it. Our trust clings ultimately, not only to the words He spoke, but to the faith that said, 'My words shall not pass away.' We find the centre of our confidence in Jesus Himself. Our faith in the person vitalizes our faith in the truth. We respond to His invitation, 'Believe also in me.'[1]

Third Sunday in Advent.

Darkness and Light.

'Art thou he that should come, or do we look for another?'—Mt 11^3.

1. *The doubt of John.*—How are we to explain the Baptist's doubt? The explanation that Matthew gives is at first sight a little curious. We read that when John heard, then he doubted. If it had been that since John did not hear, therefore he doubted, we should not have marvelled. What wonder indeed if, amidst the silent gloom of those

[1] W. C. Piggott, *The Imperishable Word*, 12.

prison walls, unbroken by any word of Christ, doubts had sprung up within the Baptist's heart? But it was not the silence, it was the hearing that was the occasion of the doubt. In Luke's narrative this comes out even more distinctly. A report concerning Christ had gone forth through the whole of Judæa, and all the region round about; 'and the disciples of John told him of all these things.' Then immediately, 'John, calling unto him two of his disciples, sent them to the Lord, saying, Art thou he that cometh, or look we for another?'

In order to find the explanation of the Baptist's doubt, we must remind ourselves of the Baptist's expectations with regard to the Messiah. He had proclaimed the revelation of wrath from heaven. The old earth was to be cleansed by the baptism, not of water, but of fire; the axe was to be laid at the very root of the tree of evil; the Messiah was to stand in the midst of the threshing-floor of human life, His fan in His hand, to divide the wheat from the chaff, and to burn up the chaff with unquenchable fire. To John the coming of the Messiah meant the coming of the kingdom of righteousness, the swift overthrow of the kingdom of evil.

These were John's expectations; but what did he see? Christ had come—so at least he had believed—but where were the signs of His coming? where the axe, the fan, the fire? The adulterous Herod still lorded it in his palace. Pharisaism, that unclean nest of vipers, was still undisturbed. Where was the promised kingdom? And Jesus, what is He doing the while? Healing a few sick folk—so in the prison they told him—raising to life again a widow's son, speaking sweet words of tender grace and love. 'This is no Messiah!' said John. 'Does He think the walls of evil will fall before these soft, piping words of peace? Why does He not have at them? Why, in God's name, does He not smite?'

The Baptist's doubt was no half-impatient murmur because things were going hardly with him, as if his question to Jesus had meant, 'If the Messiah has come, why am I left in prison? Why do I suffer? Are others to be healed, and am I only to be forgotten?'

When Marie Bashkirtseff learned that she was smitten with consumption, she wrote in her diary, 'Is it I! O God! I! I!! I!!!' And there are some who, in their judgments of God, never get beyond that first personal pronoun; what happens to *me*—that determines everything. But John's soul was of a larger build than that. Long ago he had accepted it as the will of God: 'He must increase, but I must decrease.' What might happen to himself, that was of but little moment; but was the Kingdom coming? was the Kingdom coming? A blinded, mistaken man if you will—at least it was not selfishness that had led him astray.

And yet John's question was a mistake. For what did it mean? He had said, 'If God's kingdom come, it must come *so*.' But God's kingdom came not *so*, but *so*; therefore said John, 'The kingdom cometh not at all.'[1]

John needed patience. And so do we need patience to-day.

2. *The faith of John.*—There was more in the question than a doubt. There was an unquenchable hope, a burning heart of aspiration. 'Art thou he that should come?' If John had stopped there, we might have felt the light had gone completely. But he adds a word that rallies us like a trumpet-call, 'Or do we look for another?' John is still a seeker, still out on the search for God. He may have been baffled and disappointed for the moment. He thought he had found in Christ the end of his quest, and now it seemed as if he had been wrong. But nevertheless he is going on. There is something fine in this word, 'Do we look for another?' Must the seeker take up the long trail again?

There is all the difference between John and many another disappointed seeker. How easily we give up the spiritual quest! Andrew Carnegie had pinned all his hope to the prospect of world peace. It was the great dream of his life. And when war broke out and shattered his dream to pieces, he had no higher hope on which to fall back. It was the end of everything. 'Henceforth he was never able to interest himself in private affairs again. Many times he made the attempt to continue writing, but it was useless. He died of a broken heart.' So writes his widow.

The Messianic hope of the prophets is one of the most wonderful things in history. Through long centuries, a nation dreamed of the coming of a great prince of God who should bring their nation out of obscurity and exile and put things right. It was a crude hope in many ways. But even so, the hope stood for a great thing. It was their refusal to be reconciled to a universe without God. What a brave thing is this hope of John! He was sure

[1] G. Jackson, *Table Talk of Jesus*, 126 ff.

in the end God was not going to disappoint him. 'Art thou he that should come, or do we look for another?'

Now a hope like this is the greatest heritage of life. It is the finest thing in our souls, even though we have not yet found the fulfilment of it. It keeps us sensitive to the approach of God. Even if we have nothing else, let us cherish it. Never give up the quest. Some day God will lead us into the great secret if we keep the mind alert and watchful for His coming.

3. *The causes of this harmony of faith and doubt to-day.*

(1) One reason is that men are misled by conventional pictures of Christ, by misunderstandings of His real character. They will not go and discover Him for themselves. Jesus Christ must be a man's own discovery as he searches the gospel with the eyes of his own need. God meets men on the plane of their own individual need, not through some need which is not theirs. One of the secrets of religious unreality lies just here, does it not? We try to force ourselves into the position of others, and seek for experiences which can never be ours till life brings us where they have been; and one day, when we are frank with our own souls, we find ourselves out in a game of make-believe. No man has a faith at all which is not a faith of his own.

(2) There is another reason which brings disappointment with Christ. The fact that John was in prison gives us a glimpse of it. It is a misunderstanding of what Christ came to do, and how He works. John had been brought up on the great advent hope, and the advent hope was material, not spiritual.

How many people are missing Christ to-day, because of crude views of what Christ will do! They see the world going on its own old way. Evil seems to flourish; wrong and selfishness seem to pay. Christianity appears to work neither very quickly nor very powerfully. And we say to Christ, 'Art thou he that should come, or do we look for another?' It is a wrong view of Christianity which is at the root of all this disappointment. For Christ comes in love, to win the world through love, because there is no other way of winning it. Not even God can rush a man or drive a man into the Kingdom. As for the distressed and the burdened, Christ did not come, in the first place, to lift their burdens from without. He came to bring the new spirit in which burdens would become bearable, a new attitude to life which would bring a constant victory.

(3) But Christ is disappointing to many people because they are not finding in Him all He can give. They are not entering to the full into the Christian experience. It is startling to read the New Testament and ponder the words of Christ: 'The kingdom of God is at hand.' What did He mean? Did He not mean that the power of God is *here* at our very hand for the conquest of evil and sin and the changing of the world, if only we have faith enough to use it, if only we would utterly trust Christ as He trusted God.

The truth is that for all of us Christ is very largely an unexplored possibility. John Newton, the hymn writer, tells a story of a preacher friend of his, who had given only a cold superficial consent to the truths of the gospel. He was reading one day in Ephesians, when he was arrested by that great word of Paul—'the unsearchable riches of Christ.' 'The apostle,' he said to himself, 'uses most remarkable words. He speaks of heights and depths and lengths and breadths of things that are unsearchable. Now I have known nothing of this in Christ.' And he began to study and search, till the words of Paul and of Christ became alive with reality.

Most of us have listened to the common complaint that Christianity has failed. If Christianity has failed, it is because there are depths in Jesus that have never been explored.

It is a larger, braver spirit of adventure we need, if we are to make a deeper discovery.[1]

Fourth Sunday in Advent

The Weak Things of the World.

A Christmas Message.

'God hath chosen the weak things of the world to confound the things which are mighty.'—1 Co 1[27].

Christmas Day reminds us of the greatest of all illustrations of this text. We have Greece and Rome and the Jewish order; all the powers banded together. Against them stands one Jewish carpenter born in a manger, with peasant friends, who at the end of His life had almost no following, and for Himself had won only a Cross. A powerless, portionless, moneyless man. But yet, somehow, He has proved the supreme world-force, and has

[1] J. Reid, *The Victory of God*, 110.

become such a one that kings have cast their crowns before His Cross.

Why did He prove the supreme world-force?

1. *Because it is God's method to choose the weak things to confound the things that are mighty.* Of all the world's weak things, what is weaker than a new-born child? But the force of the Christmas suggestion of the power of the weak lies not simply in the fact that Jesus, the strong Lord, was once the most helpless of the helpless. It lies in the fact that at the heart of the life-system which the Child born in the manger founded there ever remains a child.

Those to whom the words of the text were first addressed had especial need of their comfort. If God was on the side of the little Christian Church, He was certainly on the side of the weak. Arrayed against Christianity, either in active opposition or in the almost worse opposition of sheer indifference and contempt, were all those who held the reins of power. So we may see how bold was the prophecy that the Apostle made.

It still remains true that God chooses the weak things to confound the things that are mighty. Of course, the text is a paradox. That which God chooses is not weak. But the text holds strictly true in the region of our estimation. We have not yet rightly learned the Christmas message. We still estimate the mighty wrongly. It is still true that our weak things are God's strong ones.

For wherein do we consider strength or world-power to consist? In the possessing of a position for the direct affecting of affairs. Therefore, birth into the ruling class, the possession of money, and, above all, the power to call on physical force to enforce views held according to our view, are the strong things of the world. But in any such estimation we find a difficulty in the Christmas story.

2. *Jesus stood for true ideas in a world of erroneous ones.*—So God chooses truth to confound the things that appear to be mighty. That thought contains the two suggestions that the man of ideas stands behind the man of action; and that the man, whose ideas are true, is the man of real force. The former of these propositions is easy enough to substantiate. The discoverer of anæsthetics stands behind the operating surgeon; the pure physicist stands behind the bridge-builder; and the ethical philosopher and political economist stand behind the governor of a province. Hence is manifest the splendour of a life of research. The man who gives himself to such a life is clearly the power behind the throne.

The latter proposition, that the man whose ideas are true is the man of real force, is harder to substantiate; and yet history supports it. Take, for example, the gradual acceptance of scientific truth, although all the forces of obscurantism were arrayed against it: and of political truth in respect of slavery, despite the vested interests that opposed freedom. The fact is, that man cannot abide in error for ever, because the results in practice are so disastrous. Moreover, he has, after all, a kind of truth-receptiveness. Gradually, that which *is* gets hold of him.

While truth thus wins its way, still, when it first appears, it looks so terribly weak. What is an idea as against big battalions? What is a principle against a crown? The truth of Jesus looked weak and very forlorn, when He proclaimed it. But it was the truth. And behold this Sabbath morning! Yes, God has chosen the weak things of the world to confound the things that are mighty.

Within the circle of the truth which Jesus taught there was much that enforces the lesson of our text. For instance, He inculcated an ethical system which puts principle above the obtaining of larger barns. Such a system looks, to an eye bounded by the natural horizon, a weak thing.

The Christian is called by the man of the world a visionary and a dreamer and a fool. Why? Because his life-method shuts out from him many life-satisfactions which a neglecter of principle and a selfish man can obtain. A man who is not trammelled by the principles of Jesus may, and very often does, obtain slices of this world's goods, and even a direct influence upon affairs, which a follower of Christ does not. Nevertheless, even here, the weak things confound the mighty; for Christ's man gets what the other never gets, although he wants it, and that is peace. The Christless life-plan may bring a man some of the purple things of life; though even here it fails in the end. It brought Cæsar a stab in the back and Napoleon to St. Helena. But the heart in harmony it never brings.

And for this very good reason, that the Christian life-plan is the true one, in the sense of being the will of God concerning men. In willing to follow Christ, we are willing the will of God for us after Him.

In His will is our peace. And, because Christ declared that will, His message, though it seem weak as the message of a child, is strong as God.[1]

First Sunday after Christmas.

The Gifts of Epiphany.

'They presented unto him gifts; gold, and frankincense, and myrrh.'—Mt 2^{11}.

The secret of the perseverance of these wise men is not hard to find. It sprang from this, that they were following a star. Had they been guided by anything less than that, they would have sunk down wearied long ago. They looked to the lamp of heaven, and not to earth's taper. And if they battled bravely, and journeyed with zeal unquenchable, and if nothing could turn them from their unheard-of quest, it was because they followed, not a light of earth, but a light that was hung aloft by God.

There is no doubt that all the great enthusiasms have had at the heart of them something religious. When a man can follow a great purpose steadily, through ridicule and insult and obstruction, there is more than strength of will in it—there is God. When above all mists our eyes have seen the light, when we can say, 'Come night or agony, God reigneth,' when we believe that no effort is in vain, and that there is not a pang but has a meaning in it, then life is filled with such a quiet purpose that like the wise men we come to the house at last.[2]

But those ancient wanderers were generous, and travelled that they might give. And in this very simple story we find among other things a strangely applicable hint of the true spirit of generosity. Christmas was a time of gifts, and now, as we are returning from its festive season to plainer days, it is well that we should remember something of its lessons about giving. Those men 'saw, and fell down, and gave.' They did not give without seeing, as so much modern charity gives. To put down one's name in a list of subscribers, while one hardly knows what is the object of the charity, is a fashionable way of saving the trouble of investigation and of sympathy, but it is not worth the name of benevolence. Nor did they give without falling down. Many are willing to be generous who are yet too proud to bow down their spirit in worship. It is so much easier to give than to fall down in reverence and humility; but liberality will not be accepted in lieu of worship.

For Christmas is not only a time of open-heartedness between man and man. It brings with it also the desire to give to Christ—a desire which sometimes comes to us all, though we do not always understand it.

And, if we may so far follow tradition, it is worth while to remember that these men, opening their bales of treasure, brought gifts each from his own land. The gold was from India, the frankincense from Persia, and the myrrh from Arabia. They did not say that these, the products of their own lands, were common and everyday things, and set about procuring statues from Greece or tin from Britain. They brought what they had.

As to these three gifts of the story, Matthew Henry, with his pleasant common sense, finds in them simply a 'seasonable relief to Joseph' in his poverty. Ancient commentators used to find more in them than that, seeing in the gold a tribute to a king, in the frankincense an offering to a God, and in the myrrh a burial gift to the dead; and precisely the same ideas are to be found in at least one old carol. Whether the beautiful story as it was originally told meant this or not, it is a venerable tradition, and it is certainly true for us.

1. *Gold*—the tribute to a king. There is in us all a response to royalty and a delight in it. The child who worships strength, and makes a heroic figure of any famous athlete or player of games, knows the meaning of this. For the grown man it may stand for the secular life of work and politics, the life most richly endowed with intellectual power or social influence. It includes business capacity, professional excellence, expertness in art, literature, or science. All this region is the royal domain of man's secular interests, his knowledge and his power. The reason why many people drift away from faith is that they seek to reserve it for a special and exclusive compartment of their life, which they choose to call 'religious.' Had they brought in tribute to Christ the produce of their own region, the gold of the secular life, they would never have drifted at all. And such tribute, offered at this cradle, recalls to their blessed childhood lives which otherwise too surely grow out of it into unsimple ways.

2. *Frankincense*—an offering to God. This was a fragrant resin exuded from the bark of a certain

[1] J. R. P. Sclater, *The Enterprise of Life*, 321 ff.
[2] G. H. Morrison, *The Unlighted Lustre*, 254 f.

tree, which formed an ingredient of incense in the ancient East. Incense was offered as a sweet savour to the Deity, and it became the symbol of prayers and vows, of aspirations and all the sweetness of man's worship. This is the complement of the gold, and there are some who are peculiarly rich in it, people who are born with a genius for religion.

There are some natures so richly endowed with this that to the end of life they cannot be satisfied with being strong and serviceable. They must also find God, and offer to Him a certain exquisiteness of service. They present their most beautiful and fragrant things, and about their lives there is ever a delicate aroma of worship. It is frankincense that grows in their country.

But it grows in every land, and even those whose secular instincts are strongest may return to their childhood as they offer their gift at this cradle. They may come back from the busy secular life with its striving to this peace; back from intellectual perplexities, till they are once more among a few simple things, longing after God, and hearing again the call to worship.

3. *Myrrh*—for burial spices. Myrrh, dropping in reddish-brown drops like tears, was prized for its sweet scent—a far-away Eastern kind of scent, that would sweeten the air of the stable while the little child lay there. But the chief use of myrrh was for very precious ointment with which they embalmed the dead. Long afterwards, when that scent rose from the gift of Mary, Jesus at once said it was for His burial. And this odour of burial spice was about the cradle in the inn of Bethlehem.

There are some who know it well. They are acquainted with grief, with loneliness, with anxieties, and bereavements. They themselves have sorrowed much, and felt the sorrow, the pain, and the death around them in the world. Their hearts are full of a great compassion, and their loving eyes are tearful. Ah, it is myrrh that grows in their country, and that will be their fitting gift to Jesus. The dying and the ailing folk, the poor, and the sad, and the desolate, will know the odour of their gift. And all may bring this also, for all must grieve and weep at times. Only let them offer it at His cradle that so their hearts may be kept from hardness, with a tender simplicity in their sorrow.[1]

[1] J. Kelman, *Ephemera Eternitatis*, 8.

FIRST SUNDAY AFTER EPIPHANY.

A New Year Sermon.

'In the beginning God.'—Gn 1[1].

We are again at a beginning of things; and at every beginning, whether of a world or a week, a year or a life, or anything at all, the great and eternal reality on which everything depends and from which everything proceeds is—*God*.

There could not, then, be anything fitter than this text for a New Year sermon.

So the Bible begins with a great assertion—God. It breaks on us at once—a mystery; not a mystery of darkness but a mystery of light; and the heart leaps up to receive it—without argument or proof. There are no proofs here. And then all through the Bible repeats that with which it began—God. He is now the Creator, now the Preserver, now the Deliverer, now the Judge, and at the last, the Father. But the essence of the final and fullest revelation is in the earliest word. God first, then the world, God's world.

1. So many things follow from this.

God begins—then God is Love. What else could make Him begin? It is always love that begins; and there is love in Creation. God so loved the world that He made it. He never would have made it if He had not loved it. God begins—then the world is dependent on God. And this is the vital thing in religion—this relation of dependence. To feel that we and our world, our human life and all that we are and all that we have, our birth, our being, our destiny, all absolutely depend on God—that is the first principle of religion. God begins—then there is Divine purpose in the world. There is meaning and progress. We can read it in this chapter; and when we follow the story through the whole book, what is it we discover in it but this—one illuminating purpose, one far-off, Divine event? Because this is God's world. God begins—and He who begins must finish, and He shall finish. Through all the strange events of history, what is our confidence but this first word? When we see God at the beginning, it steadies all the rest. This is our invincible optimism—what God begins cannot end badly. This world is not a misadventure, a mistake, a thing that has gone wrong on God's hands.

All that is true of the world is true of us. God made us; we belong to God; we depend on God; God has a purpose with us; God loves us.

If we be Christ's, there is always something to live for, something to look forward to; the future is always better than the best we have ever known.

For one thing, the Lord's people never grow old. 'Though the outward man perish, yet the inward man is renewed day by day.' Have we not known many an old man whose head was white and whose step was feeble, but whose heart, because the love of Jesus was shed abroad in it like the sunshine, was fresh and green and sweet as the heart of a little child? The oldest of the Lord's people is only on the threshold of life, in the morning of his days. He is and shall ever be one of the Father's little children.

And if we be Christ's, our work does not cease when we die. It is rather only beginning then. We leave behind us the implements of our toil, but we carry with us into the Unseen World the faculties which have been disciplined and strengthened here, and find for them there a fuller and freer exercise on broader and nobler fields.

And thus the good Lord gives to His faithful people a future and a hope; and amid all life's changes and desolations we can lift up our heads and sing, in the brave words of Robert Browning:

> Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made.

2. It is told of 'Rabbi' Duncan, the quaint old Professor of Hebrew in the New College, Edinburgh, that once, when his students assembled after the Christmas vacation, he met them with this salutation: 'Many will be wishing you a happy New Year at this time: Gentlemen, I wish you a happy Eternity.'[1]

We have come to the beginning of a new year. No better beginning can we make than this—to renew and refresh our thought of God and our dependence on Him and our debt to Him, to see and confess that His place is first in our life—'In the beginning God.'

(1) We shall surely make a new acknowledgment of God and a new dedication of ourselves to God.

A fault to which we must all plead guilty in the past is a certain forgetfulness of God. Most of us are busy in the world; the youth among us have youth's thoughtlessness; and God hides Himself, unseen, working by secondary causes and agents; and we do not speak much of God frankly and simply; and so He comes to be remote and dim to us. Yet, in our serious hours, there come to us deeper thoughts of God, in whom we live and move and have our being, who besets us behind and before, and lays His hand upon us.

(2) We shall begin the hidden and not yet unfolded future in the faith that it lies in the hand of God. For to say, 'In the beginning God' is to say also, 'In all things God, and in the end God.'

When you find God in the beginning, you cannot leave Him there and go on by yourself. He goes with you where you go. He who is 'in the beginning' is Master of all to the end.

And how this changes the look of everything! It is said of a great French painter that he began every picture of his with the sky. And that was wise, because everything on earth takes its appearance from the heavens above it. Everything is different according as you see it beneath a cloudy sky or beneath the clear blue. Every feature in the scene underneath must be made subservient to the sky overhead. Every little pool reflects the heavens—the grass must be harmonious with the light that is falling on it. And God is the Heaven of our life. So a life that begins with God brings God over all things. And the whole tone, aspect, colour, and character of the life are from God, whom we acknowledge over us when we begin.

(3) If in any real sense there is for us 'in the beginning God,' we shall begin with the devout resolve that, in dependence upon God's help, we shall make the future after the pattern shown us in the mount, after God's will and God's ideal. This, by the grace of Christ, will be more truly and more constantly the prayerful effort and aim of our lives.

God has His fair thought of what the future of each one of us may be, as He had of the world which He created. God knows what we ought to be and what we shall be, if His will is not crossed and thwarted by our folly and self-will and sin. In these thoughtful days, shall we not ask Him to blot out all that is vain in the past, and to cause the future to conform to His thought for us and His eternal and righteous will?

We would close with a practical remark. If God is to be first in our life, He must be first in our days. Our life is divided into years, and the

[1] D. Smith, *Man's Need of God*, 269.

years are divided into days, that we may have so many new beginnings, and every day begin with God.

A saintly man used to say that it is good 'to see the face of God before we see the face of man.' Our life is what our days are. If God is to be first in our life, He must be first in our days. 'Morning piety makes everyday religion.' What we are in the morning we are likely to be the day through. 'In the morning I will direct my prayer unto thee, and will look up.' [1]

[1] J. Rutherford, *The Seer's House*, 338 ff.

The Salt of the Earth.

By Harold C. Wilson, B.A. (late Scholar of Caius College, Camb.), and William E. Wilson, B.D., Professor of New Testament Theology and Christian Ethics in the Selly Oak Colleges.

There seems to be agreement amongst commentators that the words of our Lord (Mt 5^{13}), 'Ye are the salt of the earth,' refer to the preservative qualities of salt, and therefore mean, 'It is you, my disciples, who are to keep the world from putrefaction.' Alford (*in loc.*), for example, says: 'The ordinary use of salt for culinary purposes is to prevent putrefaction.' Bruce (*E.G.T.*) suggests that salt has four chief properties. It is pure, preserves against corruption, gives flavour to food, and as a manuring element helps to fertilize the land. He, however, seems to think the meaning here is prevention of putrefaction. J. Weiss (*Schriften d. N.T.*) asks whether seasoning or preserving is meant, quotes Col 4^{6} in favour of the former, but again decides that the idea is preserving the world from going bad. W. C. Allen (*I.C.C.*) does not even suggest that any other meaning is possible, but simply says: 'The idea underlying "salt" here is probably its use as a preservative.'

Why this unanimous stress on the use of salt as a preservative? It does not come from a contextual study of the passage. The words are, 'Ye are the salt of the *earth*' (γῆς). Surely manuring rather than preserving would be the inference from this; and, did Matthew's context give the only report of this saying, one would say that it might well be salt used to increase fertility that was in our Lord's mind, for the next few words might be translated, 'If the salt have lost its nature, with what shall it be salted?' [1] This surely would be a more vital, a much pleasanter, and a more inspiring idea than merely delaying putrefaction. But the parallels in Luke and Mark seem clearly to indicate that salt as flavouring is meant. Both ask, 'Wherewith shall it be seasoned?' [2] The obvious meaning of these passages is that it is salt that makes food tasty. It is this, and not preventing putrefaction, which is its ordinary daily culinary use, as any housewife would tell you. Alford has gone astray here. He was probably not well acquainted with what went on in the Deanery kitchens at Canterbury.

Jesus, then, means by the simile, 'You, my disciples, are those who ought to give nip and piquancy to the world.' He did not think of the world as a putrefying corpse or as a 'high' leg of mutton, but as something prone to dulness and flatness apart from lives of real goodwill.

There are three points that confirm this interpretation.

(*a*) Paul's words, 'Let your words be always with grace, seasoned with salt' (Col 4^{6}), clearly refer to the seasoning, not to the preservative, power of salt. If they do not themselves reflect the words of Jesus, giving them the interpretation here suggested, they at least show that to men of His age it was natural to use the seasoning power of salt as a simile.

(*b*) The Old Testament has several references to salt that depend on the idea of flavouring. There seems to be only one reference to salt used to prevent putrefaction, and that is not in the Old Testament proper, but in the Apocrypha. In the Epistle of Jeremy, in the course of mockery at idolatry, mention is made of the fact that the wives of priests salt down the meat of sacrifices for future use (Bar 6^{28}). That the writer of the article 'Salt' in the *Dictionary of Christ and the Gospels* attributes

[1] It would be daring to say that μωρανθῇ here could only mean 'become insipid'; surely any form of valuelessness would do.

[2] Mk 9^{50}, ἐν τίνι αὐτὸ ἀρτύσετε; Lk 14^{34}, ἐν τίνι ἀρτυθήσεται.

the Levitical offering of salt with sacrifices to the desire to typify prevention of putrefaction, one can only explain as another instance of the commentator's obsession with the idea of preserved meat. Sacrifices were consumed, not preserved. Moreover, salt is especially prescribed for sacrifices of cereals (Lev 2^{13}),[1] the so-called meal-offerings (called in the A.V. to us most misleadingly 'meat-offerings'); and cereal food, as long as it is kept dry, does not require salt to keep it good. No, the offering of salt with sacrifice depends on the quite simple reasoning: sacrifice is food; we need salt with food, therefore offer salt with sacrifice. Again we are back at salt for flavouring. But details of sacrificial ritual are uninteresting. Perhaps Jesus was as little interested in them as the ordinary man, assuredly less interested in them than commentators. It would be the vital meaning of the Old Testament or its striking sayings that would influence His language. Let any one familiar with the Bible ask himself what Old Testament verse comes to his mind when salt is mentioned. Surely it is, 'Can that which is unsavoury be eaten without salt?' (Job 6^{6}). Is it not at least possible that these words were in our Lord's mind?

(*c*) The natural use of salt which the ordinary person thinks of is not prevention of putrefaction—unless he happens to work in a bacon factory—but flavouring. Jesus generally had common things and common uses in mind.

'Ye are the salt of the earth,' then, means, not that Jesus hoped the presence of His disciples might prevent the world from putrefying, but that He hoped they would make it pleasant and palatable. He intended that they should add zest to life. His point appears to be exactly the opposite of that beautiful but foolish and untrue line of Swinburne:

> Thou hast conquered, O pale Galilean, and the world has grown grey at thy breath.

Jesus came to give life and to give it abundantly (Jn 10^{10}). He did not set out merely to keep the world from putrefying, but to save it (Jn 3^{17}), to make it entirely good and delightful. The Church has no right to be satisfied with an antiseptic and germicide function; her place is rather to bring zest to life, to make life worth living.

This throws light also on the Marcan passage, which is probably only a fragment and not organically related to the preceding verses (Mk 9^{50}): 'Salt is good; but, if the salt has become saltless (ἄναλον), wherewith will ye season it? Have salt in yourselves, and have peace one with another.' It is the people who add zest and interest to life who make for peace. Quarrels arise out of idleness and self-centredness. Jesus here suggests that His disciples are to be interesting people who help to keep the peace by making life interesting for others. If the Church has from time to time fallen from the high estate of making life good for people, it is because Christians constantly fall back into legalism and live a life of restrictions and prohibitions which does not add zest to the lives of others. The way to be the salt of the earth is to experience the gospel as the power of God to salvation (Ro 1^{16}), and to know the renewing of the mind (Ro 12^{2}) which comes from constant companionship with Christ (2 Co 3^{18}).

[1] Robertson Smith (*The Religion of the Semites*, p. 220) suggests that this was because cereal food requires salt, whereas meat and milk can be digested without it.

Recent Foreign Theology.

Troeltsch's Last Book.[1]

Ernst Troeltsch died in February 1923. He was, with the exception of Harnack, the most influential thinker of theological Germany in the last ten years, and his end was hastened by bodily privations due to the terrible conditions prevailing on the other side of the Rhine. In the following month he was to have lectured in England and Scotland, when the opportunity would have been taken to pay honour to one illustrious alike by his learning, his eminence in philosophical theology, and his championship of an international goodwill inspired by the Spirit of Christ.

He had just published this massive volume on

[1] *Der Historismus und seine Probleme.* By Ernst Troeltsch. (Gesammelte Schriften, Bd. iii.) Tübingen: J. C. B. Mohr, 1922. Pp. xi, 777.

the philosophy of history. It contains a preliminary study of the conceptions which underlie such a philosophy, and was to have been followed, after an interval of two years, by the actual superstructure. But death broke off these plans.

Adequately to review a work of such magnitude would be a long task. But it may safely be described as an indispensable thesaurus of materials for all who are interested in its subject; and while its bibliographies may soon be antiquated, the substance of the book is of such living and original strength that its effect must last for years. Its intellectual energy never flags, even when the burden of learning might seem sure to break it down. For sheer indomitable tenacity of thinking, on some of the highest and most obscure problems thought can deal with, I should be perplexed to name its rival. All that can now be done is to enumerate the main heads of the discussion and select one or two points for comment.

The book opens with a chapter on the present-day revival of interest in the philosophy of history. Sections are devoted to the formal logic of historical interpretation, the relations of nature and history, and the contrast of Naturalism and what the writer calls 'Historism.' The first of these contains an extremely valuable handling of such questions as the following: What is meant by calling this or that person or movement 'an individual whole'? How in history are we to define originality and uniqueness? On what principles select our data? What makes a man 'representative' of an age? Is there such a thing as a 'general mind' or a social consciousness? Is anything in history an accident? Chapter II. deals with the acquisition of criteria for the estimate of historical facts and their relation to present ideals of human life. Here the problem is debated fully whether everything in history is individual, and whether we may rightly venture on universal propositions. Troeltsch makes Rickert's well-known distinction between the methods of science and history his point of departure, not shrinking, however, on occasion from trenchant criticism. The general finding is that we cannot state any absolute or timeless criteria by which progress in history is to be judged, but the leading of God (as faith would say) is to be found in the circumstances of the time, deeply and sympathetically interpreted. The whole complexity of the problem whether history can be construed by an Idea is laid before us. 'If we start from Idea and criterion, we land in an unhistorical rationalism and lose all connexion with actual historical research. If we set out from individual historical facts and thereby keep in touch with scholarship, a boundless scepticism threatens us. If we try to bring the two together by dexterous conceptions of development, the two parts of the whole constantly fly apart' (p. 162). There are memorable pages at this point on Hegel's grandeur and failure as an interpreter of the past and its outcome. It is no academic debate that Troeltsch conducts. The supreme reason for studying history, he holds firmly, is that we may guide and better the future. We can never evade a decisive leap into the future from the past. It follows that to choose our criteria of the worthy and desirable is an act of faith. The historian, if he is to avoid the gulf of pessimistic despair, must grasp the presence of a higher factor in human destinies.

Chapter III. analyses the very difficult notion of 'development' throughout the generations, and asks how far the idea of a Universal History of man is sound. There may be progress within this movement or that other, but is there progress on the whole? We do not know. Enough that each larger grouping has its own life and its own ideals, and that we have a right to faith in an immortality in which the life of the individual will be perfected. But with this reverent agnosticism Troeltsch combines a brave persistence in facing the question how, in reading the story of the world, we are to correlate the ideas of development and value—the movement, that is, and the standard by reference to which we must judge whether the movement is up or down. What is the dialectic of history? What is the dynamic that keeps it going and forging onward? He strives to put aside preconceived ideas and form his eventual judgment in the light of what has been written about the meaning of development by Marx, Comte, Spencer, von Hartmann, and many more. The names of Dilthey, Bergson, and Max Weber are often mentioned, invariably with critical deference. A section near the close on 'History and the Theory of Knowledge' is crowded with fascinating problems and would alone make the book worth study. The general idea of cosmic evolution, it shows convincingly, is not an idea of development at all, but merely of change. Since history is not a part of biology, the attempt to

explain its movement by biological categories, as if moral consciousness were an ornamental accident of human life, is grotesquely false. But is the development what we think it to be, even with the proviso that bad thinking can be corrected by better? How do we know, or rather understand, what is going on in other men's souls? The only possible answer to these problems is that our thinking, to be true, must be grounded in the life of God, from whom all minds derive; in and through the simple or complex data of sense-perception we must intuitively *divine* the deeper meaning of the human lot.

It will be seen that faith has a large share in this ultimate conclusion. History, if it is to rise above the level of cultured showmanship, must be rooted and grounded in the trust that the Eternal reigns and will prevail. It is a tribute to the profound religion of the dead thinker that in the tragic plight of his country he could still formulate and defend this immemorial creed.

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Contributions and Comments.

Two Brief Marginal Notes in the Text of Philippians.

Every student of the Epistle to the Philippians is aware of the difficulty of translating 1^{22}, and the purpose of this note is to suggest that two brief marginal comments have at that point entered into the text. The following considerations, as it seems to me, go a long way towards justifying the hypothesis.

(*a*) There is, first of all, the difficulty, just mentioned, of extracting a satisfactory sense out of the text as it stands. The *crux* is so familiar that there is no need to do more than mention it. It cannot be said that any one of the many renderings that have been proposed is satisfactory.

(*b*) Again, if we omit the words *εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου*, the remainder of $v.^{22}$, namely, *καὶ τί αἱρήσομαι οὐ γνωρίζω*, attaches itself easily and naturally to $v.^{21}$, 'For me to live is Christ, and to die is gain; and which to choose I cannot tell.'

(*c*) Furthermore, the portion of $v.^{22}$, whose removal thus leaves a natural and unambiguous sequence of thought, consists—apart from the words *εἰ δέ* by which it is introduced—of two groups of four words, namely, *τὸ ζῆν ἐν σαρκί* and *τοῦτό μοι καρπὸς ἔργου*. Now the first two words of each of these groups occur in the immediate context, namely, *τὸ ζῆν* in $v.^{21}$, and *τοῦτό μοι* in $v.^{19}$, and it is interesting in the highest degree to note that the remaining words in each group (that is, *ἐν σαρκί* and *καρπὸς ἔργου*) would form a most apt comment on the words *τὸ ζῆν* and *τοῦτό μοι* occurring in $v.^{21}$ and $v.^{19}$ respectively. It goes without saying that *ἐν σαρκί* is an appropriate comment on *τὸ ζῆν* in $v.^{21}$; and if it be said that it is too obvious a comment to have been made, one way of answering the objection is to say that it is not more obvious than the two words enclosed in brackets in Bengel's comment, which runs: *Quicquid vivo* (*vita naturali*), *Christum vivo.*

As for the *τοῦτο* in $v.^{19}$, its exact significance is not immediately evident. In $vv.^{12\text{-}18}$ Paul speaks of the influence of his presence and experience in Rome on the preaching of the word in the great metropolis. The majority of the preachers had been stimulated to greater activity. Their motives, it is true, are mixed, but that after all is not a matter of supreme moment; what matters, says Paul, is 'that in every way, whether in pretence or in truth, Christ is proclaimed; and (he proceeds) therein (*ἐν τούτῳ*) I rejoice, yea, and will rejoice.' Now comes $v.^{19}$: *οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, κ.τ.λ.* The indefiniteness of the *τοῦτο* here is due seemingly to the fact that Paul's language is influenced by Job 13^{16}. Ellicott remarks that '*τοῦτο* here can only mean the same as *τούτῳ*, $v.^{18}$—the more extended preaching of the Gospel of Christ.' In other words, *τοῦτο* means the effect of the greater activity of the preachers in Rome, and it is difficult to see how it could be more aptly described than by means of the terse comment—*καρπὸς ἔργου.*

I suggest, then, that some early reader of the Epistle to the Philippians wrote in the margin of his copy the two brief comments: *τὸ ζῆν—ἐν σαρκί*

and τοῦτό μοι—καρπὸς ἔργου, and that by some means the marginal notes found their way into the text. The only words still unaccounted for are the two words εἰ δέ, and they may well have been added by some early scribe who thus attempts to form a more or less translatable clause out of the interpolated words. J. Hugh Michael.

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Notes on 1 and 2 Thessalonians.

In The Expository Times for August 1923 it was proposed to translate 1 Th 1^3, 'Your faithful (*or* loyal) work, your loving labour, and your hopeful waiting for the Lord,' taking the genitives as equivalent to adjectives in English. This is a favourite figure of speech in these early letters of St. Paul. Few will dispute the correctness of the A.V. rendering in 2 Th $1^{7.8}$, 'with his mighty angels, in flaming fire,' as the proper English of 'with the angels of his power (so R.V.) in a fire of flame.' So, too, in 1 Th 2^{19}, 'crown of rejoicing' (A.V.) or 'crown of glorying' (R.V.) means a 'glorious crown,' though 'crown of glory' would be more familiar, and means the same thing. Again, in 1 Th 4^5, πάθος ἐπιθυμίας means 'reckless passion,' ἐπιθυμία is the converse of πρόνοια. 'Work of faith' for 'faithful work' occurs again in 2 Th 1^{11}. In 2^{10}, 'deceivableness of unrighteousness' (A.V.) or 'deceit of unrighteousness' (R.V.) means 'wicked deceit.'

The word 'God' is often used to express sublimity or pre-eminence. In Heb. 'a lofty hill' is 'a hill of God.' So, in 1 Th 4^{16}, 'the trump of God' (A.V. and R.V.) means simply 'a mighty trumpet.' So, too, 'the gospel of God' ($2^{2.8.9}$) would be in English 'the divine gospel.' 'A word of hearing' (1 Th 2^{13}, He 4^2) means 'an audible word.' Hence 'ye received the word of God which ye heard (*lit.* 'word of hearing of God') of us' (A.V.), or 'ye received from us the word of the message, *even the word* of God' (R.V.), should be 'you received from us the audible divine word.' When they heard (physically) the word, they accepted it (mentally) as divine.

With the rendering of the last clause in 1 Th 1^3 above, 'hopeful waiting for the Lord,' cf. the A.V. in 2 Th 3^5, 'the patient waiting for Christ,' which the R.V. renders 'the patience of Christ.' The literal English of 1 Th 1^3 would be 'the patience (*or* the waiting) of the hope of the Lord.' The same figure is found in 2 Th 2^{14}, which the A.V. and R.V. render literally, 'He called you . . . to the obtaining of the glory of our Lord'; but 'obtaining' should be 'possession.' It is the Heb. *sĕgullāh*, rendered in Mal 3^{17} 'jewels'; and there is no doubt the true meaning is 'He called you . . . to be the Lord's glorious possession'—Luther's *zum herrlichen Eigenthum unsers Herrn.* Cf. Col 2^{12}, where 'the faith of the operation of God' (A.V.), or 'faith in the working of God' (R.V.), should be 'effective faith in God.' T. H. Weir.

Glasgow College.

'Every One that lappeth of the Water.'

From time to time notes have appeared in The Expository Times on the translation, or explanation, of the passage in Jg 7^5, concerning the method by which Gideon's three hundred men were chosen. Apart from the difficulty of conceiving that such an unusual method of drinking as that in the text—'Every one that lappeth of the water with his tongue, as a dog lappeth'—would be adopted, there is the additional difficulty that, in order to drink in this manner, it would be necessary to assume an attitude that would render the drinker entirely defenceless, and thus be eminently unsoldierly.

Among the BaRonga people of Portuguese East Africa I have often observed a custom which, I think, may throw light upon this matter. It is quite a common thing to see a native, perhaps a hunter, cross a stream, and drink therefrom, often without stopping. The assegais are held in the left hand, and the man stoops slightly, and, dipping the right hand in the stream, tosses water on to his tongue. The whole action is expressed by the verb *ku kapitela*, which we may translate 'to drink, tossing water on to the tongue with the hand.'

If this be what took place, I think the difficulties attaching to other explanations are met. The attitude is almost erect, watchfulness is possible, and the weapons can be instantly transferred to the right hand for use, if occasion arise.

Herbert L. Bishop.

Lourenço Marques,
Portuguese East Africa.

Πιστὸς ὁ λόγος.

This expression occurs five times in the Pastoral Epistles, viz. 1 Ti 1^{15} 3^{1} 4^{9}, 2 Ti 2^{11}, Tit 3^{8}, and is usually regarded as indicating a quotation from some writer or inspired teacher known to the writer and his readers, unknown to us. We have never accurately located one of these quotations. Even 1 Ti 1^{15} is not a quotation from any writing known to us, but seems to be a reminiscence or compilation of several passages or ideas found in the Gospels. It is, therefore, simply a current expression of the time.

> *E.g.* 'came into the world' is a Johannine expression (but cf. Lk 19^{10}) and probably in current use before he wrote. 'To save sinners' is not an expression found in the Gospels, but Mk 2^{17} gives 'sinners,' and Lk 19^{10} gives 'save.'

The expression, 'faithful is the saying,' has here a forward reference to the words that follow, but is merely a commentary on the truth which they express. 'It is a statement dictated by Faith and worthy of universal acceptation, that Christ Jesus came into the world to save sinners'—and the statement need not be regarded as a quotation at all, but a continuation of Paul's (or the writer's) expression of his own experience.

> In 3^{1} there is nothing of a gnomic character that would suggest quotation, whether we allow the expression a backward or a forward reference. The reference, however, seems to be to what precedes.
>
> In 4^{9} the expression undoubtedly refers to the statement in v.^{8}, which there is no reason for regarding as a quotation.
>
> In 2 Ti 2^{11} the expression again refers to the preceding statement of Paul's reason for steadfast endurance. The passage which follows (vv.$^{11\text{-}13}$) is simply a continuation of his argument, and there is no reason for supposing it is not the original composition of St. Paul. In fact, these verses really strengthen the asseveration contained in πιστὸς ὁ λόγος.
>
> In Tit 3^{8} the words again refer backward to the statement of how God saves, contained in the preceding verses.

They cannot possibly have a forward reference here, and so do not introduce a quotation.

It should be noted that in every case the expression is applied to a statement dealing with eternal life.

There seems no reason, therefore, why these λόγοι described as πιστοί should be quotations at all. They are all statements of the writer's own faith and experience expressed in the language familiar to the brotherhood. Sometimes, perhaps, current trite expressions of the Faith used every day by the faithful are made use of, though even these may be coined by the writer.

The expression πιστὸς ὁ λόγος is simply a method of calling attention to and specially emphasizing either a truth just uttered, or one the writer is about to utter. Tit 3^{8} bears this out. He has just made his statement that Salvation is a free gift. Then he adds, 'That is a statement to be relied on,' and, 'I want you, Timothy, to be very positive in emphasizing the truth I have just stated.' Here there is no doubt whatever as to the force of the expression. The same applies to 2 Ti 2^{11}, where the succeeding verses back up the asseveration in πιστὸς ὁ λόγος.

It is quite a favourite rhetorical device thus to pause and criticize one's last statement. It is used often in response to hostile criticism, whose presence is felt though it be unspoken; and usually to draw special attention to the facts one wants to be remembered. It is so used here, I think. And we must recall that Paul was given to inserting asseverations as to his genuineness, being very sensitive always to having his authority called in question. There is the most outstanding instance in Gal 1^{20}, 'Before God I lie not.' So 2 Co 11^{31}, 'He knoweth that I lie not'; and cf. Ro 1^{9}, 1 Th 2^{5}.

In Tit 1^{12} the author quotes a line from Epimenides, and adds the remark, 'That is a true testimony,' which is obviously a commentary upon the truth of the statement preceding, and gives point to my suggestion about πιστὸς ὁ λόγος.

J. Garrow Duncan.

Kirkmichael,
Ballindalloch.

Mark ii. 4; Luke v. 19.

The common interpretation of these parallel passages has always seemed rather difficult to accept. To tear up the tiled roof of an Eastern house, apart from the violent damage done to the

structure—we do not read of the owner's consent having been asked or obtained—would be a work of no small labour, the tiles being bituminously cemented together. And what of the assembled people in the room below as the work of destruction went on—the noise of the proceedings overhead interrupting our Lord's discourse, and as the roof was gradually broken through, pieces of broken tiling, mortar, and wood descending upon their heads?

A striking example of 'faith'—and 'works'—this means of obtaining access to the Saviour—yes, assuredly. But, if we take another, and simpler interpretation of the passages, faith, none the less, one may opine, is shown.

The τὸ μέσον in Luke's account of the incident (5^{19}) may rightly be taken as corresponding to the *was't eddâr*, 'the middle (part) of the house,' or open square, around which the living apartments of an Eastern house are situated; cf. תּוֹךְ הַבַּיִת, the middle part of the house, the interior court (2 S 4^{6}). For reasons of coolness and shade an awning is commonly stretched, as was the case in Roman theatres (*Lucr.* 6. 109), by a system of ropes and pulleys, above this sun-exposed space. It was here, in such place, we may assume, that our Lord was, the thronging people round Him. And into this 'middle part of the house' the four bearers lowered the 'bed' (blanket or mat of sheepskin, perhaps) upon which the paralytic lay, after they had 'uncovered the covered place' (ἀπεστέγασαν τὴν στέγην) by tearing (or, violently pulling) up the covering (ἐξορύξαντες, Mk 2^{4}). The small rooms of Eastern houses, it may be remarked, are scarcely capable of accommodating a crowd of people (ὄχλος, Mk 2^{4}, Lk 5^{19}).

Luke's account of the incident (5^{19}, R.V.), '. . . they went up to the housetop and let him down through the tiles with his couch,' would seem to favour the commonly received interpretation of the passage. But, with a slight change of punctuation—removing the comma after δῶμα and placing it after κεράμων—the words would run, '. . . having ascended to the housetop by way of the tiled roof, they let down . . .' (ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων, καθῆκαν . . .). The tiled roof of Eastern houses is commonly ascended by a staircase in the house.

It may be remarked that the reading διά is somewhat uncertain. Perhaps we should read ἀπό, omitted on account of its resemblance to the preceding ἐπί '. . . they went up to the housetop, and from the tiled roof let him down. . . .' κέραμος is not found in Attic Greek with the meaning of '(individual) tiles,' the singular being used collectively. The unusual word (κράββατος) found in Mark's version of the paralytic seems to be of Macedonian origin, and to mean 'a poor man's couch' (Lat. *grabatus*). The etymology is uncertain.

W. D. Morris.

Kelso.

Entre Nous.

A TEXT.

Luke xxii. 38.

'"He that hath no sword, let him sell his garment and buy one. And they said: Lord, behold, here are two swords. And He said unto them, It is enough." They are strange words from His lips. They sound like the words of one who is preparing to meet Brute Force with Brute Force. He would seem to be arming His little band of followers for a last, hopeless, but brave resistance against overwhelming odds. Everything is to be sacrificed, money and the ordinary comforts of life (symbolised by the cloak), in order to offer armed resistance to the foe. . . .

'It looked as though it was the only thing to be done. So it was. Not for Jesus, but for His disciples. They had not His vision into the heart of things. They could not as yet know anything of a Power stronger than Brute Force. . . .

'In order to meet Brute Force on its own ground, the only requisite, beyond good luck and the avoidance of blunders, is an overwhelming Force to set against it. The ship with 15-in. guns is better than one with 13-in. guns; and, quite apart from the righteousness of the cause, is much more likely to

call down the blessing of heaven. "God is with the big battalions." He cannot possibly be with the fools who venture to go to war with small battalions and small guns.

'Now the only question that concerned Christ, and which He would have His disciples discover, was whether the victory of Brute Force was any victory at all, and not an impostor, a hollow mockery, and a lie. And so their Captain shewed them the way, through what looked like overwhelming defeat on the Cross, to a Victory that was not won with two swords, nor with twenty, nor even with "twelve legions of angels. . . ."

'Dare we believe that there are other things than mere material possessions and prosperity and power, that make a nation great? Dare we believe that the most dangerous foes of a nation are not "flesh and blood," but spiritual foes: pride and selfishness, false ideals, unscrupulous policies, lying and deceit (under whatever honourable names they may pass muster), vice and intemperance, materialism and a lack of the vision of spiritual standards and values?

'If we believe that these are the things which destroy the soul of a nation, we shall, if we are humble, look at home more often than abroad for our foes; we shall lift war into another region and make it more worthy of the dignity of human nature. We shall know that wars arise within the thoughts and hearts of men, and there we shall find our battlefield. . . .

'We shall begin to see the utter folly of cracking skulls, in order to get right ideas into them. We shall begin to believe that Spirit is stronger than Matter, that the strongest foes are the foes of the Spirit, and the only adequate weapons are spiritual weapons. We shall begin to believe that Love is stronger than Fear.

'We shall then demand that the folly of armaments shall have an end, because they are inadequate for their purpose, and so an utter waste of public money and an insult to the intelligence of our fellow-men.

'We shall stand in the Garden with Christ and listen to those words of terrible scorn for all who take the sword: "Are ye come out, as against a robber, with swords and staves?" We shall understand something of the exquisite irony of Him who answered to those who said: "Lord, here are two swords," and said: "It is enough." Aye, more than enough!'

This interpretation of the passage from St. Luke is taken from a volume of addresses which the Rev. D. L. S. Pocock, British Chaplain at Berlin, has published this month through Messrs. Skeffingtons. The title of the volume is *The Shepherd of the Nations* (3s. 6d. net). The addresses were delivered, for the most part, to audiences composed of civilian and military prisoners of war. Mr. Pocock met their special need by dealing with their problems in the light of Christ's teaching. The publication of the volume is timely, and we hope it will be widely read, for it applies Christ's teaching to national and international life.

SOME TOPICS.

Memory.

Dr. Alfred Rowland, who has been a tower of strength of Congregationalism for many years, and who has lately retired from active work, has just published his Autobiography. As he has reached the ripe old age of eighty-three he has many interesting reminiscences of the great men of last generation—of Thomas Binney, of Newman Hall, of Guinness Rogers, of Spurgeon, and of Parker. He has given the biography the title of *An Independent Parson* (Congregational Union of England and Wales; 5s. net). It is a very modest account of a man who has made considerable history in his Church. It is written in the freest and freshest way. Here are two of the stories which Dr. Rowland tells against himself.

'On two occasions my memory has failed me in preaching. Once I had begun to quote the verse of a hymn, when I forgot the third line of it, so I said "I need not quote the whole verse; it is so familiar that even that boy playing in the gallery could no doubt finish it, if he paid attention." In the vestry afterwards, one of the deacons said: "That was a capital rebuke of yours, sir. I never knew the children to be so quiet as they were after you spoke." He little suspected the cause, and I confess I did not enlighten him. It is sometimes amusing to deceive the very elect.'

'The other incident occurred in Pembroke Tabernacle. I had just become engaged, and my dear fiancée was sitting immediately below me. I had begun the sentence, "And the woman of Samaria said," thus committing myself to a quotation, so that I could not extemporize. At that moment our eyes met, with the result that there was a pause, followed

by startled attention on the part of the people, as I exclaimed: "Upon my word, I forget what the woman of Samaria *did* say."'

An Attractive Service.

'The other day I went into the porch of Chelsea Old Church, and there was a nice notice in the porch, just asking you not to make a noise, as service was going on: so we felt welcome and went in, and stood at the back: a sensible, pleasant-voiced parson was saying the week-day Evensong with a quiet little congregation, and there was nothing to spoil the beautiful Anglican service—no bad music or silly ceremonial, and no sermon at all. It was all so beautiful and impressive, in this, one of the few churches that have escaped restoration; the atmosphere was so free from contention and so full of prayer. And I thought then how small a thing can bring men in, and what small things keep them out—only there has been such an accumulation of small things—and I thought that if the churches ceased to give offence, men might come together again.'[1]

The Reformation.

'I am far from apologising for the Reformation, still further from regarding it, in the fashion of some moderns, as a lamentable mistake. But it becomes increasingly obvious that the reformers did not go far enough; that in refusing the despotism of the empire only to further the growth of a stubborn nationalism, in throwing off the chains of the Papacy only to become enthralled by an illiberal view of the Bible, above all, in accepting from emperor and pope alike the view that material force is the criterion of right and wrong, they fell below the plain teaching of Jesus and left to our modern world a legacy of intolerance which has made it only too easy for hatred to masquerade as religious zeal, and for the followers of Jesus to devote to furious wrangling among themselves the passion that should have been turned to the missionary task of winning the world for Him. Nothing is more melancholy to the reflective Protestant mind than the plain fact that from the time of the Reformation till the beginning of the nineteenth century the supreme task of the Church passed almost out of sight.'[2]

[1] P. Dearmer, *The Church at Prayer*, 181.

[2] J. W. Coutts, *The Gospel and International Relations*, 95.

Environment.

'Beautiful country, how ill these narrow-minded superstitious folk fit in with the vast freedom your open gates seem to let in! And yet is it not true that all the wide lonely spaces of the earth have been inhabited by bigots, slaves fettered by narrow custom?

'You, nomads of the wilderness, who have night by night watched the great constellations circle overhead, have turned your thoughts to the stars and invented systems of astronomy older than Chaldea! You have watched the loud rivers roll down their dreadful floods in summer from their mysterious origins in the white mountains and called them sacred, and have made pilgrimages to the holy places. You have marked the seasons, and watched your flocks dying because the rains were held back, and rejoiced when, with the bursting of the storm, the dun-coloured hills have shone green again. Your world, a world of big things, was full of mysteries which baulked you at every turn; and in your search for truth you probed not deep. Presently iron custom shackled you; a necessity of existence founded on obedience to the Law. And error grew up alongside the truth, like tares, and hardened, and choked the truth, reigning as superstition in its stead.

'Is not this what happened to Inca and Arab, Mongol and Tibetan, overwhelmed by the spaciousness of earth and sky—a desert, lit by five thousand suns—heaven-kissing mountains? So the domination of the few could impose that cruellest of all burdens, custom, and petrify for ever the springs of originality!

'But to the children of a happier northern clime, where the mountains are low and the seas beckon men, and the stars are not always visible—to us, who were uncouth and ignorant when you had invented writing and could count the months of the year across the starry belt of heaven, was left the carrying on of the torch you had lit.'[3]

[3] F. K. Ward, *The Mystery Rivers of Tibet*, 149 f.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

The Selly Oak group of colleges is an enterprising body. It has brought over in one year both Dr. Deissmann and Dr. Albert Schweitzer, and the lectures they have delivered are now published in two quite remarkable books. Dr. Schweitzer's lectures are on *Christianity and the Religions of the World* (Allen & Unwin; 3s. 6d. net). They make a small book but one of golden worth. The 'foreword' by Nathaniel Micklem, M.A., with its brief account of Schweitzer's career, adds immensely to the interest of the book.

Dr. Schweitzer holds strongly that all religious truth must in the end be capable of being grasped as something that stands to reason; and that Christianity, in the contest with philosophy and with other religions, should not ask for exceptional treatment but should be in the thick of the battle of ideas, relying only on the power of its own inherent truth.

As a preliminary to his general argument, the author discusses the nature of Christianity and the question whether it can be traced back to Græco-Oriental religious thought. He dismisses this as a fantasy. 'Christianity is the creation of Jesus, whose spiritual background was late-Jewish piety.' Moreover, Christianity differs from the Græco-Oriental and mystery religions in two respects. It is not only a religion of redemption but of the Kingdom of God; also its ethic is not only negative but dynamic. Jesus said, not 'Free thyself from the world!' but 'Get free from the world in order to work in the world, in order to make it a more perfect world.'

The secret of these differences is that, to Jesus, God is an active God who works in man, and not pure spirituality. In the contrast between the world and God, and in the peculiar tension between pessimism and optimism, lies the uniqueness of the religion of Jesus.

Dr. Schweitzer then proceeds to set Christianity over against the world-religions which are to-day striving for supremacy. He puts Islam aside, unexpectedly. It lacks spiritual originality and is not a religion with profound thoughts on God and the world. Its power in the world is based on the fact that it has preserved all the instincts of the primitive religious mind, and is then apt to offer itself to the uncivilized and half-civilized races as the form of monotheism most accessible to them. With Brahmanism, Buddhism, the religion of China, and Hinduism it is different. They are great religions.

Brahmanism and Buddhism are based on the same fundamental ideas—dying to the world and to our own life, escape from transmigration into

pure being, by 'knowledge' and meditation. Here we see the essential difference between these religions and Christianity. It is the difference between the spiritual and the ethical. The God of Jesus is living, ethical Will, demanding ethical activity for the redemption of the world. It is by living for the world that we are free of it.

The religion of China is monistic and thoroughly optimistic. The forces at work in the world are good, therefore true piety consists in understanding the meaning of the world and in acting in accordance with this. God is really the forces of nature and the true aim is to become like them. The error in this view of things is that religion is not a knowledge of the Divine springing from contemplation of the universe. Our real knowledge of God does not come from the world. God is found in ourselves as an ethical Personality. This is, no doubt, dualism, and we accept it with Jesus.

After a review of Hinduism Dr. SCHWEITZER sums up as follows: Religion has not only to explain the world. It has also to respond to the need I feel of giving my life a purpose. The ultimate judgment on a religion is whether it is truly and vitally ethical or not. Under this final test the religions of the East fail. Every rational faith has to choose between two things: either to be an ethical religion or to be a religion that explains the world. We Christians choose the former, as that which is of higher value. We accept all the difficulties of the dualistic view, being ethical theists who apprehend God as a Will that is distinct from the world.

All problems of religion, ultimately, go back to this one—the experience I have of God within myself differs from the knowledge concerning Him which I derive from the world. The God who is known through philosophy, and the God whom I experience as ethical Will do not coincide. They are one; but how they are one, I do not understand. There is no doubt, however, which is the more vital knowledge of God, and it is because the gospel gives us this knowledge that Christianity is superior to all other faiths.

In DEISSMANN'S new book (reviewed under 'Literature') there is an interesting passage about the Messianic consciousness of Jesus. With many other scholars DEISSMANN regards the experience of the Baptism as the first dawning of this consciousness. He emphasizes the point that this consciousness was not the result of reflection. It was not His fixed and quiet possession but had its flow and ebb. It was not present with Him always with the same intensity. It dawns and disappears and again blazes in heavenly clearness in great hours of revelation before which He then, however, draws back in humility.

Tradition has preserved for us certain of these hours of revelation. One of the most important is the scene in the synagogue at Nazareth where He read the passage from Isaiah. The scene can be easily misunderstood if we suppose Jesus came into the church with the purpose of reading this passage and then announcing that He was Messiah. Rather, as His eye falls upon the words, the illumination comes to Him that He *is* the Anointed One.

DEISSMANN regards it as certain that Jesus claimed to be Messiah. But he does not hold the matter to be vital. 'The Christian Church would still throng round Jesus as Lord, even if there were adequate grounds for denying that He possessed the Messianic consciousness.' All the same the question, if not vital, is extremely important from an historical point of view. This consciousness of Jesus had fruitful results for the general development of Christianity.

It was, first, the cause of His conflict with the authorities, and therefore of His Passion and Cross. Further, it was the cause of the formation of a new religious community. More and more the disciples

who held by the Messianic claim of Jesus were constrained to withdraw from the Synagogue. And so this character of Jesus had a vital part in preparing the way for the Christian Church.

In the third place, the belief of the disciples in the Messiahship of Jesus concentrated attention on His person. Then it was the Messiah idea that gave the force which carried the Person of Christ into the centre of Christianity. And, finally, this centralization of Christianity on the Person of Jesus is of the greatest importance in the development of Christianity as a religion of the people. It does not gather mankind round a system of religious theories but round a Divine personality. And it is this that makes possible the evangelization of the world.

The last section of Principal L. P. Jacks' new book, *A Living Universe* (Hodder & Stoughton), is a discussion upon immortality. Principal Jacks votes for a conditional form of that, and goes quite hot over the theory that the great men existed only to lift the world nearer God, they themselves passing out. That were a 'foul wrong' to him. 'Frankly I would decline,' he says, 'if I had the offer, to be made better on those terms, because I see that it involves a violation of the fundamental principle of a moral world, by using one man as a means to the ends of another, or by sacrificing the interests of one generation in the interests of the generations that are to come.'

Yet, so far as we see it, so far as our vision carries, progress is certainly built up upon that very plan, that and no other, as the graveyards in Flanders and the Cross on Calvary make very clear. The richest thing that one can do with life is to throw it away for others, declared Jesus Christ.

Is that only true on the principle of strictly limited liability, always with the proviso that of course what you give here is nothing worth reckoning out of the eternity at one's disposal. 'Foul wrong'! Is it such a little thing to be used of God to help men even a small step nearer Him? Is it not arguable, at least as justly, that even God, whose name is love and whose nature is unselfishness, might well almost feel envious of man, if it is in his power to give so utterly, so whole-heartedly, that he can throw away for others all his little all in a way impossible to the Eternal.

The blessed hope of immortality happily has sturdier buttresses than this horror felt by Dr. Jacks. But is not that hope simply that we may have before us an eternity of being used as God's instruments for furthering His ends and helping others, with no thought of ourselves at all?

The day has passed for supposing that any real religious interest is secured by ignoring or denying the cruder elements which attach to ancient Hebrew religion. The more humble its origin is seen to be, the more wonderful does its subsequent transformation become. If religions which had a very similar start achieved so very different a destiny, we can only believe that, in the religious movement represented by the Hebrew people, the Divine Spirit was present and operative with peculiar intensity. There is no occasion, therefore, to regret or conceal the primitive facts.

Now magic is one of those facts, and it is one of the merits of Professor Bewer's book on *The Literature of the Old Testament in its Historical Development* (reviewed under 'Literature'), that he makes frank and frequent allusion to it. We hear of the magic trees in the garden of Eden, which show that 'Israel in common with other nations believed that knowledge and eternal life could be procured by the eating of certain food.' We hear of the miracle-working rod of Moses. And most of all does this magical element come to expression in the Elijah, and especially the Elisha, cycle of stories. There is the magic mantle by which the waters of Jordan were divided, the magic staff by

which Elisha hoped to resuscitate the dead child, the magical influence of the shooting of Joash's arrows on the securing of victory for Israel, and the magical power of Elisha's bones to revive a dead body which came into contact with them. Here, as Dr. BEWER says, is 'wonderland indeed.'

But these things do not imperil the ultimate quality of Hebrew religion, whose distinctive note comes to be a supremely ethical emphasis. At any rate that is the note of the noblest prophetic teaching, as interpreted by Professor BEWER. In the controversy—dealt with some months ago in these columns—which rages round the question whether the earlier prophets regarded the cult as absolutely or only relatively irrelevant to true religion, he supports the more drastic position. 'The pre-exilic prophets rejected the whole sacrificial system' (p. 256), they 'rejected the entire cultic apparatus as contrary to the will of God' (p. 267), whereas, according to the priestly conception, 'Yahweh had connected forgiveness with the cult' (p. 269).

It is pleasant, however, to find Dr. BEWER, in his discussion of the Psalter, recognizing—and the recognition is necessary—that in the songs associated with the Temple cult, the old prophetic teaching has by no means been ignored: rather might we say that it was presupposed. In Pss 15 and 24, *e.g.*, 'no ceremonial requirement is mentioned, and the entire stress lies on social morality; not on cultic cleanness but on moral purity.' 'If I had had iniquity in view in my heart, the Lord would not hear' (Ps 66^{18}). Such insistence on the absence of any secret evil intention 'shows the endeavour to ethicize the cultic functions in the temple' (p. 373). And elsewhere he reminds us that 'the temple cult of the post-exilic times was actuated by the high thoughts of prophetic teaching.' All this goes to show that love of the cult and emphasis on character are very far from being incompatible.

To readers unacquainted with criticism one of the most startling features of Dr. BEWER's discussion will be his attitude to the Old Testament historians, especially the Deuteronomistic and the Priestly. The dates and figures of the latter are 'altogether unreliable.' 'The historical sense of the people seems to have perished. History gives way to romance.' 'History is completely rewritten in the interest of dogma.'

Of the earlier Deuteronomistic historians his criticism is almost equally severe. While we admire them for the skill and the power with which they made history a vehicle for the teaching of religion, it is really a history which has been coerced or rearranged to suit their scheme. 'From the side of historiography, it is a catastrophe, since it was the beginning of that development which subordinated history to religion and led to the historical constructions in which facts were made to substantiate dogma.' Of the scheme which controls the period of the Judges and is summarily expressed in 2^{11}–3^{6} he says, 'from an historical point of view how distorted and wrong this presentation is! Dogma rules again.'

But this is only one side. The writers are essentially preachers rather than historians; their aim is to bring their people to a knowledge of God and His righteousness rather than of historical fact, and to bring them, through this knowledge, to a practical and effective penitence. The history thus becomes one 'great confession of sin,' and 'one may not withhold one's admiration for this solemn, impressive and effective presentation. How grandly the conviction of the righteous and merciful God of Israel is brought out in the history of His people!'

There is, however, a more surprising thing still, and one less familiar to readers of the Bible. We seldom reflect that the very idea of history had to be discovered, and we seldom recognize that the Hebrews were the first to discover it. Before Israel there were histories, but no history: there were annals, records, chronicles, of various kinds,

but no national history set in the framework of world-history. The Babylonians, the Egyptians, even the quick-witted Greeks had nothing like this comprehensive view of history till centuries later.

And the curious thing is that this large outlook is characteristic of the very earliest of the Hebrew historians, the Yahwist. 'Long before any Greek or Roman historian applied the universal idea to history, it was current in Israel: the history of the world was controlled by a great purpose.' It is in reference to the Priestly historians that Dr. BEWER uses these words. But elsewhere he reminds us that this is one of the controlling ideas of Deutero-Isaiah, and that in this he is but following on the lines already indicated long before by J. of whom he strikingly says, 'The vast horizon which takes in the nations of the world in its sweep, together with the comprehensive grasp of the history from the creation of mankind to the time of David, was a historiographical achievement of the first order.' If Biblical historians do not conform to modern historical standards—and is it reasonable to expect that they should?—at any rate we must not forget the religious energy of their purpose, or their large generosity of vision.

Dr. Shailer MATHEWS, the Dean of the Divinity School of the University of Chicago, has a suggestive article in *The Journal of Religion* on 'Theology from the Point of View of Social Psychology.' The general contention is that theology is to be distinguished from philosophy by the fact that it is the product of the group mind while philosophy is accepted or rejected by individuals as such. 'There never was a Platonist General Assembly which adopted a Platonist confession.'

You can see the truth of this when you consider that theologies are really the result of imitation, customs, discussion, conflict, compromise, and successive decisions of groups. Doctrines became permanent which were held by a dominant political or social group. Heresy is always the belief of a defeated party. It is equally true that doctrines synchronize with the creative epochs of European history. The Hellenistic social mind gave us the doctrine of the Trinity. The Roman social mind developed an imperialistic Church. Out of the collapse of this Roman creativeness came our doctrine of original sin and the sovereignty of God. Feudal practices found expression in the Anselmic doctrine of the Atonement. And so on.

Religious faith was co-ordinated when the relations of man to God were described according to the contemporary social order. The vocabulary of historical orthodoxy is that of social experience. 'Decrees,' 'Representative,' 'Election,' 'Guilt,' 'Satisfaction,' 'Sovereignty,' 'Justification'—these terms are not philosophical but juridical or political.

In the same way the attitude of faith to Jesus was described in terms which embody the developing attitude of the groups of believers: 'the Way,' 'Lord,' 'Logos,' 'Son of God,' on to '*homoousion*.' The terms are all chosen as clarifying group belief. And, on another side of the matter, we see doctrines being formed to justify and explain and perpetuate the practices of groups. How else account for the doctrines of the mass, baptismal regeneration, worship of the saints, the use of images, and the infallibility of the Pope?

The practical value of these facts is considerable. It shows, for one thing, that theology is functional. Each doctrine is developed as it is needed by the Christian communities of a certain period. Doctrines were re-examined and re-stated in new social conditions. A striking instance of this is the transformation of the primitive Jewish Christian Messianic concept into the Nicene doctrine through successive stages of Pauline and Johannine teaching and the Logos philosophy of Alexandria. It is impossible therefore to form a theological formula of unchanging scientific content.

Conclusions follow from this. Members of groups with the same loyalties and values can use the same terms with differently defined content. Take as an example 'the Son of God.' That is one conclusion. Another is that terms which no longer express a religious value or a group loyalty ought to be abandoned. The weakness of Confessional theology is that it perpetuates such terms, and thus helps to bring theology into contempt among the rank and file of Christians. The question of 'the order of the decrees,' *e.g.*, has no meaning for men to-day.

There are other elements of value in the main contention referred to. But, perhaps, the one of immediate importance is the necessity of finding terms which will embody the social attitude of our own day. The conception of God as King, *e.g.*, and the doctrine of the Sovereignty of God are capable of re-statement in terms of the democratic life of modern times. The analogy will have to lay stress on the immanence of God which is one of the supreme rediscoveries of our time. This does not imply that the values in the experience of the past will disappear. These will persist, but they will be differently expressed.

Two books have come to hand this month, which display curiously opposite attitudes to the Bible. The one is on *The Failure of the Higher Criticism of the Old Testament*, by the late Mr. Arthur PHILLIPS, M.A., the other is *A Literary Guide to the Bible*, by Professor Laura H. WILD, B.D.

Professor WILD, as the title of her book suggests, believes that the Bible can be, and should be, treated as Literature. Mr. PHILLIPS denies this. 'It is misleading,' he tells us, 'to speak of the religious writings of the Jewish nation as a literature.' He quotes more than once with sorrowful disapproval Bishop Ryle's dictum that the external form and composition of the message of the Bible are 'entirely human.' He refers frequently with vexation to the 'human analogies' which are so often adduced in discussions of the literature or the religion of the Bible. But what other analogies are there?

The American Professor, on the other hand, goes cheerfully on her way, rejoicing in the analogies which Mr. PHILLIPS deprecates—the folk-lore, the myth, the legend, the fable, the allegory, the dirge, the lyric, and numerous other types whose presence in the Bible it is impossible to deny; and she clinches her point by referring to, and quoting sometimes *in extenso*, apt and striking parallels from the other literatures of the world.

What is the truth on this matter? Is Mr. PHILLIPS right or is Professor WILD right? Is the Bible fairly regarded as literature or is it not? Surely the truth of the matter is this, that whatever else, or whatever more, the Bible may turn out to be after a long and intimate experience of its spiritual power, it begins by being literature. If literature be defined as the noble expression of great thought, the Bible may surely claim to fall within that category. Or is it to be excluded, because it happens to be 'sacred' thought, or thought about 'sacred' things? Perhaps, in the last analysis, this attitude is subconsciously inspired by that unhappy dualism which has blinded men to the essential sacredness of all noble things.

Is there no biography in the Bible? What of the perennially fresh patriarchal stories, and more especially the exquisite and inimitable story of Joseph? What of the story of the life of our Lord, told now from this angle, now from that? Doubtless the aim which inspired Old and New Testament stories alike was not a literary aim, nor even a strictly historical one, it was a religious aim; but none the less the result is literature. St. Luke did not say when he began to compose his Gospel, any more than St. Paul when he wrote his Epistles, 'Go to now, let us make a worthy contribution to the literature of the world.' No thought could have been farther from their minds; but partly

because of this entire and self-less absorption in their mighty theme, the result is literature.

Is there no history in the Bible? Why, some of the most competent and unprejudiced critics have declared that there is, in its own *genre*, no finer piece of historical writing in the world, than that part of David's career recorded in 2 S 9–20. And are we to discount the Book of Acts as literature, because it happens to deal with the beginnings of the Christian Church? Or shall we not allow this wooden estimate to be corrected by the thrilling story of the shipwreck in chapter xxvii.?

Is there no oratory in the Bible? To say nothing of the magnificent and impassioned eloquence of prophets like Amos and Isaiah, is there in all the world a more moving speech than that in which Judah pleads before Joseph that Benjamin be permitted to return to his aged father?

Is there no poetry in the Bible? One of its very oldest poems, the song of Deborah, is one of the greatest of war-ballads: one of its dirges—the lament of David over Saul and his beloved Jonathan—stands conspicuous as one of the noblest tributes ever paid to human worth. The so-called Song of Solomon is now recognized to be a charming collection of love-songs, associated with the wedding-week. And what shall we say of the Book of Job, that incomparable drama of a soul's struggle from doubt through despair to resignation and trust?

It seems almost idle at this time of day to labour so obvious a point; but obvious as it seems to be to those trained to an appreciation of literature, it is a point that thousands of those who love the Bible intensely have clearly failed to grasp. It is true, of course, that the Bible is dominated from end to end by a deliberate religious purpose—'these things are written, *that ye may believe*.' It is true that while its voices are many, its voice is one. But that voice, or those voices, spoke through all the literary forms of those ancient days—how indeed else could it speak?—and through the sheer simplicity of those forms it continues to speak to men for ever.

St. Paul and Æschylus.

By J. Rendel Harris, Litt.D., LL.D., Manchester.

In discussing, some time since, the question of a possible acquaintance on the part of St. Paul with the greatest of the Greek tragedians, we tried to show that the words of reproof which rang through the mind of the Apostle at the time of his conversion, and warned him that the yoke of the Gospel was already on his neck, and that further resistance was useless, were in reality a Greek proverb, of which traces could be found in Æschylus and elsewhere.

So the question was raised as to the Apostle's acquaintance with the *Agamemnon* or the *Prometheus Vinctus*, in which the proverbial terms about 'kicking against the pricks' are involved.[1]

[1] Cf. Euripides, *Bacch.* 794–5:

> θύοιμ' ἂν αὐτῷ μᾶλλον ἢ θυμούμενος
> πρὸς κέντρα λακτίζοιμι, θνητὸς ὢν, θεῷ.
>
> Pindar, *Pyth.* ii. 94.

The proof was far from complete. Objection could be made that the voice from heaven spoke to Paul in Hebrew, and that, in any case, neither the Greek language, nor any particular Greek author, had a monopoly of the figure of speech employed. Let us see, therefore, if we can find another instance of the influence of Æschylean language on the Apostle's thought and expression.

In reading the *Eumenides* of Æschylus, I was struck with an apparent echo from the tragedy in the Pauline letter to the Philippians. In the closing scene of the play, which is surely one of the most sublime in the whole of the Greek dramatic literature, we have a representation of a great reconciliation which has taken place between the Erinyes or Furies, who stand for the ancient law of the vendetta, and the Athenian people, who are set, in jury, to try Orestes for the murder of his mother.

Apollo has come on the scene to defend Orestes, and initiate sweeter manners and purer laws. Athena is there, too, first as representing the authority of the All-Father Zeus, where Apollo has expounded the Father's mind, and second, as the warden-goddess of Athens, for whom she desires a harmonious civic life, alien alike to the despotisms of the past and the threatening anarchies of an unquiet and factious populace.

In the hand of Æschylus, Athenian politics are transmuted, by a fine alchemy, into conformity with the fundamental precepts and claims of religion. In this closing scene, then, the Erinyes, or Eumenides, have accepted the subordinate position which Athena has assigned them, and are being led away in a splendid procession, with lights and songs, to the place appointed them, under the Areopagus. The chorus refrain begins :

χαίρετε, χαίρετ' ἐν αἰσιμίαισι πλούτου,
χαίρετ' ἀστικὸς λεώς, ἵκταρ ἥμενοι Διός.

to which Athena replies with a speech that begins :

χαίρετε χὦ εἷς,

and the chorus responds :

χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλοΐζω
πάντες οἱ κατὰ πτόλιν, δαίμονές τε καὶ βροτοί,
Πάλλαδος οἶκον νέμοντες.

It was natural that one should be struck with the assonance of this first line of the antistrophe of the chorus, with the verse in Philippians (4^4) where St. Paul, drawing near to the close of his letter, says :

χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε·

for the ἐπανδιπλοΐζω of Æschylus (whatever be the correct form of the curious word) might very well be explained by a Scholiast as πάλιν ἐρῶ. When I had satisfied myself as to the substantial equivalence of the contrasted sentences, it was interesting to see that the same parallelism had been noted (i) by Lightfoot and (ii) by Verrall. Both of these writers explain that χαίρετε has a double meaning, ranging from 'rejoice' to 'good-bye,' and both give the Philippian reference; but neither appears to take the matter any further.

For example, Verrall says on l. 997 :

> χαίρετε, both *fare well* and *farewell*.
> St. Paul, *Philipp.* 4^4 ;

while Lightfoot says :

> Phil. iii. 1, χαίρετε] *farewell*. At the same time the word conveys an injunction to rejoice :
> Phil. iv. 4, πάλιν ἐρῶ] compare Æsch. *Eum.* 1014 : χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλοΐζω.

Neither of these writers seems to have recognized that the language to which they refer is a dominant and recurrent note both in the tragedy and the epistle. It has long been observed by spiritual writers that χαίρειν is a fundamental note in the Epistle to the Philippians (*e.g.* Lightfoot quotes Bengel as saying 'Summa epistolæ *gaudeo gaudete*' : with equal truth it might be said of the Eumenides, 'Summa tragœdiæ χαίρετε, χαίρετε.' [1])

Perhaps this will come out clearly, if we turn to Verrall's translation and notes, and we begin with the choric refrain, when the procession is being formed by Athena to conduct the Erinyes (now accepted as the guardians of Athens) to the lower regions :

> *Chorus.* Farewell, O well may ye fare, in duly divided wealth. Blessings on the folk of this city, who sit nigh Zeus, who are loved by the Virgin beloved, who are coming to wisdom at last. Ye are under Pallas' wings, and the Father regardeth you.
>
> Athena. To you likewise blessings and farewell.
>
> . . . . . .
>
> Emprison there whatever may do Athens hurt; and, whatever may profit her, send forth to make her victorious. . . . Between fellow-citizens, let there be good-will towards what is good.
>
> *Chorus.* Farewell and (twice be it said) again farewell, all ye in this country, who inhabit Pallas' town. To us, here dwelling with you, be pious, and your lot in life shall give you no discontent.

The translation brings out clearly enough, that the closing passage of the great drama has for one of its notes the definitely repeated χαίρετε of the Pauline Epistle.

But this is not all. The drama is a religious appeal for concord and unity among Athenian citizens, and the action between the gods and goddesses fair, and the dark divinities of the

[1] The repetition of χαίρετε, without the explanation that there is a repetition, would be insufficient proof of influence. It is natural in Greek as in English to repeat the greeting; *e.g.* we may compare Eurip. *Hippol.* 63, 1455.

underworld, is a moral lesson to Athens itself, whose citizens have been united in winning a great war, but are unskilled in building the foundations of a great peace. There is a noble exposition of this call for concord in the Introduction to Verrall's work, where his language, under the influence of the sublimity of the tragedy, becomes almost Biblical. 'Superlatives' (he says) 'are hazardous; but nothing in art will easily be found more beautiful, in the simple and popular sense of the word, than the closing scene of the *Eumenides*, from the conversion of the Erinyes to the exit. It is the very perfection of concord, of harmony, of solemn joy and rapturous awe, happiness that provokes no fear, and fear that is no burden on happiness; of that peace and that union within and without, which the world does not offer, nay, seems to forbid, but which yet must be hoped, dreamed, supposed, believed, as an ideal possible and existing to thought and faith, if the struggle of life and travail of creation is to have purpose and meaning—all this enhanced by contrast with the sharp and persistent discords which precede.'

One can imagine some person reading this passage, detached from the *Eumenides*, to which it is a preface, and saying that he has found a new commentary on the Epistle to the Philippians (with Verrall also among the prophets). For here also there are repeated appeals for the cessation of discords and the establishment of abiding peace: appeals to the community and to particular individuals to be of one mind, to practise mutual forbearance and sweet reasonableness (τὸ ἐπιεικὲς ὑμῶν, 4^5), to stand together in one rank in the spiritual warfare, and to do everything without murmurings or disputings. Here also men are reminded of the value of the citizenship which they enjoy, for the Philippians also were an ἀστικὸς λεώς, whom the Apostle urges to make the ascent from a terrestrial πολίτευμα to a heavenly. Write Philippi for Athens, and a large part of the Drama of Reconciliation can be re-enacted. Verrall, too, is almost apostolic and quasi-Philippian in the summing-up which he makes of the underlying politics of Æschylus, who is 'for the middle way, neither tyranny nor anarchy; and above all things, preaches respect for the law and internal concord, to which, as a final object-lesson, the whole play leads up.'

We started our inquiry with the observation of a curious coincidence in language: we conclude by expressing the belief that St. Paul knew this great play, either by reading or by scenic representation, and that his own moral lesson to the Philippians was under the influence of the great appeal which Æschylus had made to the Athenians, five hundred years before.

The suggestion that Æschylus's play was known to the Apostle either by reading, or by scenic representation, need occasion no surprise, for both methods of dramatic culture were available in the more important Greek cities. For instance, we may compare Alexandria with Tarsus, and Philo with Paul. One might read treatise after treatise of Philo without discovering that Hellenic culture had reached his mind by any other road than the study of philosophy. But when we come to that noble tract the *Quod omnis probus liber*, we not only have a dissertation upon Stoic philosophy, decorated with quotations from the Greek poets—pearls from Æschylus, Euripides, and others—but a story of his own experience in the theatre at Alexandria, where a play of Euripides, the *Augē*, now lost, was being performed. Here is his account:

'And it happened not long ago, when some actors were representing a tragedy, and repeating those iambics of Euripides:

"For e'en the name of freedom is a jewel
Of mighty value; and the man who has it
E'en in a small degree, has noble wealth."

I myself saw all the spectators standing on tiptoe with excitement and delight, and with loud outcries and continual shouts, combining their praise of the sentiments, with praise also of the poet, as having not only honoured freedom by his actions, but having extolled its very name.'[1]

Here we see one of the greatest of Jews following, with intense interest, the representation of a play of Euripides. Surely then, we need have no hesitation in admitting that a tragedy so noble as the *Eumenides*, read or witnessed, and especially its closing scene, may have exercised a profound influence upon the mind and speech of St. Paul.

[1] Philo, *Quod omnis probus liber*, c. 19 (tr. Yonge).

Literature.

JESUS AND PAUL.

It is extraordinary how the pendulum swings in the critical and theological world. Those who are not yet old can remember when the watchword 'Back to Jesus' dominated everything in New Testament interpretation. This cry found expression, *e.g.*, in Dr. Bruce's 'Kingdom of God.' Paul was regarded as a corrupter of Christianity which was to be found in its purity in the Synoptic Gospels. But all this is very much in the past already. Harnack himself, who tries to save as much of the Tübingen business as possible, confesses it is a wreck and only a few spars can be found floating about. To-day there is a new appreciation of Paul and a new attitude to him everywhere, and Matthew Arnold's remark that 'the reign of the real St. Paul is only beginning' is having somewhat notable confirmation on all sides. Two books which have recently been issued give expression to this reaction. One is by Professor Adolf Deissmann, D.D., *The Religion of Jesus and the Faith of Paul* (Hodder & Stoughton; 7s. 6d. net); the other, *The Faith of St. Paul*, a Study of St. Paul as the Interpreter of Jesus, by the Rev. D. M. Ross, D.D. (James Clarke; 6s. net). Both books are conservative in their general tendency, and this is all the more significant because the writers are both evangelical broad-churchmen. Deissmann does not mention the reaction of which he is an exponent. His aim is to expound the religious experience of Jesus and Paul, and to expound it in each case as the centre and soul of the life and ministry. In dealing with Jesus, Deissmann makes an observation which is not only acute in itself but reveals the method by which he reads the 'secret' of Jesus. He protests against the critical treatment of the teaching of Jesus which lays it all out under so many heads. That is not the way to reach the truth in the Gospels. The right way is by 'indirect observation.' Take an incident like the sermon at Nazareth and regard it as a flash of light into the soul of Jesus. Take one after another, saying and event, and look into the heart of Jesus and you will find the truth about Jesus. This truth is the depth of His communion with His Father, a life in God so real, so simple, so profound that it revealed to Him, what was in reality the final truth, that He was *the* Son of God.

The lectures on Paul in Deissmann's book are extraordinarily impressive. His main point is that the whole Paul is given in one truth, his communion with the living Christ. Theology has sorted out his 'doctrines,' such as justification, sanctification, and the like. But this is all a mistake. There is only one thing in Paul, his 'mystical' experience. This is the oratorio. These 'doctrines' are only *motifs* in it. This is the jewel. These doctrines are only facets of it. This thesis is followed out in a series of chapters which are always fascinating and often revealing. His pages on mysticism, *e.g.*, and its two subdivisions are enlightening. Altogether this book is a real gift to the religious world. It is simple and easy, but it is always penetrating and often original.

Dr. Ross has made other contributions to theology, but he has not done anything better than this book on Paul. He sounds the keynote of it in the preface in a clever phrase. He answers the older cry of 'Back to Jesus from Paul' with this other watchword coined by himself: 'Back to Jesus *with* Paul.' In other words, he contends that Paul is no innovator but the loyal (and successful) interpreter of Jesus. Paul uses different language, because it is the language of his training and culture and time and world, but what he *says* is in substance what Jesus said. His master-thought was goodness. That is the lesson of the autobiography in Ro 7. That also is the meaning of his conversion. How to be a good man was the central problem to Paul. His 'theology' is just a statement of the sufficiency of God for this end. Grace is for the sake of goodness. To prove this may be said to be Dr. Ross's objective in his book. To this end he sets himself to study Paul's life and Paul's teaching, and he establishes Paul's dependence on Jesus. Both studies are scholarly and competent, and the results of both are presented in an easy and popular way. Dr. Ross's book takes a wider range than Dr. Deissmann's. There is more in it; it is more thorough and in some ways far more satisfying. Both writers perhaps 'press' a little, but both will contribute to a truer appreciation of the great

Apostle. The heart warms to men who, like these two authors, have learned to love and admire Paul.

THE LITERATURE OF THE OLD TESTAMENT.

All who love the Old Testament owe a debt of gratitude to Professor Julius A. Bewer, Ph.D., of Union Theological Seminary, New York, for the elaborate and invaluable sketch of it which he presents in *The Literature of the Old Testament in its Historical Development* (Milford; 22s. 6d. net). Excellent work of a similar kind has been done before—by Kautzsch, Budde, and H. T. Fowler; but this imposing volume of four hundred and fifty-two pages is the most exhaustive treatment that the subject has yet received. Yet, while the accuracy of the true scholar is stamped upon every line of it, it is so simply written that a reader with no expert knowledge whatever could read it from beginning to end not only with interest and profit but with real enjoyment.

Needless to say, it rests upon a very thorough examination of the literary sources; but it is with the results, as they affect literary history and interpretation, rather than with the critical processes, that Dr. Bewer is concerned. It is all to the good that he has plentifully besprinkled his pages with original translations of passages which illustrate his argument, both prose and poetry; for in an age when so much is written about the Bible, while the Bible itself is so little read, nothing is more important than to keep its noble words perpetually before the minds and eyes of readers. The result is that we can follow here with ease the wonderful march of the Hebrew spirit across the centuries, from the ancient song of revenge in Gn 4 to the great apocalypse of Daniel. Interesting suggestions are dropped, too, in unobtrusive ways. Dr. Bewer believes, *e.g.*, that the whole of Dn 1–7 was originally written in the popular Aramaic; but its author later 'wrote in the sacred language, the Hebrew (chs. 8–12), and when he combined the two parts he translated 1^{1}–2^{4a} into Hebrew. Most probably he intended to do this for the rest of the first part too, but he was prevented by some reason or other, perhaps by death, from carrying out his aim.' Scholar and plain man alike will be stimulated by this thorough and comprehensive discussion, which leaves no aspect of Old Testament literature untouched.

GOD IN HISTORY.

This is an ambitious theme, which has an endless fascination alike for the historian, the philosopher, and the theologian; but it is handled with power and illumination by the Rev. Professor James Strahan, M.A., D.D., in his recent book, *God in History* (James Clarke; 6s. net). Naturally, as an Old Testament scholar, Dr. Strahan limits his great theme to the consideration of God in Old Testament history; but he is a humanist as well as an accurate scholar, and he heightens the intrinsic interest of his unusually interesting discussion by drawing upon his wide knowledge of literature. His pages are lit up with quotations not only from historians like Macaulay, Gooch, and Bury, but from writers like Carlyle, Tennyson and Browning, George Eliot and R. L. Stevenson, Johnson and Madame Guyon, and many another. The interest in Hebrew religious thought attested by Dr. Strahan's earlier books, his 'Hebrew Ideals' and his fine and deservedly popular commentary on Job, is here allowed to play about the concrete facts in which Old Testament biography and history abound; but the discussion is not confined to these aspects of the Old Testament, it ranges over the whole of the literature, and lays the Psalter, the Wisdom Books, and Prophecy, no less than the historical books, under contribution, compelling us to feel that the records of the movement of God's Self-revelation in History 'have an undying interest for both the man of faith and the humanist—who should be one—unequalled in any other memorials of man's life on earth.' In this combination of humanism and faith, Dr. Strahan reminds us of his teacher the late Professor A. B. Davidson, whose wise and trenchant words are frequently quoted.

The discussion grapples with many aspects of the religious life—holiness, purity, the revelation of love, the problem of doubt, the Cross—but always in connexion with the concrete and historical realities of the Old Testament. The book is a literary treat, as well as a theological discipline, and is a notable addition to the 'Humanism of the Bible' Series, which is now all but complete.

DEMOCRATIC RELIGION.

Imperialistic Religion and the Religion of Democracy, by the Rev. William Adams Brown, Ph.D.,

D.D. (Hodder & Stoughton ; 7s. 6d. net), is a fresh study of the varieties of religious experience with a suggested new classification of religion. It may be said at once that Dr. Adams Brown has written a book which deserves, and will doubtless receive, the careful attention of all serious students of religion.

During the War Dr. Adams Brown rendered great service in organizing and unifying the Christian forces of America. The experiences then gained and the difficulties encountered led him to explore anew the reasons which separate Christians and churches. He became convinced that the differences in religion proceed from inherent differences in human nature, and therefore the principle of classification must be sought in psychology. After criticism of previous psychological classifications, as Harnack's, Sabatier's, and Troeltsch's, Dr. Adams Brown suggests a threefold classification to which he gives the names of Imperialism, Individualism, and Democracy.

'By imperialism we shall understand a type of religion, the representatives of which believe that they serve God best when they submit to the control of some existing institution whose supremacy in the world they identify with the triumph of God's will. By individualism we shall understand a type of religion whose representatives despair of satisfaction through any existing institution, and find solace in immediate communion between the individual soul and God. By democracy we shall understand a type of religion the representatives of which are convinced that they serve God best when they discover His presence in other persons and unite with them in the progressive realization of the ideal social order which it is God's purpose to establish on earth through the free co-operation of men.'

After a careful study of these varying types Dr. Adams Brown moves towards practical conclusions. The democratic type he believes to be the religion of the future. Its spirit may be illustrated in the open-mindedness and co-operation to be found among scientists. Within the sphere of religion it is exemplified in the enlarging conception of Christian Missions, and the movement towards Christian unity. All the types agree that 'the final test of religious faith for the individual must be its liberating effect upon the spirit,' and this 'creative experience' may serve both as a 'principle of unity within Christianity' and as a 'test in the conflict of religions.'

A doubt may suggest itself to the reader, whether this democratic spirit in religion, sympathetic, broadly tolerant, striving for co-operation and unity, can coexist with that passionate conviction which has created all the great religions and given birth to all the churches. But it will not be easy to set aside the powerful reasoning of this book, or to escape the uplift of its vision. It is hardly too much to say that Dr. Adams Brown has given us a work which is worthy to rank with James' 'Varieties of Religious Experience,' to which, indeed, it may be regarded as forming a supplement.

DANIEL.

Here is a new book on Daniel, written frankly 'in defence of the orthodox position,' and 'to stem the rising tide of destructive criticism.' It is by Charles Boutflower, M.A., bears the unconventional title of *In and Around the Book of Daniel* (S.P.C.K. ; 16s. net), and comes to us with a hearty commendation from Dr. Pinches. The words quoted might incline the unwary reader to believe that we have here to do with an obscurantist production. This is very far from being the case. The book is a serious and scholarly contribution to a perplexing problem, and the author, though he pleads for a date at the beginning of the Persian period, is willing to admit that there are Maccabaean interpolations in chap. 11. He brings forward evidence to show that the Persian and Greek words in the book really form no obstacle to an early date, and he skilfully defends the points on which the critics have directed their attack, maintaining, *e.g.*, that the 'Chaldeans' were priests of Bel, and that Darius the Mede is to be identified with Cambyses the son of Cyrus. As against the critics who see in the fourth kingdom the Greek Empire and in the little horn Antiochus, he argues that the former is the Roman Empire and the latter the temporal power of the Papacy. Naturally 9^{24-27} is 'an exact prediction of the times of public appearance of Messiah and of His violent death,' etc. The Prophetic Weeks begin in 458 B.C. and end in A.D. 33. One interesting suggestion is that Cambyses spared the temple of Jehovah in Egypt during his invasion of that country because thirteen years before he had found in a Jew 'the wisest and most trusty counsellor he had ever had.'

Mr. Boutflower has a profound and extensive acquaintance with the original sources, and he has

marshalled his evidence well, bringing forward from inscriptions and other quarters many facts of compelling interest, whether in the end one agrees with his conclusions or not. It is the more to be regretted that both he and Dr. Pinches display an occasional bias against the Higher Criticism, which makes one doubt whether they really understand the reverent and constructive spirit which animates it. Mr. Boutflower, *e.g.*, says: '*That* Higher Criticism which, consciously or unconsciously, claims to be higher than Christ, comes to us really from beneath' (p. 293). And to Dr. Pinches we owe the curious words: 'As in the case of the Book of Jonah, the critics attack the Book of Daniel, aiming, through them, their shafts at the Churches.' Surely Dr. Pinches does not mean this seriously. In what sense can reverent investigation be said to be an attack either on the Bible or on the Churches?

The book contains many excellent illustrations, valuable tables of dates, and a good index.

ASSYRIAN DOCUMENTS.

After an interval of twenty-two years volume IV. of *Assyrian Deeds and Documents* (Deighton Bell & Co.; £2, 10s. net) has appeared. The author is the late Canon C. H. W. Johns. In a singularly felicitous biographical sketch Mr. Campbell Thompson well says: 'What Cambridge gained Assyriology lost.' Dr. Johns might have fulfilled the promise given in the preface of volume III. that the remainder of the work would proceed more rapidly, if the course of his life had not been changed by his acceptance of the Mastership of St. Catharine's College. The continuation of the work (not the completion) has now come from Mrs. Johns, and while she admits she has no knowledge of cuneiform she has proved a successful editor.

In volume III. Dr. Johns gave an elaborate commentary on over three hundred texts, which were autographed in volume I. In the present volume some four hundred more are discussed (although not so fully). The greater part of volume IV. is occupied with explanatory notes on texts dealing with sales of houses, sales of landed property, leases, votive offerings, proclamations, charters, schedules.

A Glossary, extending to about one hundred and forty pages, indicates at every point the orderly, even meticulous, procedure of the eminent Assyriologist. The Glossary will indeed be a great boon to scholars. Any criticism of it is out of the question here. It must be tested by use.

To realize the advance made in his time and by his labours one has but to compare the strictures passed by Dr. Johns on the work of Oppert, Peiser, and Bezold (in the 'Catalogue'). He may now in his turn be criticized, although it is very apparent that most specialists readily acknowledge their great indebtedness to *A.D.D.* Dr. Johns made a specialty of 'joins,' and the hope may be expressed that the publication of these hundreds of tablets, with commentary and full indexes, will result in many parts being brought into their proper place. This recalls the editor's disadvantage in not knowing cuneiform. She allows there are mistakes, but the only serious one observed is on p. 157 f., where fully a page of printed matter requires to be transferred so as to conclude paragraph 897 (on p. 156). That means the notes are attached to No. 642 instead of No. 644, as inspection of the originals makes plain.

THE QUAKERS IN PEACE AND WAR.

Several notable additions have recently been made to the Quaker bookshelf, and the latest is one of the best. *The Quakers in Peace and War*, by Margaret E. Hirst, M.A. (Swarthmore Press; 16s. net), is an historical study showing how far the Friends have maintained their peace testimony in face of actual war. It tells of their sufferings for this belief in many countries, and of their work to relieve the victims of war. It draws largely from manuscript records, and is the first complete study of the subject.

It would appear that the Quakers have not always been consistent in their protest that all war is unchristian. Isaac Penington wrote: 'I speak not against any magistrates or people defending themselves against foreign invasion, or making use of the sword to suppress the violent and evil-doers within their borders (for this the present state of things doth require, and a great blessing will attend the sword where it is borne uprightly to that end).' Barclay of Urie held a similar view. John Bright, in reply to the question whether he was prepared to condemn all war and abolish all means of military defence, said: 'I would advise you not to trouble with the abstract question.'

But Quakerism has officially pronounced on the abstract question, declaring all war unchristian,

and abjuring the use of force, though it may be doubted if the principle has been carried to its logical conclusions.

Force is essentially a non-moral thing, and is manifest as well in the gentle pressure of loving restraint as in the brutal blow. It takes its moral colour entirely from the motive and intention prompting the use of it. Doubtless it is very difficult to be angry and sin not, and it may be thought well-nigh impossible to engage in war from motives of Christian benevolence, and to conduct it in a Christian spirit. But the possibility cannot be excluded. If it be lawful to restrain by force and punish the individual criminal, it must also be held lawful to restrain and punish a criminal nation.

Yet the Quaker testimony against actual warfare and the passions that lead to war has been most Christian and helpful, while the spirit of love they have manifested and the works of benevolence they have wrought are beyond praise. The story of these, as written by Miss Hirst, will be read with interest and sympathy by many to whom the Quaker logic makes no appeal.

SHOEMAKER AND FOUNDER OF MISSIONS.

'It is no exaggeration to call William Carey one of the greatest of God's Englishmen. He broke the way for us all into Asia, and gave his life without an interval for its people.' So Sir George Adam Smith writes of the poor journeyman shoemaker in a Northamptonshire village who was the first instrument in forming a Society for sending missionaries from England to the heathen world. It would have been strange indeed if there had not been earlier biographies of 'the consecrated cobbler,' as Sydney Smith sarcastically described him, but his great-grandson, Mr. S. Pearce Carey, M.A., has now published the result of his researches, both at home and in Calcutta, under the title *William Carey, D.D.*, Fellow of the Linnean Society (Hodder & Stoughton; 12s. 6d. net). If ever a man was led by the Spirit to endure and overcome incredible difficulties it was William Carey, who, counting not his life dear to him, went out to India not knowing in the least the magnitude of the task. But great was his faith, and it never failed him, though confronted by what seemed overwhelming difficulty. What a contrast between the little cottage in Leicester where he carried on his ministry and the fine college buildings at Serampore, near Calcutta, which is one of the monuments of his forty years' work in India as professor, preacher, teacher, publisher! That the Scriptures of the Old and New Testaments might be read and known in every tongue throughout Central and Northern India, this untiring worker never ceased for more than thirty years from his self-appointed task of translation.

A translation of Herr Richard Semon's *Mnemische Empfindungen* or *Mnemic Sensations* has been made by Bella Duffy, with the title *Mnemic Psychology* (Allen & Unwin; 14s. net). The German work was to have been the first of a series of psychological applications of the author's theory of the Mneme, but his tragic death, by his own hand, in December 1918 occurred before any further contribution had been made.

As is well known, Semon's earlier work, 'Die Mneme,' contained a theory of Mneme as a universal principle of organic life, not only individual but also racial. The theory was analogous to, but much more completely worked out than, that of Hering.

To the present work Vernon Lee has contributed an introduction in which she indicates some of the applications of the mnemic theory in recent psychological literature, pointing out the benefits, both in the way of suggestion and of orderly thinking, that she believes Semon's conception of the Mneme brings into the study of mind. It comes to this, that every conscious moment of our lives is co-determined, both as to content and as to meaning, by the influence of past happenings, conscious and organic; and that the most partial return of an original experience—any element of it—tends to revive the whole complex of sensation which belonged to the original experience in mnemic or memory form. This is not, of course, a theory that Semon can claim as his own discovery; what is his own is the delicate analysis, the novelty and freshness of the illustrations, and the remarkable unity of the system. One of the most useful features of the work is its insistence on the unity of the organism—that the whole organism takes part in every excitation—sense-organ, nerves, glands, muscles, etc.—that 'sensations,' accordingly, are not single qualities or elementary forms of mind, but abstractions—but emergent points, as

it were, of a mass consciousness—the emergence being effected in its turn by the mnemic laws.

The translation is readable and fluent, but not always clear, and it suffers as 'Die Mneme' did from the author's medical passion for queer-looking Greek names such as *engram, ecphory, synchronous* and *accoluthic* sensations, *ecphoric quantivalence* of components, *homophony* of mnemic sensations.

Ever since the publication of the 'Modern Reader's Bible,' by Professor R. G. Moulton, the view of the Bible as Literature has become increasingly familiar. One of the most recent attempts—and a very successful one—to confirm and illustrate this view of the Bible has been made by Dr. Laura H. Wild, B.D., Professor of Biblical History and Literature at Mount Holyoke College, in her *Literary Guide to the Bible* (Allen & Unwin; 7s. 6d. net). Her method is to select various literary categories, such as Folk-Lore, Story-telling, History, Poetry, Dramatic Literature, Wisdom Literature, Oratory, Essay, and to illustrate their presence in the Bible by quoting and discussing passages chiefly, but not exclusively, from the Old Testament, and often on the basis of modern translations. As the writer, *e.g.*, in the chapter on 'The Art of Story-telling,' deals with the inner impulse that leads to the creation of these various literary forms, and as she enlivens her discussion by parallels drawn from Greek, Arabic, Indian, and other literatures, the result is a highly educative and interesting book, whose value is enhanced by the bibliographies appended to each chapter. To one who has read such a book as this, the Bible can never seem remote and dreary again.

The widow of the Rev. W. Venis Robinson, M.A., has prepared twenty-five of his children's addresses for publication, dedicating them to his grandchildren, and 'all the other children who love grandpa and his books' (*Sunshine and Smiles*: Allenson; 3s. 6d.). This book, like the two earlier ones, *Sunbeams for Sundays* and *Angel Voices*, is the very thing to read aloud to children. The chapters are not so much addresses as stories of children and their doings—not a collection of anecdotes, but longer stories where the children have a real personality. We hope this book will find its way into many homes.

Church union is in everybody's mind and heart, and any attempt to bring it nearer deserves a welcome. This is the object of *Essays on Christian Unity*, by Principal William Robinson, M.A., B.Sc. (James Clarke; 6s. net). It is a broad-minded book, and a scholarly book as well. The writer acknowledges, as guides to the solution of the thorny questions involved, Scripture, reason, and history. That is to say, while he regards the New Testament as the test and norm, he admits the principle of development on the principles contained in the New Testament. This gives him a good deal of freedom in his outlook and treatment. The book discusses the Foundation of the Church, its Faith, Ministry, and Sacraments, and there are appendices on points of detail. The author rightly sees that the question of the ministry is the crucial question, and gives his strength to this. Opinions will differ as to the measure of his success. But in either case Principal Robinson has done a service to the cause which he has at heart by this scholarly treatise.

It is impossible not to admire the indefatigable industry in the work of research that must have preceded the volume on *The Periodical Essayists of the Eighteenth Century*, written by Dr. George S. Marr, M.A. (James Clarke; 8s. 6d. net). In the preparation of what is really an invaluable and most interesting volume the author has carried on the task of research among one hundred and fifty periodicals of the eighteenth century, of which he gives a list in chronological order. The 'Rambler' and the 'Spectator' are near the head of the list, and are the most familiar. But it will surprise the ordinary reader to find how numerous and varied are the very interesting extracts that Dr. Marr has succeeded by his patient and laborious examination in disinterring from these long-forgotten periodicals.

The Carey Lectures for 1921 were delivered by Professor J. Ernest Davey, M.A., B.D., and have just been published in book form. The subject is the Origins and Development of Christian Forms of Belief, Institution, and Observance, and the title of the volume, *The Changing Vesture of the Faith* (James Clarke; 6s. net). The subject is a vast one, but Professor Davey has brought it into manageable compass by choosing a standpoint. He examines the psychological sources of belief and ritual and custom, and reviews the religious

development of Christendom in the light of these. The book is an examination of the relation of life to form. Life and form (including creed) go hand in hand. Neither can do without the other. There is a danger in their marriage. It is foolish, *e.g.*, to stereotype form in any sense of it. And form must always be brought to the test of experience. 'The Divine order is need, faith, venture, verification, revival,' is a characteristic remark of the writer. Professor Davey's lectures are a noble plea for reality in religion. But the interest of them is many-sided. The author deals with the relation of the Church to creeds, to art, to politics, to music, to ritual, and to much else. The discussion is marked by unusual ability, and the book is in the best sense enlightening and educative.

'Every preacher knows that the abstract cannot be assimilated by ordinary church-folk, who fail to apprehend doctrine except it be clothed in the example of a real personality. In this respect there is no better textbook of Religion than *Acts* . . . for in it we find the flowers growing by the wayside, or freshly gathered; whereas in the formularies of the Faith, they have all the dryness (not to say mustiness) of the herbarium and museum. Might we not go to *Acts* for the verification of Religious Experience?' It is in this spirit the Rev. W. M. Grant, M.A., deals with the Book of Acts in *Ideals of the Early Church* (James Clarke; 5s. net). Mr. Grant has conceived an original idea and has carried it out with unqualified success. His book is an exposition of the religious ideas of *Acts*. There is accurate scholarship behind the exposition, but the author for the most part eschews criticism. He sets out the religious content of the book, and deals with its leading thoughts and its perennial message. In fourteen chapters he handles such subjects as 'The Greatest Question in Religion and its Answer,' 'Jesus in the Primitive Church,' 'The Apologetic of Acts,' 'Cornelius, the Seeker,' 'The Women of the Early Church.' His exposition is lucid, modern, vivid, and practical, and at every point the ancient message is laid alongside modern needs and problems and is illuminated by literary quotations and parallels. This is a book for the preacher and the layman, and the scholar need not disdain it. If you have never preached through Acts, take up this book and you will set about rectifying the omission at once. Principal Cairns writes a strong commendation of the book in a Foreword. But the book is sure to make its way on its own merits.

A beautiful gift-book has been issued by Messrs. Collins, Glasgow, *The Old, Old Story*, by Professor W. M. Clow, D.D. (12s. 6d. net). Dr. Clow tells the Bible story in simple language which a young child will understand. He seems to us to have accomplished his task with success. The history is well arranged and the titles of the chapters are arresting. A child will read the narrative with ease and with increasing interest. Dr. Clow's name will guarantee the scholarship in the book, but he has not made the mistake of trying to be ultra modern. One feature of the book is the number of lovely illustrations from original paintings by Mr. William Pratt.

To their excellent series of notable personalities entitled 'Makers of the Nineteenth Century,' Messrs. Constable & Co. have now added *Theodore Roosevelt* (7s. 6d. net), by Lord Charnwood, who has already contributed a most attractive study of Abraham Lincoln. President Roosevelt wrote his autobiography, and as almost his whole career from early manhood was in the nature of a great adventure, and as he had the gift of a ready writer, it was a most varied and interesting record. Lord Charnwood, who has written for readers in this country, has done so out of his intimate knowledge of American affairs and with admiration for an American President with a good deal of Lincoln's striking characteristics. Lord Charnwood has succeeded in giving us a full-length portrait of an independent, resolute, and many-sided man who, having been Vice-President of the United States, became President after the assassination of President M'Kinley and was after re-elected President for a full term of office. He was defeated by Mr. Woodrow Wilson. Had Roosevelt been President at the outbreak of the Great War in Europe his indignation against the violation of Belgium by the Germans would probably have brought the United States at once into the conflict. If not, then certainly after the ruthless sinking of the *Lusitania* by a German submarine.

A guide to the detailed study of the Gospels is published under the title of *The Four-Fold Evangel: A Short Outline of Gospel Study*, by the Rev. Thomas Stephenson, B.A., D.D. (Epworth Press; 2s. 6d.

net). Dr. Stephenson takes the Gospels as they stand and accepts the Fourth as Johannine. In fifteen short chapters he furnishes reliable direction for independent study. The writer is well acquainted with the work of New Testament criticism, and readers will find themselves in good hands if they take this little book as a basis for such study. It is the result of careful work and is full of suggestion.

Mr. G. K. Chesterton is an amazing person. Not only is he among the wittiest of our writers and the most suggestive of our thinkers—never more so than when on the surface he seems merely frivolous—but, as he has often proved, he has it in him to be a real and telling spiritual force. Certainly in his fine little book, *St. Francis of Assisi* (Hodder & Stoughton ; 2s. 6d. net—the beginning of the new People's Library, which promises well), what strikes one first is that the author is a spiritual man who believes whole-heartedly in the big things of God, to whom such faith is an essential of his being, who has passed through cleverness at its cleverest to a childlikeness of mind profoundly simple. He is humble about essaying his task at all ; but that sense of the greatness of his subject is in itself a credential and inspires confidence. Moreover, there is here the usual vividness of writing. It is a man who saw it who describes the meeting with the leper, the coming of the saint out of the night of purgation of the Dark Ages with the dawn behind him and the singing of birds bursting out around him, or the great vision of the Divine agony, or the humiliation of Francis before he found himself. In this little volume too we have Chesterton's customary aptness of phrase : to him the Crucifixion is not an afterthought and anti-climax or accident in the life of Christ, 'it is obviously the point of the story like the point of a sword' ; the ready humour, as in that page of caricature of scholarly pedantry which resolves the story of St. Francis into a sun myth, or better still finds it quite clearly totemistic ; the characteristic paradox sparingly used, as, 'a lover of men is very nearly the opposite of a philanthropist. . . . A philanthropist may be said to love anthropoids.' No one can follow Mr. Chesterton without understanding better why the peasant's cast-off clothing with which St. Francis clothed his nakedness, had in ten years become the cherished uniform of five thousand men, of an order that has won a foremost place in our human gallantries and heroisms.

An outstanding volume in the 'Master Missionary Series' which is being published by Messrs. Hodder & Stoughton is the life of *Mackay of Uganda* (3s. 6d. net). The authoress is Miss Mary Yule. Miss Yule has a delightful literary style, unhurried and picturesque. It may be of interest to readers of The Expository Times to know that she was a member of Dr. Hastings' staff for a number of years.

As she says in the Preface, this life of Alexander Mackay is practically a fresh one, as it is based largely on new material. When Mackay arrived in Uganda he found that he had a firm friend in the late Lieut.-Col. John Robb, I.M.S., and between the years of 1876 and 1887 he wrote to him a series of very intimate letters. These letters Miss Yule has had access to, and has been able to publish for the first time. They show Mackay in a thoroughly human light.

This life, unpretentious though it is, should on no account be missed.

Here is that fine combination, a book worth making, admirably written, and by the man who ought to do it. There are many works on Buddhism, but there is still a place for Dr. J. Estlin Carpenter's *Buddhism and Christianity* (Hodder & Stoughton ; 3s. 6d. net). Every one knows that, far apart though they rose, these streams flow side by side in places in the most surprising fashion. And as the two faiths developed the parallels grew ever more impressive and astonishing, though Dr. Carpenter does not overpress them but notes the contrasts too. In his excellent study the one is taken up, carried so far, and then laid down until the other has been similarly handled, when the former is resumed, and so on to the end—a method that might easily become confusing, but is here triumphantly successful, for the whole thing is lucidity itself. Moreover it is, of course, real scholarship, not too deep for any one to follow, yet, with no sense of crowding, packing into the pages masses of knowledge that took years to collect, and sweeping one along by the sheer interest of the telling. For the fineness of its spirit and the clearness of its statement, for the fullness of its facts and the sanity of its judgment, this book is to be recommended. There is a serviceable bibliography of works on Buddhism in English.

The publishers are to be congratulated on the courage with which they are embarking on new

ventures, and offering the public excellent material at popular prices.

In *The Realm of God*, by the Rev. L. E. Bennett, M.A., B.D. (Hodder & Stoughton ; 7s. 6d. net), the writer has done a bold thing. He has added another volume to the already vast literature published in recent years on the Kingdom of God. He has been led to this by the conviction that previous writers, while careful in exposition of the doctrine of the Kingdom, have not 'set it forth wholly and dynamically as the very soul of Christian enterprise, for which our eager, wistful age is waiting.' Accordingly an effort is here made to indicate what the Kingdom of God implies as a practical policy for the Church of Christ to-day. While there is nothing revolutionary in his proposals, the author writes with competent knowledge of his subject, and a fine enthusiasm for the coming of the Kingdom.

A volume of religious essays marked by exceptional freshness and ability comes from the Rev. T. Wilkinson Riddle, F.R.S.L.—*The Quest of Truth* (Kingsgate Press ; 3s. 6d. net). In a Foreword Dr. J. H. Shakespeare tells us of the remarkable ministry Mr. Riddle has exercised in Plymouth, where he draws crowded congregations which include many who had given up church-going till they came upon the obscure Baptist Church in George Street. He points out the qualities of this new preacher, his modernness, his courage, and his evangelical loyalty. All these qualities are to be found in the essays in this book. They are all interesting, independent, suggestive, and illuminated by happily chosen citations from literature. 'Pentecost and the Modern Mind,' 'Spurgeon's Pulpit Prayers,' 'The Peril of Extremes,' are specimens of the themes discussed.

In the religious education of the child one of the most difficult as well as important things is a training in prayer. Mistakes are easily made and difficult to set right. *How We can Help Children to Pray* (Longmans ; 2s. cloth covers, 1s. paper covers) has been written as a guide in this task, and it is perhaps only necessary to say that it is by Miss Edith E. R. Mumford, M.A., who has already given us such excellent work in 'The Dawn of Religion in the Mind of the Child' and other books. Miss Mumford is a recognized authority on the religious training of the young, and this new book will add to her reputation and will be a real help to parents and teachers.

Highways and By-ways in the Spiritual Life, by Janet Erskine Stuart (Longmans ; 6s. net), shows the writer to have been possessed of a lively imagination and a spirited English style. The papers, however, are mostly in the form of spiritual allegories and morality plays, which only the highest genius can redeem from dullness. Cardinal Bourne in the Preface says that the reverend mother 'meant these papers for the benefit, recreation, or assistance of her religious family.' To give a dramatic representation of how Cock Robin (The Fair Mind) was shot by Sparrow (The Utilitarian) with his poisoned arrow (What's the Use) may have created a ripple of excitement in the placid waters of the nunnery, but is hardly likely to stir interest in wider circles. Yet, withal, there is in this volume a great deal of ripe wisdom and a rich vein of Christian teaching.

Snowden's Sunday School Lessons for 1924 (Macmillan ; $1.25) are a series of expositions of the International Sunday School lessons by the Rev. James H. Snowden. They are very good. Mr. Snowden has the faculty of selection. He does not crowd everything he knows into his exposition, but carefully sorts out the points and gives just enough at one time for one lesson. The syllabus covers the whole of the Old Testament history and the whole of the ministry of Jesus. The book can be cordially commended to teachers and parents.

The Making and Meaning of the New Testament, by the Rev. James H. Snowden (Macmillan), covers a very wide field. Its four sections deal in succession with the background of the New Testament, the books of the New Testament, the life of Jesus, and the spread of Christianity. Obviously it is impossible to deal fully with all these topics, but the writer has succeeded in compressing a very great deal of information into this work. It is fitted to serve admirably the purpose for which it is intended, to be a handbook to Church classes and Study Circles. The exposition is clear, the style vigorous and pictorial, and the spirit warmly Christian.

Mr. P. W. Thompson, M.A., writes his book on *The Whole Tithe* (Marshall Brothers ; 6s. net) with the very practical and laudable aim of stimulating

liberality towards the many worthy causes within and without the Church which are crippled for the lack of it. The introductory part is a sketch of the history of systematic giving as set forth in the Old and the New Testaments, for the liberality for which Mr. Thompson pleads is an organized liberality with a very definite Biblical basis; the rest of the book is a practical application of the Biblical principles to the conditions of modern life. The Biblical section of the book will be of little value to one who has been trained to a modern view of the Bible; but it is worth buying for its earnest and reasoned argument for a larger liberality, for the interesting light it throws on the generosity of some of our greatest literary men, and not least for its collection of Biblical texts inculcating the duty of liberality.

Few people unacquainted with the Zionist Movement realize the extent of it. Yet according to Mr. Richard Cadbury, who has given an account of a visit paid by him on behalf of the British Society to the Jews, in company with their Secretary, Rev. Frank J. Exley, to Palestine and Mid-Europe, in a book just published, *Nine Thousand Miles in the Track of the Jew* (Marshall Brothers; 5s. net), Jewish immigrants are entering Palestine at the rate of just under one thousand a month. 'Of all the organizations I am acquainted with,' says the writer, 'the Zionist movement seems to me to be the most carefully organized; not only thought out, but also carried out to its last detail.' The author has much that is interesting to say of this Movement, but the volume is mainly a 'travel' book, dealing chiefly with Palestine, but also describing a visit paid to the Society's stations in Vienna and Danzig.

Mr. Cadbury has a ready pen and has many excellent descriptions of places visited, with reflections on the Biblical stories connected with them. The volume is beautifully illustrated with a large number of photographs taken by the author and reproduced in photogravure.

Three Measures of Meal, by Professor Frank G. Vial, B.D. (Milford; 10s. 6d. net), is a most unfortunate title for a most excellent book. One is led to expect, perhaps, a volume of mediocre sermons, instead of which the book contains a masterly survey of the three civilizations which found their confluence in the City of God. The three measures of meal are the Hebrew, the Greek, and the Roman, as prepared for the reception of the leaven of the gospel. The manifold action and reaction of the Divine force and the human environment is patiently traced out and lucidly set forth by one who has carefully gone over the whole ground and passed all the material through his own fresh mind. Altogether it is a most noteworthy, sane, and helpful book.

There is a general impression that clergymen are lacking in business habits if not in business capacity. The Rev. Marshall M. Day, B.D., has done his best to rectify this state of things for any who will read his little book, *Business Methods for the Clergy: A Manual for the Desk* (Morehouse Publishing Co., Milwaukee). The titles of the chapters will indicate the lines of this lesson on efficiency: 'A Place to Work, Organizing the Desk,' 'System in the Desk,' 'First Aid to the Memory,' 'An Auxiliary Brain, the Card Index,' 'Little Schemes for Saving Time,' 'The Clergyman as Executive.' All the suggestions made under these heads have been tested in business and in clerical life and have stood the test. The book is written for the student who has finished his course of study and is embarking on his career as a clergyman. It ought to help him, and perhaps others who are not beyond help.

From America there comes a book of rare excellence on the nature of the authority of Holy Scripture—*Inspiration: A Study of Divine Influence and Authority in the Holy Scriptures* (Oliphants; 5s. net). The writer is Mr. Nolan Rice Best, editor of 'The Continent.' We know where we stand when we read that Dr. Marcus Dods said of him: 'Mr. Best is a man who thinks for himself and thinks profoundly.' But the book is written as an eirenicon. Mr. Best is careful and tender towards the ultra-orthodox. The truth is all here, but it is put with balance and moderation. Indeed we may say all that needs to be said in a sentence: a better book to put into the hands of inquiring and disturbed minds would be difficult to find.

Under the title of *The Apostolic Age* (Oliphants; 8s. net), Professor W. B. Hill, D.D., has added a sequel to his life of Christ. The work contains a plain, straightforward account of the Church to the end of the first century. The author has little

space, and less inclination, for descriptive writing. 'To picture the view from the Areopagus, or to describe the monuments of ancient Athens, sheds little light upon Paul's labours in that city.'

The Apostolic Age is represented as 'the supremely great missionary age of the Church,' and is to be studied for the light it throws upon the problem of world evangelization. 'Without a knowledge of the beginnings, the later movements of Christianity are as mysterious as were the rise and fall of the Nile in the days when its sources were unknown.' The general standpoint of the writer is conservative, though he is conspicuously fair in presenting diverse views. No better book could be put into the hands of an intelligent layman desirous of gaining a serviceable acquaintance with the Christian origins.

Messrs. Skeffington have published a volume of sermons by the Rev. R. C. Faithfull, M.A. The title of the volume is *The Word of Christ* (5s. net).

Mr. Faithfull is already known. The sermons in this volume are short, but they are not too short, and a number of them are suitable for special occasions.

Two books on Christian Science were recently reviewed in this magazine, one for and the other against. Another has come to hand with the title *Christian Science versus Popular Religion*, by Mr. Charles H. Lea (Simpkin; 1s. net). The author says that sixteen years' experience has proved to him the truth and inestimable value of Christian Science. His book has been approved by the authorities of that movement and may be taken as representing its teaching correctly. It includes essays on Prayer and on Spiritual Regeneration from the Christian Science point of view.

The Student Christian Movement has done well by the Gospel of St. Mark. Mr. Oldham's textbook, published a long time ago, could hardly be improved on. But in *The College St. Mark*, by Mr. C. B. Young, M.A. (3s. net), the Movement has done another good deed. This is the second of the 'College Commentaries' Series of New Testament books for educated Indians. It is written and printed in India (there is one error in the list of contents), and it is a creditable product of the Indian College Christian scholarship. There is a good introduction which deals with just the points on which a virgin mind will need to be informed. The R.V. text is elucidated by brief but sufficient notes; and a feature of the book is the general summary of the contents of each section which is to be read before the explanatory notes. This edition will be found as useful here as in India, and especially by students and upper schoolboys. The writer's experience of eastern life enables him to throw light on the narrative in its eastern aspect.

Here is a new edition of *Mad Shepherds*, by Principal L. P. Jacks, D.D., LL.D. (Williams & Norgate; 10s. 6d. net). These tales and studies have a character of their own and are well worth a re-reading. This issue of them is a handsome book, prettily bound, beautifully printed, and with striking illustrations by Leslie Brooke.

'The Lame walk' (Matt. xi. 5).

By the Reverend John A. Hutton, D.D., London.

These words occur as part of the answer which our Lord sent back to John the Baptist. John was lying in prison. He was there by the decree of Herod, who had acted on the whim of a woman whom, together with Herod, John had rebuked for the life they were leading. There he was in the prison of Macherus, on the shore of the Dead Sea, his prison-walls washed by the waves of its desolate waters. It is about as poignant an illustration as one could give of the *apparent* triumph of wickedness in this world. We can well believe that the brave man's heart was near to giving way. We conclude that so it was, from the question which he commissioned some of his disciples to put to Jesus. That question had to be a very direct one, one of those questions which admit of only the answer 'yes' or 'no.'

The Baptist had to learn that you cannot get an off-hand, ready answer, an answer in terms of 'yes' or 'no,' to any of life's really great questions.

The answer from God to the great inquiries is never an unmistakable 'yes' or 'no,' for that would destroy the soul, would interfere with our moral education. A 'yes' spoken once for all by God to life's ultimate questions would paralyse our souls with a too great confidence; and a 'no' spoken once for all to life's ultimate questions would paralyse our souls with despair. God's answer is never an explicit 'yes' or 'no'; but only the secret pressure of His Spirit upon ours. The answer which Jesus sent back to the Baptist was of the same kind as God still sends back to all our questionings: 'Art thou he that should come, or look we for another?' 'Am I wrong in believing? Am I wrong in my estimate of Christ? And in that case, am I wrong everywhere?' And Christ's answer to him was, 'The lame walk.' It was part of Christ's wonderful manner that He would not give Himself a name. It was His plan to be Himself, to become for man all that He could become, and leave it, not to the world as the world, but to those who in every age have been drawn to Him by secret and indestructible affinities, to *say* out what they have found Him to be. Jesus Christ is *there*: we see what He has been; we know what He has it in Him to be for this world of ours; and it is left to us to answer our own questions, and to say whether He is not for us the wisdom and the power of God.

My subject, however, is not that. I wish to consider, not the situation in which Christ used these words, 'the lame walk,' but these very words themselves. Obviously, Jesus in using such words in the circumstances in which He did use them is describing what in His view was and is the characteristic feature or result of His appearance and work in the world of mankind. What is that characteristic feature?—'The lame walk!' That is to say, Jesus Christ came into the world to work a miracle. He came into the world to do something for man for which there was no other way. He came in order to break up the tyranny of all natural and moral consequences. He came in order so to deal with us that we one by one should have a new beginning. He came in order, if there should be need, to make an abrupt entrance into our lives, in order to plant something or Someone at the very root of our being, who should make all the difference in the world. When we deny the miracle which Christ is ready to work, we are not faithful to Him.

It is perfectly true that the Christian religion assumes what in theology is called the doctrine of the Fall of Man. It assumes that in some profound way the race of mankind had gone wrong. For practical purposes, it declares also that every one of us has in some way gone wrong; or at least that there is something in each one of us which needs to be put right. There is something in each of us which might well be altogether different, stronger, steadier, holier. That—in one aspect of it—is the implication of the Fall.

I wonder what many people mean who become angry over that great doctrine. They say that it is a disparagement of man. I do not think so. It *is* a disparagement of you and me and everybody in particular; but it is not a disparagement of *man*, the child of God. On the contrary, the doctrine of the Fall is the doctrine of the essential dignity and erectness of man. Only he can fall who has it in him to stand erect. We must hold to the doctrine of the Fall, if we are to hold to the doctrine of the essential and—God willing—the final erectness of man. The doctrine of the Fall simply declares that we men and women are naturally not ourselves, that we are not by nature, and can never by merely natural processes become, what God had in His mind when He proposed us. Is that a disparagement of man? Do I disparage you if I say that you are not the man it is in you to be? Do I disparage you if I tell you that God meant something bigger and better for you than, it may be, you are dreaming of? Would you rather that I said that you are all the man you could ever have been, and that throughout eternity you will be the same? The only alternative to the Christian doctrine of the Fall—the doctrine that man has come down and is not now himself—is the doctrine of human perfection. The alternative to the doctrine that we are naturally all wrong is the doctrine that we are naturally all right. Now, if you tell me that I am all right, I am depressed and miserable; for in that case life is a poorer thing than I had thought. But if you tell me that I am all wrong, I ought at least to start up, either to answer you, or to examine myself; and, if I find reason, I shall pray God to put me right.

To take an illustration which at the same time will lead us to the very text. Suppose I am walking behind some one whom I know, and presently I overtake him. I say, 'I am glad to see you, and

glad to see how briskly you can go along.' Whereupon he looks at me displeased, and says, 'Surely you cannot mean it. As a matter of fact, I am going lame just now!' Why is the man displeased? Why is he right to be displeased? It is because I said something which meant that I thought he could walk no faster than he was walking, that I thought he was all right when he was not all right; and his displeasure at me is just the fine protest of a man against being taken for something no better than he seems, against being judged by his mere appearance, as though he could be nothing more. We may have often wondered that good people like our fathers could rejoice in the doctrine of the Fall. We need not wonder; they saw in it the deeper and the thrilling doctrine that, according to God's way of considering us, we are better than we have become, that our behaviour all along in this world has been, as we say, beneath us, not according to our dignity.

Now Christianity is built round about that same doctrine. It declares that until we have been treated, until we have received from Christ something which He came to give to us, we all go lame. It declares that we are not ourselves until we are more than ourselves; and that we do not even begin to be ourselves until something has happened between Christ and our secret personality.

Let us keep hold of this idea of lameness as signifying that condition of moral impotence, of weakness and stumbling, or of dullness and deadness to God which is our average and natural condition until Christ makes us different. In what follows, I mean now by 'lameness' something more precise; I mean *that*, within each one of us in particular, which is hindering us from living our full happy life as a child of God, under God's sky, with God's secret resources. Upon this, I shall say what I have to say under four propositions.

And first: there are those who are *born lame*. There is a sense in which this is true of all of us: that we are none of us free and untrammelled, ready to run in God's ways, until Christ makes us free. But I am speaking now of varieties of this general condition; and I say there are those who are born lame.

We have become aware in our day as never before of how the generations are bound to one another, how the sins of the fathers may be visited upon the children. I say, *may* be visited; and even the severest science cannot say more. Heredity—certainly on the moral side—is not a doom, but only a condition. In a world governed by God we dare not say of anything evil, that it *must* be. Indeed, we dare say, on the contrary, of every evil that exists, that it need not be, that there are resources in God for its overthrow. Though it is only of recent years that we have learned so much of the material processes of heredity, the thing itself has always formed part of the knowledge of the human race. The Bible knows the doctrine that because 'the fathers have eaten sour grapes, the children's teeth are set on edge.' But the Bible declares that what God is working for in this world is to overthrow that fatal sequence. God is working for a state of things, as Jeremiah says, when every one shall suffer for his own sin, and not for the sin of his fathers. And we believe that there is in Christ this very power to rescue every man from the dead hand of his ancestry. The great thinkers of Greece were engaged all the time with this very question—how was the evil which one generation had set a-going in the world to be contradicted, transformed, brought to a standstill, and finally cast out? And it was given to them to see very deeply into that great inquiry. They saw, as in the *Antigone* of Sophocles, that if one of the fated line, even herself, were to allow the guilt of the house of Laius to have all its way with her; if one were, in utter meekness and without one moment's revolt, to submit to the dark wave of evil consequence, in her stricken soul the evil thing would die. Or, to put it otherwise, if one were to arise in the fated line who was ready to suffer, who was ready to sacrifice her fair chance of life without complaining, that such a one would implant in the race a new and holy motive, which would counteract the fatal drift and change it into a tide towards God.

I verily believe that this has been done in Christ. Our fathers did well to protest that Christ had done something for the whole world of men, apart from what He could do for each of us, one by one. They did well to protest against Arminianism, and to claim for Christ's Passion a world-wide and eternal significance apart from the understanding and acceptance of it. And it is when we think of hereditary evil that we seem to get a glimpse of that world-wide significance. In dying as Christ died, there was impregnated into the world of mankind a new motive; there was let loose

amongst the world-forces a new and blessed force —something which is now *there*, fighting against the tyranny of mere natural consequences; something which each hard-pressed soul of man can lay claim to as a power on his own behalf, and also as a reason for believing that He who is with him is more than all that is against him!

I say there are those who are born lame. And Christ would fain make these walk and leap and sing. There is something that can come closer to us than the threatening of our natural blood; it is the holy grace of the spiritual blood of Christ.

Then there are others; for, secondly, there are those who are *lame as the result of an accident*. There are those who to-day are what they are, and not better than they are, because of a sin, or because of a life of sin. They have done something wrong, something against the light, and they know it—and go lame. It may be that some one who reads these words is in that very case. Well, if Christ cannot heal us, no one else can heal us. It is too great a subject to go into now, the subject of the very possibility of forgiveness. We simply say in Christ's name that every one who sincerely repents of his sin, who bemoans it, who puts himself humbly in Christ's hands to bear witness of Him in the world—that every such one is forgiven, is back in the love of God. The Bible, the world, are full of such people, God be praised, whom Christ has healed of this kind of lameness—the lameness that comes with actual transgression.

Then again, there are those who are lame *because they are weary, because they are footsore*. They are getting older. Some of the visions of youth have failed. Life has broken for them some of its promises. The way for them now lies on a dead level of grey monotony, with no fine heights from which they can look away beyond immediate things. It is the spiritual danger which besets us all from the mid-time of our life and onwards. In the case of many there have been sorrows in addition, disappointments from children, or disappointments from themselves, which have the effect of bringing them to a standstill. It is a bad form of lameness this. And yet with this also Christ can deal, making the lame ones walk. For the peril of our condition at such a time is that we consent to the view that because in some ways this life has failed us, all has failed. There is the danger, too, at this stage, that we lose something of our first natural heroism and that we fall into a mood, desiring mere physical comfort, and estimating life by what it gives rather than by what it asks from us and keeps in reserve. And Christ heals us of this lameness, in part by arousing our minds to what is really happening within ourselves. He came to show us that this world is not to be seen by itself, but always in its relation to another world and to God's will; that the things which are seen are temporal, and the things which are not seen are eternal. To the world's maxim that 'nothing succeeds like success,' He declares, on the contrary, that nothing fails like success. In His treatment of such cases, perhaps it is not His way now to thrill them into new life with some great and happy spiritual excitement, though He *may* choose that way; but rather to speak comfortably to them, to deal gently with them, to talk to them of other things, until, almost unknown to themselves, the lameness leaves them.

I have spoken of those who are *born lame*, of those who have been made *lame by accident*, and of those who are lame because they are honestly *tired and broken in spirit*. There is yet another class of lame people in this world. They have become impaled upon a proverb: *there are none so lame as those who will not walk*. That is to say, there are those who are lame *because they are lazy*.

How does Christ deal with these? They must present to Him the hardest case. For their malady is in the region of the *will*; and even God cannot, certainly He will not, compel the will. And yet surely there is in Christ something that should make these also get upon their feet and walk. The only hope for a lazy man is that one day he may become ashamed of himself. I verily think there was that, too, in Christ's purpose when He set His face to go to Calvary. I verily believe that He had it in His mind, by dying for man to make us ashamed. Certainly that did happen. I think it is a fair thing to say that the first emotion which swept through the souls of the first disciples the moment they understood things, was a burning shame—shame that they had been talking about their own little affairs as to who should get the best seat at table, and the best office in the new government; and all the while there was One beside them who saw no course before Him except to give up everything, even life itself. And surely there is still that in Christ which should shame us into protests against ourselves, when we consider

that however we may sink back upon ourselves and humour ourselves in this world, there was One who heard in life a very different call.

Suppose we are all standing on the bank of a river, when suddenly a child falls in and sinks. For an instant we stand there doing nothing. But one of us steps out and plunges into the water to save the child. Suppose he saves the child. Do we not applaud the deed? Does not the most sluggish and indifferent heart rise up to acknowledge an act like that which clothes our human nature with glory? And our applause, if it is genuine, is not mere applause. It is not mere admiration. It is the confession by every one of us who saw him do the deed, that it was *our* deed. By our very applause we declare that, in the deed, he was our representative and substitute—not to spare us doing the like if the need should ever arise, but to reinforce in ourselves and to create within hearts from which it is absent, the instinct in the presence of a necessity to fling away our dearest thing, even life itself.

The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar:
Who follows in His train?

Two Chronological Enigmas in the Old Testament.

By the Reverend T. Nicklin, Hulme Hall, Manchester.

I.

Those who have pursued in any measure the study, at first hand, of such intersections as are known to us of the Biblical history and the Assyrian and Babylonian records, are aware that there is one troublesome obstacle in the story of Hezekiah's reign to what is otherwise, through that period, a tolerably simple harmonization. That obstacle is that according to Is 36^{1} repeated in 2 K 18^{13} (but not in 2 Ch 32^{1}): 'It came to pass in the fourteenth year of King Hezekiah, that Sennacherib king of Assyria came up.' In all three narratives this invasion is followed by Hezekiah's illness and Merodach-Baladan's embassy, yet this embassy may in the light of the profane records best be placed about 710 B.C., while Sennacherib's invasion would naturally be about 701.

Further, Hezekiah's reign should begin about 728 B.C., if, as 2 K 18^{10} declares, Samaria was captured in his sixth year, and we know that Samaria was captured in 723–2.[1] Various schemes of chronology have been constructed to give coherence to as many as possible of these facts; all involve some violence to some statement or other. Some twelve years ago now, I was led to think of a solution which was subsequently developed in a paper not yet complete for publication. Further consideration has not made me dissatisfied with this solution, and in the last few weeks what may be some confirmation of its validity unexpectedly presented itself, so that I am impelled at once to lay it before others for examination.

A few words of preparatory elucidation must be given. (1) The three narratives in question—as critics declare, in reality one narrative with two derivatives, not independent records—are based, we may suppose, on 'the Chronicles of the Kings of Judah.' We do not know the nature of these 'Chronicles,' but on the analogy of those known to us from Nineveh and Babylon, they at any rate conceivably may have been brick-tablets. Whether tablets or not, they were probably of the annalistic type. The tablets we know had catchwords to enable a librarian or a reader to secure a correct sequence if they were disturbed. This catchword method, it is reasonable to suppose, would not be useful only for tablets; at any rate the annalistic dating would supply a sort of thread by which the series of records would be held together, and it must be added that this thread might on occasion mislead a reader if dislocation once took place. (2) Apart from this matter of the form in which were kept the 'Chronicles' on which our three narratives are built, another possibility has been thrown into prominence by discoveries made in the last twenty years. At a still earlier period Mommsen had pointed out that the inadvertent

[1] This has been proved by Dr. Olmstead in his *Western Asia in the Days of Sargon of Assyria*, p. 45, n. 9.

dislocation of the order of certain sheets was the explanation of an extraordinary disturbance of text in the Fourth Book of Cicero's *Letters to Atticus*. Then Schmidt showed incontrovertibly that Mommsen's insight had not erred, and that by counting the lines of text it was easy to see the size of the page in the original MS. which had suffered dislocation and to confirm the conjecture by the ready solution it supplied of all the difficulties in the text. This led me a dozen years ago to write: 'A similar dislocation is undoubtedly responsible for the difficult chronology of Hezekiah's reign. The narrative contained in Isaiah chaps. 36–39 =2 K 18^{13}–20^{19} has been disarranged. The true order was Is 38, 39, 36, 37. The 'fourteenth year of King Hezekiah' means, then, 'the fourteenth year in his additional fifteen years of reign after his illness.' This mode of expression by which *the interval after another event is used instead of the regnal year* can be paralleled in the Babylonian records.[1] The probability of dislocation is confirmed by a counting of the lines. Both the English and the Greek texts make chaps. 38 and 39 together equal in length to half of chaps. 36 and 37 together, and so very nearly does the Hebrew.[2]

This dislocation may have taken place in the authority—*e.g.* brick-tablets with key-words—from which the narrative was compiled. The whole narrative was an appendix at the end of the original text of Isaiah, and if it were written in six columns, two on one piece of material, it would be quite easy, if a separation or dislocation once occurred, for them to be replaced in their present order. The narrative in the *Kings* and in *Chronicles* was perhaps derived from the *Isaiah* chapters after their rearrangement had taken place; or, if the derivation is the other way about, we may notice that the two *Kings* portions are roughly in the proportion of 1 : 3. Whether this explanation be accepted or not, the interpretation of 'the fourteenth year' may be taken to be correct. Thus we have Hezekiah's accession in 728; his illness in 714, followed by an embassy from Merodach-Baladan; in the fourteenth year of his second lease of life Sennacherib's invasion, 701; and Hezekiah's death in 699. The correctness of these dates is confirmed by several striking facts. Isaiah in Ahaz's last year delivered a prophecy (14^{28-32}), bidding Philistia not to rejoice because the rod that smote her was broken. On the strength of this, attempts have been made to alter entirely the Biblical datings, on the assumption that the allusion was to Shalmaneser's death and Sargon's accession. The reference, it is now clear, will be to Tiglath-pileser's death in 727 soon after Ahaz died. The difficulty of finding a place for Merodach-Baladan's embassy is very great for those who put Hezekiah's accession in 720; with our dating—which, it is to be remembered, is not conjectural but taken direct from the Scripture statements—there is no difficulty.

[1] See Mr. L. W. King, *The Babylonian King-Lists*, vol. i. chap. 2, where 'in the eleventh year' has been similarly misinterpreted.

[2] We are not sure as to the exact form of script that Hebrew texts took at this period, and this makes it impossible to insist with meticulous precision on the number of lines covered by the Hebrew text as printed to-day.

II.

We now come to the second enigma. In Dn 1^{1} we read that 'in the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it.' This statement has proved so difficult to correlate with what we otherwise know that Driver, *e.g.*, says, 'Whether this is historically correct is doubtful.' We read in Jer 46^{2} 'the army of Pharaoh-necho . . . in Carchemish . . . Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim.'[3] We know that this battle took place about May 605, and that Nebuchadnezzar was in command as his father's representative, since the king was too infirm to take the field and in fact died about a month later. Again, in Jer 25^{1} we have 'the fourth year of Jehoiakim . . . the same was the first year of Nebuchadrezzar.' Further, Jer 25^{9} (from Jehoiakim's fourth year, as has been just said) and 36^{29} (from his fifth year) speak of a Babylonian attack as still future.

There is no occasion to pursue the chequered mosaics of incident which have been put together to reconcile these statements with *Daniel's* dating. Let us at once proceed to what we are otherwise told of Jehoiakim's reign. Made king by Pharaoh-necho, he became subsequently Nebuchadnezzar's 'servant three years: then he turned and rebelled

[3] Driver (*Daniel*, xlix.) was inveigled into doubting the correctness of this synchronism because of its difficulty.

against him. And the Lord sent against him bands of the Chaldeans . . . Jehoiakim slept with his fathers and Jehoiachin reigned . . . three months . . . and the king of Babylon took him in the eighth year of his reign' (2 K $24^{1.2.6.8.12}$). Further, 2 Ch $36^{5-8.10}$ says that he reigned eleven years, agreeing in this with 2 K 24^{1}, and that 'against him came up Nebuchadnezzar king of Babylon, and bound him in chains to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon . . . and Jehoiachin his son reigned in his stead. . . . And at the return of the year' (when, as 2 S 11^{1} says, 'kings go out to battle') 'king Nebuchadnezzar sent and brought him to Babylon.'

The reconciliation of all these statements requires a more lengthy discussion than can be given here, and a searching examination of all the dates given in Jeremiah. This must be reserved for another occasion. Here it will be enough to put the matter in this rough way. Jehoiakim came to the throne about 608; his fourth year was about 605; Nebuchadnezzar succeeded his father about the same time; Jehoiakim died about 597, and the next spring Jehoiachin was taken to Babylon.

Can the date given in Dn 1^{1} for the carrying away of the Temple vessels be explained so as to harmonize naturally with the facts, as above stated, of Jehoiakim's reign? There is good reason to claim that, in the light of what has been previously suggested, we are in a position to give what is at least a conceivable solution of the enigma. All would be straightforward if the writer had before him some record which gave some occurrences in Jehoiakim's reign, and, after, mentioned that he submitted to Nebuchadnezzar and served him three years, then revolted, and *in the third year* (after his submission—or, possibly, his revolt—in the reign) *of Jehoiakim* Nebuchadnezzar came up and carried the Temple vessels away, and in the following spring carried Jehoiachin away. We have seen that this form of expression is found in Babylonian records, and that it offers a solution of a difficulty in regard to Hezekiah's reign. That it does the same here may be claimed to confirm the validity of the explanation in both instances.

The Significance for Old Testament History of a New Tablet.

By Professor the Reverend A. C. Welch, D.D., Edinburgh.

Mr. Gadd, assistant in the department of Egyptian and Assyrian antiquities at the British Museum, has had the singular good fortune to discover a new tablet. And, by order of the Trustees, there has recently been published a volume, in which the discoverer gives a transliteration and translation of the text with notes. The document contains the Babylonian Chronicle between the years 616–609, which are the tenth to the seventeenth years of Nabopolassar, who was the founder of the New-Babylonian or Chaldæan monarchy. It relates the series of campaigns carried out by the Babylonians, allied with the Medes and Scythians, against Assyria, the issue of which was that Nineveh, after a two months' siege, fell never to rise again. The tablet further recounts a last stand of the defeated Assyrians at Harran, which was brought to a speedy end by the Scythians capturing the new capital. Unfortunately, however, it ends without mention of the battle of Carchemish, where Babylonia, after its conquest of Assyria, met and defeated the Egyptians.

The period, since it contains a turning-point in the history of the Euphrates valley, is of great importance, but has hitherto been very obscure. Our knowledge of it was derived from later documents and from indirect sources of information. This first-hand, contemporary document throws a welcome beam of light into the darkness. Students of the history of the farther East will need to relate its new facts to the accounts of Josephus, Herodotus, and others. Here it is only proposed to point out its significance for Old Testament study.

Certainly, then, the date of the fall of Nineveh has been decided. Hitherto the accepted date has been 606. The great city was actually cap-

tured in 612, six years earlier. It is a natural inference, but no more, that the date of the battle of Carchemish must also be moved back some years. Unfortunately this is not certain, for, as has been said, the tablet breaks off before that decisive battle. It is also now clear that Assyria did not come to a final end with the capture of its capital. Part of the army escaped to Harran, and there Ashur-uballit tried to rally the fragments of the people. His kingdom, however, was short-lived, for the Scythians captured the new capital in 610.

The fact that Assyria managed to survive for two more years after the fall of Nineveh is of interest to students of world-history, but carries little significance for knowledge of the Old Testament conditions. Assyria ceased to count in Palestinian affairs, when Nineveh fell. What is of significance there is the remarkable information that an Egyptian army came to the help of the Assyrians at Harran. In an earlier year, also, 616, Egyptian help enabled Nineveh to beat back a dangerous attack by the Babylonians, when they were advancing up the Tigris. That is to say, in these last critical years of the Assyrian empire, Nineveh and Egypt were allies against Babylonia. Now 2 K 23^{29}, in its account of Josiah's end at Megiddo, states that Pharaoh-Necho was marching against the Assyrians. Josephus, x. 5. 1, on the other hand, names as the enemies of Egypt the Medes and Babylonians. Evidently the new tablet proves Josephus to be in the right. The Pharaoh had taken alarm at this coalition which was overwhelming his ally, or, if Egypt was subject to Assyria, was sending a contingent to the help of his suzerain.

But the new fact of an alliance between Egypt and Assyria, which extended over several years, compels us to reconsider the relations between Pharaoh-Necho and Josiah of Jerusalem. What happened, when the Judæan king was put to death at Megiddo? Was there a battle on that famous road by which the Egyptian army must advance to the Euphrates? If there was, why was Josiah opposing Egypt? Josiah was certainly tributary to Assyria at the time. If then he opposed the Egyptians, he was fighting against an army which was hastening to retrieve the disaster which had befallen his liege lord.

So long as it was believed that Egypt was hostile to Nineveh and that in the battle at Carchemish it was merely seeking its share of spoils in the East, those who held that a great fight took place at Megiddo maintained that Josiah, in loyalty to his suzerain at Nineveh, flung himself across the path of Pharaoh-Necho in a vain, but gallant, effort to stop the invaders. Now that it has been made clear that Egypt was in alliance with Assyria, this explanation of the attitude of the king and of the whole situation is no longer tenable. Josiah, if he was a loyal tributary, could not be resisting an army which was hurrying to save the remnants of Assyria.

If the events at Megiddo took place between the final ruin of the Assyrians at Harran and the battle at Carchemish, where the Pharaoh tried conclusions with the Babylonians, the new Chronicle reveals a different situation. By the fall of Harran Pharaoh-Necho had been flung back into Syria. Only a contingent of his army, however, may have been involved in the final collapse of the new Assyrian capital. He was not prepared to acknowledge himself beaten and so leave all Syria open to Babylonian influence. Before advancing afresh, he felt it necessary to secure his rear, and especially to make sure that Judah did not rise behind him. Jerusalem was small enough to be negligible in ordinary circumstances. But even the little State of Judah might form an ugly neighbour, if, after a defeat on the Euphrates, an Egyptian army were forced to retire in something like rout along the road of the Philistine plain. The Pharaoh may even have had reason to suspect that Josiah had been tampered with by emissaries from Babylon, as Hezekiah had been tampered with at an earlier date. He summoned Josiah to his presence in the North and had him put to death.

When the situation is thus recognized, it brings the further suggestion as to whether there was ever a battle between Josiah and Necho at Megiddo at all. Was there anything more than a military court-martial and execution? As soon as the Old Testament accounts are examined in the light of the new situation which the tablet has revealed, it becomes significant to notice that in 2 K $23^{29ff.}$ there is no mention of a battle. 'King Josiah went up to meet Pharaoh-Necho, and he slew him at Megiddo when he had seen him.' That hardly reads like the description of a pitched battle between two nations. And what follows only confirms the impression thus gained. For the king's servants quietly bring the body of their dead master back to Jerusalem, and the people of Judah proceed to appoint a successor. This successor,

Jehoahaz, was not found acceptable to the Egyptian king, who removed him also, and set up a nominee of his own, the Jehoiakim who treated Jeremiah so cavalierly. The impression left by the whole account is that the Pharaoh was making sure of the little kingdom at his back, and was able to do it with extreme ease.

It is the Chronicler, in 2 Ch $35^{20ff.}$, who is responsible for the view that a battle was fought at Megiddo. Some will be able easily to dispose of his evidence, as of a like unreliable character with all that he relates. Personally I am not able to believe that a man, who wrote a serious history at a time which was not very distantly removed from the period of Josiah, invented a story and put it in circulation. And it is interesting to notice that in v.[21] he writes in his own way of certain negotiations between Necho and Josiah. That seems to point in the direction of the Pharaoh having reason to suspect Josiah's loyalty to Assyria and its ally, and of his having made some sincere effort to bring Judah back peaceably. And, as for the account of the fight, which shows such interesting evidence of having been written up on the model of Ahab's final defeat, it may be no more than a somewhat grandiose description of a scuffle which took place between Josiah's escort and the Egyptians, when he met the Pharaoh finally at Megiddo.

But, whatever one may think of Megiddo and the events which took place there, it remains certain that Josiah was not prompted in his action by loyalty to his suzerain at Nineveh. Whether he was defeated at Megiddo in a pitched battle, or was merely executed after a drumhead court-martial, his death was due to the fact that he was not supporting Assyria. For Necho who put him to death was Nineveh's ally.

In the Study.

Virginibus Puerisque.

What a Boy gave God.[1]

'And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.'—Mk 12^{41-44}.

What's your name? Well, you say, I'm really Margaret, and strangers call me that; but Mother says I'm Meg, and the wee ones shout for Peggie, and at school, to tease me, they say, Hallo, Maggie! I see. So Margaret and Maggie and Meg and Peggie all mean the same thing, mean you. Well, in the very same way there are people who call their church a church, but others say theirs is a chapel, and others 'but mine's a cathedral,' and long ago the Greeks called theirs, a temple. But they all mean the same thing. A temple was just a church where people went to worship God. Not very long ago—oh yes, it was before you were born—they found an old Greek temple that had been buried underneath the ground for hundreds and hundreds of years. It was a church where long ago people had gone to worship a god whom they called Apollo. And it seems that all the sick folk in the country round about, people like that old body Mother goes to see on Sundays, or that boy who hurt himself at football and has been in bed for weeks and weeks, all that kind of folk were carried up to the temple, and prayed to the god to make them better, and often they were cured.

God, of course, really gives for nothing. He's not like you, who would only give your knife with the three blades if you got an electric torch in exchange. He gives for nothing. He's not like people who won't let you in unless you pay. You remember when that big match was on, and like a silly you had spent your money upon sweets and hadn't enough left to get you in, and you could hear the shouts and cheers and wanted so to see but couldn't, for you had no money, and they were charging at the gates. God's not like that; He gives just as a present, like Father or like Mother. Wouldn't it be dreadful if you had to pay *them*—

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

to pay for your bed and couldn't go to it however tired and sleepy you might be till you had given them your sixpence, and no breakfast till you laid down something more, no dinner till you had cleaned out your pockets or found your purse and doled out your last pennies. And you would be so hungry before bedtime, and what then? But Father gives for nothing, just for love, and so does God; He also gives for nothing, just for love. But the old Greeks didn't know that; they thought they had to pay Apollo before he would heal them. And so these sick folk promised wonderful things: houses, lands, pictures—the rich, money, heaps of it; the poor, less; the poorest, very little, and yet all they had; some brought statues, some ships, some books, all kinds of things. At least they asked for a votive tablet, that is a bit of wax, and wrote on it what they would give. 'If Apollo heals me I will give him all my ships' one man would write, and the priest took it and hung it up before the altar; and if the man got well, by and by he wrote across it, 'Gift accepted, prayer answered,' and left it there for every one to see. I want to tell you about one tablet like that that they have found. There was a little lad, yes, quite as young as you; yes, I think he was even younger. Anyway, he was a cripple, and he was so tired of it. All through the long, long summer days he heard the other fellows laughing outside at their games: the very birds could hop about on his window-sill, the very flies could climb up the walls, but he had to lie there quite still. And at last he got his people to carry him up to the temple. But they were very poor, and they had nothing to give Apollo. The little man lay there and watched, he saw how others promised houses and splendid things of one kind and another. And what could he give? He thought and he thought, and at last he remembered and made up his mind, asked for one of the tablets and wrote on it in his boy's big, sprawling hand, 'If Apollo heals me I will give him'—what do you think?—'I will give him—twelve marbles.' Well, he got better, and by and by the priest wrote across that tablet where it hung among the others, 'Gift accepted, prayer answered,' and left it there for all to see.

Now you think you have nothing you could give God; and yet because He is so loving and kind you wish you had something that you could bring Him. It's like Mother's birthday present. It takes a bit of saving, doesn't it, and a dreadfully long time, and often you half wish you hadn't begun, for it's going to be a very little present after all. Yet, when the day comes, you're so glad you did it; for Mother is so pleased and proud about it. It isn't really very well sewn, but then *you* sewed it, and Mother loves it even though the lines wobble a bit. It isn't much of a painting, but she doesn't seem to notice the smudge up in the corner, thinks it very fine indeed. And have you really nothing you could give to God? Think now, like that wee man who came at last on his twelve marbles! Have you any pocket-money: I hadn't when I was wee—used to save up off the lunch penny for Christmas, and found it hungry work. But if you have any, couldn't you spare some of it to let the brown and the black and the yellow and the red boys and girls who never heard of Jesus get to have a share in Him? If they knew Him, they too would love to take His hand and make a friend of Him. And wouldn't you rather like that their mummies too should tell them all those splendid stories they have never heard, about David and Jonathan—don't you like Jonathan, and Joseph and the coat?—but best of all about Jesus Christ? Couldn't you spare something for God, though you have dreadfully little for yourself? Well then the next time they are taking the collection in church—isn't it dreadfully exciting. You quite forget which pocket you put yours in, try this one and that one, no; it will be the inside pocket; no, it isn't; and the man is getting nearer and nearer with his bag; wherever can it be? You take out everything from your hankie downwards, but still you can't find it. Oh yes, here it is in my hand, I remember I was going to hold it, that I might know where it was! And in your relief you open your hand to look at it, and down it falls with such a noise and rolls quite a long way, and you get purple in the face before you find it! Or else it sticks so fast to your hot hand, that you have to shake and shake before it goes into the bag, and the man is kept there waiting. Well, the next time remember you are not just putting it in a wee bag. No, you are putting it into God's hand, and you are looking up into His face, and with a happy little wriggle you are saying to Him, 'This is for *You* from *Me*.'

Or have you no toys or books that you could spare for little children who have none, not one? And you've so many. Why, you've forgotten about half of them. When did you play with your railway last? And when did you see your jumping

rabbit Gustavus Adolphus? You've never looked at him since that day the cat thought he was real, and caught and chewed him. Why, you've heaps and heaps; and there are children who have none. Couldn't you spare a few? Oh yes, if you like, the engine that wont go, and the aeroplane that doesn't fly now. That's better than nothing, and they'll love even these. But remember you are going to put it into God's hand, and look up in His face and say, 'This is for *You* from *Me*.' Wouldn't you like to give a better one to Him?

Or best of all, there's your own little heart. He'll like that far the most. It isn't a big heart, it isn't grown up like Daddy's, it's quite wee, and it's rather quarrelsome sometimes, isn't it, and a bit selfish now and then? And yet Apollo liked the marbles just as much as the big gifts from the big folk. And if you give your heart, put it into God's hand, and look up in His face, and say, 'This is for *You* from *Me*,' He'll just love that.

Boobies.[1]

'Deceiving your own selves.'—Ja 1^{22}.

When you want to tell any one not to be silly you say, 'Don't be an ass,' and at that the ass twitches its ears and doesn't mind; or 'Don't be a donkey,' and the donkey with a thistle hanging half out of its mouth thinks to itself, 'Why ever not? it's a fine thing to be'; or 'Don't be a mule,' and the mule pretends he hasn't heard, and yet take care and keep well clear of his legs or he will brain you; or 'Don't be a goose,' and the goose grows quite ratty. 'Look here,' it says, 'who are you calling names at!' gabbles and hisses and gets angry and excited over it. And yet if you must call people anything, the thing to say is 'Don't be a penguin.' For surely the penguin is about the silliest and stupidest and dullest of all creatures. Oh, it has got its points! When the ice is melting and bits are breaking off and being carried away by the current, the penguins crowd upon them, as many as each bit will hold, and go off for a joy ride as far as they dare, and then come back and scramble on another piece and off again, over and over. And that's good sense enough. And indeed they are delightful creatures, quaint and likeable and really clever in some ways, but in others just dreadfully stupid. People have told us they have seen them sitting on round little bits of ice, sitting on them for days and weeks, sitting on them because they thought that they were eggs, and their own eggs at that! And they never found out their mistake, it seems; were always sure that, if they sat long enough, the little penguins would come out at last! Others got their families hatched, and yet with them nothing happened. Very strange, they thought, and turned and had a look. 'Yes, they are first-rate eggs,' they said, and sat on for a few days more. Other penguins, with their families growing up by now, passed by and stopped to say, 'Aren't you a little late this year?' 'Slow but sure is *my* motto,' said the penguins on the bits of ice; 'there is far too much rush and bustle these days, for *my* taste. What's all the hurry?' Some more days, and the other penguins spoke again. 'Look here,' was all the answer that they got, 'I once had a friend who had an uncle who knew a penguin who had heard of places where it is quite hot; and he said that there there were things that grow up in a night and wither almost at once, and other things that grow up very slowly, but then they last and live ever so long. These chicks of yours are common penguins, but evidently mine are going to be something worth the having, slow perhaps in coming, but, mark you, worth the having when they do come. Look at the eggs.' And with that they all crowded round and looked and had a dab or two at them and agreed they were first-class eggs, and nothing could be wrong. Yet they were only bits of ice! Well, there are fellows in your class who aren't exactly bright, and you may be among them! They never will know what verbs take the dative, and what prepositions have the ablative; they can't spell, always 'piece' is 'peice,' and always 'receive' is 'recieve,' and though they can bicycle with both hands off the bars and both feet off the pedals, they can't get it right on paper. No, they're not brilliant. But a bird that doesn't know the difference between its own eggs and lumps of ice is just about the frozen limit!

And yet I don't know: these mother penguins want wee penguins, and they're quite right; and there are boys and girls who want to be happy, and they're quite right too. What's wrong with the penguins is that they think they can get them out of bits of ice; and what's wrong with you is that you think you can get happiness out of just impossible things.

Some of you have a daft idea that the way to have a jolly time is to kick over the traces. If there are rules, we will just break them, that's

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

where the fun comes in; if there is work to do, well, we won't do it, that's the kind of chaps we are. Why should we? We're out to have our fling. And the way to be happy is to do what you like. No it isn't. And though you try and try, you'll never find it that way. They may sit till they freeze, these penguins, but they will never hatch their youngsters out of ice. And you'll never come on happiness that road you're taking. Your scheme won't work, it never really comes off, and it never will. And some of us have found that out. We thought it was so clever to sit up late and have a racket that night that Dad and Mother were out, though we knew they were trusting us. And at the time it did seem quite good sport, that pillow-fight and all the rest of it. But afterwards in bed we felt so mean and horrid that we just had to own up, felt beastly till we did. That evening we skipped lessons and chanced things, it was all right until next day, but the licking stung a lot, and those hundreds of lines we got to write took the shine out of things, and made us feel a little silly, slaving away there, with the others having a good time out in the sunshine. That time we rather funked at football, didn't get down to the ball because the other fellows were so big and rough and hefty; nobody knew; all that they said was that we weren't as nippy on the ball as usual; but we knew, and we just despised ourselves. No, you will never get birds out of ice however solemnly you sit on it, and you'll never really be happy till you play the game and go straight all the time. And if you think you can, look at these penguins, silly brutes! Don't you feel you would like to shy something at them sitting there day after day, the idiots. And you? Why, a donkey's a philosopher compared to you, and a goose is a sheer genius. Don't be a penguin, and expect things that can't happen. Chicks can't come out of ice nor happiness from playing the fool.

Nor will you manage any better, ever really be happy, by being soft and weak and cowardly. Sometimes that looks as if it were the line to take if you don't want to have a roughish time, or to be laughed at. And it hurts to be laughed at, hurts worse and nippier than a licking. And so you do what the others do, though you think it rather mean and silly; and fall into line with what isn't quite straight because all the rest are keen on it, and you would catch it if you didn't. 'I must,' you say, 'if I'm to have a time of it at all, you don't know what it means to be alone and laughed at, with all the other fellows thinking you a coward because you don't do what they do, don't make a row because they want to make one.' Well, really, I wouldn't have believed it! A penguin sitting on ice and expecting to hatch babies is fairly dotty, I think. But you're far worse. You ought to stand up and let us see you. You're worth looking at. To think that the way to be happy is to be led by the nose, to be a bit of putty that any one can squeeze into any shape he wants. Don't you know you'll never be happy unless you keep chummy with some one called your conscience. You may break with all the rest. But you must keep in with him. Every baby in the nursery knows that, as every bird except a penguin knows that you must sit on eggs. But you don't, so it seems; don't know that till you stand up on your own feet, and do what you know to be right whatever comes of it, you can't be happy, and you never will. As Brutus said, and you ought to like him for killing Cæsar—if only he had done it sooner there would have been no Cæsar to get up—the hardest lesson of all is not Latin or Greek or grammar or maths, it's to say 'No,' and no one is educated till he can.

And yet again, there are some fellows who think happiness lies in the land of selfishness, and they set out to find it there. Now isn't that enough to make even a penguin laugh? They aren't just bright themselves, but they know better than that at least. And I believe that what keeps them sitting cheerily all these months is that they've heard of boys and girls who expect to hatch happiness from selfishness. Of course they don't believe the yarn. No one, they know, could possibly be such an idiot as that. But it's a good joke, and they keep chuckling over it. 'The silly fools,' they say. 'Fancy expecting happiness out of selfishness!' Just as you say, 'Fancy expecting penguins out of bits of ice!' No, you'll not get it that way. Their Chief tells the Scouts that; bids them do a kind action every day; not just as a horrid thing to be gulped down like the bitter medicine after breakfast, and then, hurrah, that's over, and now I'll think only of myself and what I want, and what I like. No, but because if you're kind, and unselfish once a day, you'll feel so happy over it that you'll want to be kind and unselfish all the day. And he's quite right. Jesus Christ told us that long, long ago, and Jesus Christ knew, because no one ever was so happy as He was; and

He wants to share it with us. I am come to make you glad and joyous like Me, He once said—no more gloomy faces, no more dull, long days, no more grumpiness and 'What'll I do now?'; but good cheer always. Yes, and He tells us how to manage it.

Listen, and I'll put it into your own language for you, though it's Christ who is speaking. Look here, you fellows, it's a sound scheme to want to be happy. But you're off the road, are facing the wrong way. I'll show you how to reach it. Here are eight sign-posts that will take you straight to it. If you want to be happy, don't put on side; if you want to be happy, feel for the other fellow if he's in a hole as if you were right in yourself, and try to help him out of it; if you want to be happy, don't think you know everything but be willing to be taught; if you want to be happy, keep trying to be manlier and better than you are; if you want to be happy, be kind; if you want to be happy, be clean; if you want to be happy, never get ratty and no quarrelling; if you want to be happy, then when it's not easy to do right, do it like a man and face the music. Can you find that in the Bible? It's all there, and it was Christ who said it, and Christ knows. Look at the start of Matthew, chapter five. But you! Well I would have said the penguin sitting upon ice was much the stupidest creature. But there's one still worse, it seems. Come and I'll show it you. Upstairs, into your room, stand in the middle of the floor, turn towards the window. Now open your eyes. But, you say, I'm looking at the mirror, and that's me. Quite so; that's you, that's what I wanted you to see. Sitting for weeks on lumps of ice is bad enough. But trying to get happiness from selfishness! Did anybody ever hear the like of that? I wouldn't tell if I were you. They would never stop laughing at you, if they knew. Penguins from lumps of ice? Perhaps, though it's not very likely. But happiness from being selfish? Never, never, never, never.

The Christian Year.

SECOND SUNDAY AFTER EPIPHANY.

The Affections.

'Finally, be ye all likeminded, compassionate, loving as brethren.'—1 P 3^{8}.

'Be kindly affectioned one to another in brotherly love.'—Ro 12^{10}.

The old Stoic ideal was that which we can only express by the ugly word 'impassivity,' the state in which a man by the power of reason rises above all feeling; the cold, passionless state in which anger and pity are alike regarded as weakness. And the Nirvana of the Buddhist is, above all, the extinction of desire. Very different is the ideal of the Christian. The affections are God-given, like all parts of our nature, and therefore not to be suppressed, trampled underfoot, but to be consecrated to Him Who gave them, and in Whose Perfect Being (just because they proceed from Him) there must exist some high attributes of which these are the reflexion. But we are not limited to any *a priori* theorizing on this subject. In the Son of Man the life of the affections was not less, but infinitely richer and fuller, than in ourselves. We think of Him Who was touched with pity for the little children and, rebuking His disciples, took them up in His arms and blessed them; Who was moved with indignation at the conduct of those who, for sake of a ritual scruple, would have hindered a work of humanity; Who wept by the grave of His friend; Who loved one of His disciples with the love of friendship.[1]

But can affections be commanded? It would seem so. Here in the texts the imperative command enters the secret sanctuary of feeling. It is not concerned with external acts: it is concerned with internal disposition. It is not primarily a service which is commanded, but a feeling. But can feelings be made to order? Charity can: can pity? Labour can: can love? 'Be kindly affectioned one to another.' 'Be pitiful.' The order is clear and imperative; can I obey it? Authority commands me to be pitiful: then can pity be created by an immediate personal fiat? Can a man say to himself, 'Go to; this day I will array myself in love, and I will distribute influences of sweet and pure affection! I will unseal my springs of pity, and the gentle waters shall flow softly through all my common affairs'? Such mechanicalized affection would have no vitality, and such pity would be merely theatrical—of no more reality of efficacy than the acted pity of the stage.

But what we cannot create by a fiat, we may produce by a process. Pity, love, are the culmination of a process; they are not stamped as with a die, they are grown as a fruit.

The obligation therefore centres round about the process; the issues belong to the Lord. Ours is the planting, ours the watering, ours the tending;

[1] J. H. Beibitz, *Jesus Salvator Mundi*, 112.

God giveth the increase. When, therefore, we hear the apostolic imperative, 'Be loving,' we do not think of a stage, we think of a garden; we do not think of a manufactory, we think of a school.

What can be done? If we would have fine issues, we must have rare character. Is it possible to go into the roots and springs of character, into the primary spiritual substance which lies behind thought and feeling, and change the organic quality of the soul? If this can be done, the creation of love and pity is assured! If the coarse fibres of the soul can be transformed into delicate harp-strings, we shall soon have the sweet and responsive music of sympathy and affection! Can it be done? Why, this transformation is the very glory of the Christian evangel!

'He sits as a refiner.' And what is the purpose of the Refiner? Let the Apostle Paul supply the answer, 'We are renewed by His Spirit in the inner man.'

1. The conditions of obtaining refinement are found in communion. 'His Spirit in the inner man': it is *fellowship between man and his Maker*; it is the companionship of the soul and God. All lofty communion is refining! What, then, must be the transforming influence of the companionship of the Highest? We can see its ministry in the lives of the saints. If we lay our hand upon any one, man or woman, who walks in closest fellowship with the risen Lord, we find that the texture of their life is as the choicest porcelain, compared with which all irreligious lives are as coarse and common clay. By communion with the Divine we become 'partakers of the Divine nature.'

2. The second step in the process is that *refined faculties must be exercised.* The refined spirit must be exercised in the ministry of a large discernment. There is no faculty which is more persistently denied its proper work than the power of the imagination. 'Look not every man on his own things, but every man also on the things of others.' Such vision calls for the exercise of the imagination. Imagination is the eye which sees the unseen. Imagination does for the absent what the eye does for the present. Imagination does for the distant what the eye does for the near. The eye is concerned with surfaces; imagination is busied with depths. The dominion of eye terminates at the horizon; at the horizon, imagination begins. Imagination is the faculty of realization; it takes a surface, and constructs a cube; it takes statistics, and fashions a life.

3. When refined imagination works, love and pity awake. And if they are not to be smothered again, the aroused impulses must be gratified and fed. Feelings of pity, which do not receive fulfilment in charity or service, may become ministers of petrifaction. Let our piety be the basis of our pity; let our imagination extend our vision; and from this area of hallowed outlook there will arise rivers of gracious sympathy, abundantly succouring the children of pain and grief.[1]

THIRD SUNDAY AFTER EPIPHANY.

The Changing Label.[2]

BY THE REV. HUBERT L. SIMPSON.

'He shall call his servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of truth.'—Is $65^{15.\ 16}$.

This chapter closes with the well-known picture of the time when all things shall be at last restored, when the wolf shall lie down with the lamb. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord.' It will be like living in a new creation, and the former nightmare shall no longer sit heavy upon the mind and heart of distraught humanity.

But the prophet knows that we have still a long way to go before so desirable a goal will be reached. The opening verses of the chapter deal with things which are still exercising our thoughts, and perhaps puzzling our minds. There is, on the one hand, the ever-present fact of so much unlabelled goodness—unconscious Christianity as we would call it to-day. 'I am inquired of by them that asked not for me; I am found of them that sought me not.' We are perpetually being alternately cheered and challenged by that paradox, until we sometimes wonder whether labels have any value at all, and the foot-rule of orthodoxy seems altogether too inadequate a reed wherewith to measure the city of God. And, on the other hand, we too are confronted, as the prophet was, by the problem of devouring wolves wearing the livery of Heaven, and of all manner of unrighteousness practised in the sacred name of religion, 'a people that provoketh me to my face continually.' They are experts in the religion, not of the bowed down heart, but of the upturned nose; 'which say, Stand by thyself, come not near to me, for I am holier than

[1] J. H. Jowett, *The Epistles of St. Peter*, 115.
[2] *Put Forth by the Moon*, 198 ff.

thou.' That, says the prophet, in the daring imagery which is begotten of a close and constant walk with the God of truth, is the kind of thing which chokes the very nostrils through which a living God draws the breath of being.

There appear upon the stage of the prophet's vision not a few of the types whose activities hinder the onward sweep of truth to-day. There are those who turn away from the ordinances of the house of God that they may gamble upon the spin of a top or the fall of dice; and there are those who dabble in the occult. And by way of contrast to those heated salons of sin wherein the soul of a city is stifled, he makes God glad to go forth into the quiet country places where the grape-gatherers are gleaning their purple harvest; and into the lips of a grateful God, who has turned from mildewed sins to simple sincerities, he makes bold to put the words of a harvester's song, a snatch redolent of provençal mirth and innocent gaiety. . . . But the prophet has a deeper note to strike. It is not enough that Society has its salt as well as its corruption. If the gulf between things as they are to-day and the vision for whose fulfilment we look to-morrow is to be speedily bridged it must be through a perpetual vigilance, and a continual adaptation of conventionality to reality, on the part of those who are the professing servants of God. The one essential in spiritual things, and in religious expressions of them, is truth in the inward part. Reality must be achieved at all costs.

Among the combatants in the late war it was necessary to keep changing the ciphers and the code names from time to time, because there was always the risk that the enemy might have got a hold of them and would use them to mislead and to destroy. The great C.O., says the prophet, knows the importance of perpetually changing the passwords into His presence, of reminting the coinage of spiritual commerce, of reorganizing and remanning the battalions of righteousness. If communication between the fighters in the front line and H.Q. is to be kept up untapped and untampered with by a ceaselessly vigilant foe, there is need that we should ever be examining ourselves to see whether we be in the faith.

This is what the prophet means by saying that God 'shall call his servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of truth.' If contact with God is to be a real and vital and ever-fresh experience, each generation, and often each individual in his generation, may have to keep changing the form or the manner of his approach. It is vital for true religion, the prophet says, that those who pray here upon earth should pray to a God of truth, that is to say, a God who is true for them—intellectually true, morally true, spiritually true. And that may mean that we shall have to change some of our ways of speaking about God and about sacred things. There are, in Christian churches, multitudes of idolaters—people, that is to say, who insist on bowing down to things which may once have represented God, but are to-day taking the place of God. Idolatry consists in bowing down to unrealities of any kind, whether they be creations of the hands or figments of the intellect. . . . The God who desires truth in the inward parts from those who would approach His presence, surely desires it most of all in our thought and in our language about Him and His ways. 'He shall call his servants by another name.' They are still His servants although their old familiar name has been changed. The only thing that matters is 'that he who blesseth himself in the earth shall bless himself in the God of truth.' 'Truth in the inward parts' is the first gift of Almighty God to the soul turning again to seek His face. Later on He will enable such an one in the hidden part to know that wisdom which girds truth with tenderness and beauty.

'It is very hard to be a good Christian.' It is so much easier to be merely an orthodox one. It is easy enough to appear reverent in outward form: it is hard to be reverent in deed and in truth. They seemed a highly reverent, respectable majority who appeared to be so terribly shocked at the bare idea of destroying the Temple. 'This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us.' It was really shocking; the thing was intolerable! It is always confusing and perturbing to lazy natures to have names perpetually changing. It was never easy to bless oneself in the God of truth. It was always so much more convenient to deal with the God of convention. . . .

'He shall call his servants by another name.' I don't suppose that Daniel and his companions greatly relished having their names changed in

Babylon. They were the names they had received from their fathers, the names by which they had been called from childhood by their mothers, names that breathed religious conviction and whose very sound was holy. But they were still God's servants when people of a strange speech were calling them Belteshazzar, Shadrach, Meshach, and Abed-nego. The one thing that mattered was that they were keeping up a vital contact with the God of heaven, to whom they prayed three times a day, and so were made strong to walk in the midst of the fiery furnace and to endure in the den of lions.

These are not easy times in which we are living, for those who are joined to the past by tender and holy ties and many gracious memories. I suppose there are many who thought at one time that their whole philosophy of life would go if a day should ever come when the theology of the *Shorter Catechism* or Prayer Book and any syllable of Holy Writ ceased in the smallest detail of expression to represent for them essential and unalterable truth. But for their peace of mind they have long since been glad to recognize that their eternal salvation depends neither upon the 'credibility of Judges nor the edibility of Jonah.' Names and forms and customs may and must change, but the God of truth—the Amen God, as the Hebrew has it—remains unchanged. We can recognize His servants when they appear, even though some of them wear unfamiliar garments and bear new names. Whatsoever is of the truth is the servant of God. As Marcus Dods used to say, 'The man who refuses to face facts doesn't believe in God.' . . .

In the midst of the confusion and overthrow of which we all are conscious to-day, for those who have a living faith in the unchanging Christ, there should be nothing but exultation and a lifting up of the head to behold the coming of better and greater things. Nothing can suffer destruction save that which is done and ready to pass away. It will all be gain if faith pass from a matter of empty forms and half-believed dogmas to a living and energizing knowledge of, and life in, the eternal Son of God. The future belongs to clear thinking and scrupulous honesty of the intellect. An old Quaker used to repeat over and over again, 'Get an experience. Get an experience.' It was his way of emphasizing the 'importance of individual gleanings from life.' One experimentally proved belief is of more value to the individual soul, and through him to the Church, than a book of professed creed. Most of us probably believe rather less than we did when we set out upon the life of faith. Gradually, slowly, even sorrowfully perhaps, we find our beliefs getting fewer, but the faith that remains grows deeper, and means more, as the years go on. . . . There will be general recognition of the fact that there can be no orthodoxy but truth; that it is infinitely more important that an expression of faith should be intensive than that it should be extensive; that the paramount question is, not, What creed do you hold? but only, What creed holds you? By many another name may God's servants be called ere the Kingdom comes. But come it will when he who blesseth himself in the earth shall bless himself in the God of truth; and he who dedicates himself to the service of God and man in the earth shall swear his high vow by the God of truth.

Fourth Sunday after Epiphany.

The Untroubled Heart.

'Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled.'—Jn 14^{27}.

The word 'Peace' falls on our ears to-day with the sound of far-off music. We are living through a time of so many disillusionments, that hopefulness has almost become the kind of thing of which a good man is half ashamed. But there is one thing that we can be sure of, and that is that if the secret of peace is to be found, it is Christ alone who has the real prescription. The key to peace is in His hands—the peace of the heart and the peace of the world. 'Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid.'

Now what is the nature of this peace of Christ? He describes it as 'My peace . . . not as the world giveth.' What, then, is His peace?

1. *Christ's peace is harmony with God.* True peace is the harmony between our nature and our environment. Unrest comes from a clash between a man's nature and the world in which he lives. But here is the point. Our true environment is spiritual. If there is conflict in our souls, it is because we have chosen to live in a narrow world in which there is no room for our souls to find freedom. Track down the unrest of our time, whether it shows itself in classes or in individuals, and you find friction between the souls of men and the nature of things, which is the will of God. This

unrest may show itself in various ways. It may appear in a constant strain, in the jarring machinery of industry, in hollow dissatisfaction which keeps us ever seeking and never finding—in restless activities which wear us out and achieve nothing. Many people are like a clock which has lost its pendulum. You wind it up and off it goes at a furious pace of whirring wheels which is soon finished and played out. But attach the pendulum and the result is a movement which is peace—stable, restful, calm, purposeful. What has happened? The law of gravitation has come into play—the law which rules the resistless tides of ocean, and guides the majestic stars in their courses. The little clock with its feverish heart has been taken up into that mighty movement and there is peace. That is what our lives need. They need to be linked on to God. There is inner conflict, because the deepest and most vital instinct of our nature is being repressed—the instinct for the Divine. There was no shadow between Christ and God. There was perfect understanding between Him and His Father, and where there are no shadows between a man and God, no earthly troubles can break this deep and final peace of the spirit, and out of that peace comes power to meet whatever life may bring. It is this peace He offers to us all, the peace of a heart at rest in God. 'Peace I leave with you, my peace I give unto you.' The harmony of Christ with God showed itself in a Divine valuation of life, which puts things in their true perspective. That valuation set Christ beyond the reach of many of the things which trouble us. Loss of property, for instance, did not trouble Him, or the fear of it, for He set no store by money for its own sake. The scorn of men or the withdrawal of their esteem did not trouble Him, for He set no value on the smile of popular favour. It is a wrong valuation of the good of life, which creates much of our unrest and lays us open to the torment of fear. The world will only be set right by men who value principles above possessions, who are detached enough from the treasure of earth to be undeterred from righteousness by the pistol-point of life's ills. What care we give ourselves by pinning our life's success to the little things instead of the big things, to the accident instead of the essentials! The great Dr. Chalmers made a speech to the Assembly of the Church of Scotland about ministerial training, in which he gave the story of his own changed mind. He had been a distinguished student of mathematics in his day; but that was poor preparation for a preacher of the gospel. 'Strangely blinded was I,' he said. 'What is the object of mathematical science? Magnitude and the proportion of magnitude. But then, sir, I had forgotten two magnitudes, the littleness of time and the greatness of eternity.' It is the eternal values which make life great, and fill it with joy and satisfaction.

2. *Christ's peace means a right attitude to men.* If a man is really one with God, that harmony will make itself felt in a right attitude to men. Much of our dispeace comes from a wrong attitude to others. The dark heart of the world's unrest to-day is full of such things as hatred, suspicion, jealousy, spite, contempt of man for man. These are the ingredients of the devil's cauldron which brews the deadly spirit. There is no peace in any heart till it is emptied of these or lifted above their reach.

It is not a pleasant thing to be hated, but the dispeace comes when that hatred is allowed to stir the dust of our own passions. We lose our peace—not when others hate us, if there is no lurking suspicion that it has been deserved; we lose our peace when we hate others.

Part of the secret of peace is a loving attitude towards others. 'Fret not thyself about evil-doers,' says the Psalmist. Do not let the wrongs of others overthrow the balance of your own soul. Say the worst you can about the things men do, there is always something about a man, if we could see him with the eyes of Christ, which would draw tears of compassion instead of curses of anger. And these tears in the long run will break down barriers which are armour-plated against the thunderbolts of wrath. All the great souls have had this love, this forbearing outlook on others, and it has kept them strong amid a thousand peering littlenesses.

3. *How does this peace come?* It comes from a perfect surrender and response to the love of God in all its challenge and all its security. And the love of God is a challenging thing. The love of God, if we take it in, throws our souls open to the assault of countless needs and ills, and to a tempest of rebuke. We have made too much of religion as a safety device for the soul, too much of it as a quiet haven of rest into which we retire and find peace. The price of Christ's peace is war. The cost of Christ's rest is struggle. 'My peace,' said Christ, 'I give to you.' What lives the disciples

led after that gift! There was scarcely a day when they were free from trouble. It was the condition of their peace.

The honourable peace which this utter surrender to the love of God brings is thus a twofold thing. It calls us to battle. There is no peace we can accept for ourselves so long as the world is full of the sin and suffering which make the lives of others unhealthy and unholy. There is no rest from mortal fight for any of us so long as our hearts are tainted with selfishness and pride. For the man who loves with the love of Jesus, and who enters into an alliance with Him, there is no languorous ease, no sheltered garden where he can slink out of the dust and heat. The love of God is a tide which will carry us out into the lives of others, and give us over to the throb of the world's agony.

But it means moving out too, in response to the assurance of God's love. The security which God gives is the assurance that He will never see us beaten. We shall be equal to every situation into which love may bring us. There is no dilemma into which faith carries us but there will be a way out. There is no trouble which meets us, if we have committed our lives to this love, which shall not turn to our advantage as His children. That is the kind of peace which the early Church had. 'Troubled on every side, but not distressed; perplexed, but not in despair; cast down, but not destroyed; dying, and behold we live; having nothing, yet possessing all things.' This is the peace Christ gives through faith in Him and fellowship with Him, and that is the peace we are called to reach and make our own to-day—the only kind of honourable peace. We reach it through a faith that rests on the resources of our amazing Lord, while we follow Him out to battle. It is to that toiling, suffering, invincible faith that Christ calls us—not to the faith that confuses peace with ease and the untroubled life. His peace is found in a service and a fellowship which give us together the troubled life and the untroubled heart.[1]

I ask no heaven, till earth be Thine,
No glory-crown while work of mine remaineth here.
When earth shall shine among the stars,
Her sins wiped out, her captives free—
Her voice a music unto Thee—
For crown, more work give Thou to me,
Lord, here am I.

[1] J. Reid, *The Victory of God*, 223.

FIFTH SUNDAY AFTER EPIPHANY.

The Task of Peace.

'So, then, let us follow after the things which make for peace.'—Ro 14^{19}.

These words speak of peace not as something which once achieved stands for ever by its own virtue, but as something which must always be sought, and wooed and won and cherished, all with a certain unrelieved misgiving that at any moment it may begin to be lost. St. Paul, in these words, corrects us in a mistake into which we are always ready to fall—the mistake of imagining that peace is an event, and itself the end of a process, upon the attainment of which we may rest and let ourselves off the strain. What he says about peace, in the restricted sense which perhaps was all that he intended at the moment, is something which is equally true of a state of harmony amongst the nations of the earth.

The general principle of the saying—'Let us follow after the things which make for peace'—is simple and obvious. Whether peace shall come to the whole world, and, having come, shall stay, that, in a sense, is not our business. That may be as it may be. What, however, is our business is the rising up in our secret minds, and from our secret minds infecting our words and our actions, of moods, of passions, of hard feelings which we must curb and rebuke and put down, as we might put down vermin—to deal with all that is our business. For there is a point at which and after which we are all helpless. But there is a point at which and up to which we are not helpless.

It would be a fair paraphrase of St. Paul's words to make him say, not 'Let us follow after the things that make for peace,' but 'Let us all have the will-to-peace.' Let us believe in peace. Let us each say to himself and to one another, 'I believe in peace,' meaning, 'I'm in for peace,' 'I'm going to vote for the things that make for peace.' I know the things which, when they are done to me, make me angry. Very well, then; I am going to avoid doing them to any human being. On the other hand, I know the things which, when they are done to me, make me feel ashamed of ever having entertained a harsh feeling towards any one, and most of all—if this has been the case—towards the one who is now showing me such things. Very well, then; I propose henceforth to do towards others those things, and to maintain that kind of

countenance which when done or shown towards myself make me throw away my arms and trample in secret on my own bad heart.

There is a sense in which it is only with regard to things which to the natural reason of man are difficult or impossible we say 'We believe in them.' 'Credo quia impossibile' is an old religious maxim from the age of faith. What the words mean is surely this: I believe in this thing which has dawned upon me, because it is too good not to be true. It is beset by such difficulties, it so runs in the teeth of my own indolence and selfishness, that it can never have come from my own brain. Yet there it is—a dream, a vision, a summons; away down in my soul I acknowledge it as good. I confess that it would be a great and blessed thing could it be achieved. And yet in my own strength and with my own resources the thing is quite impossible. What then? Why, I must believe that there is another level of life, of thinking and of action, in which this thing which seems impossible to me on my natural level may nevertheless be reached. The fact is, this is what we mean at the least when we say we believe in God. We mean: we believe that the highest is the truth, that the best is the very thing which might well happen.

What are the things that make for peace? It will be found, as in other regions, that in this matter also the powerful things are very simple. Fresh air, plain food, an honest day's work, and a heart at peace with God—six months of that would bring back the whole world to health and friendliness.

Here are a few simple things which make for peace.

1. Let us try to be fair to other peoples of the earth. Let us, for example, never forget—it was Sir Thomas Browne, of Norwich, who first stated the matter in so many words—that we differ from others just as much as they differ from us. The other man or the other nation has its own point of view. If there is something about another nation which we do not like, there will be something about us which that nation will not like. A man is not a patriot but a fool and mischievous who wants the whole world to have his own or his nation's unqualified characteristics. That was the great principle which, Ezekiel tells us, saved him on one occasion when he was about to let himself go in anger: 'I sat where they sat.'

2. Another deep and simple principle of reconciliation between people and nations is a common loyalty to some accepted moral code, say the Ten Commandments. There is a fine saying of Holy Scripture that 'peace for evermore is the effect of righteousness.'

3. But the great and fine and holy way by which peoples and nations come together and stay together is by them, one and all, living for deep and unworldly things. It is the things of this world which divide us, and chiefly is it greed of gain. The unseen things unite us—things of beauty in music, in literature, in art, and—in the supreme art—in life. Life seen in all its pathos, overshadowed by the eternities, interpreted by faith in God's love for us all—it is that which draws us nearer to one another.

There is a beautiful image in a psalm where we read of the companies of worshippers going up to Jerusalem, one company joining another by the way, their numbers swelling as they go. 'They go from strength to strength, every one of them appeareth before God.'

Upon this image, Dr. King, of Greyfriars, long ago made this excellent and profound observation: 'When the companies begin to hail each other, and to meet, it is a proof that they are nearing the City of God.' [1]

[1] J. A. Hutton, *Discerning the Times*, 221.

The Cross of Christ and my Uttermost Farthing.

By the Reverend A. G. Hogg, M.A, D.Litt., Madras Christian College.

Are there, perhaps, others besides the present writer who feel that the most urgent need of the Christian pulpit to-day, in respect of the great subject of guilt and atonement, is apposite popular formulæ? It goes without saying that, besides new ways of formulating that central marvel of our faith, there is also required a deeper understanding; for in sounding the depths of what it must cost a sinless Spirit to forgive and redeem sinners the plummet of a sinful mind can never touch bottom.

Nevertheless, if my own experience be any trustworthy index to what others are likely to be feeling, I should not be surprised to find that many, who, having revolted from the older formulæ, have thought their way far enough into the meaning of the Cross to have reached the conviction that only through the Crucified can there be adequate atonement, will confess that in this matter their own inward comprehension, however imperfect it still may be, has run ahead of their powers of popular exposition. When at liberty to use the abstract distinctions among which the theologian is at home, they may be able to write profoundly, or even inspiringly, of forgiveness through the Cross; but to coin a telling formula which will linger fruitfully in the minds of the simple, without being harmfully inadequate, seems peculiarly difficult.

In my own case, for instance, the line of return to belief in a genuinely objective atonement, purged of the idea of penal substitution, has been along the abstract pathway of a criticism of categories. Careful analysis has seemed to show me that merit is not an ultimate but a derivative category; that, in virtue of the principle of continuity, individual wrong-doing must, in a moral universe, be wiped out not in individual but in common suffering; that in the spirit of justice, at its highest, there is an unescapable impulse to 'turn the other cheek'; that offended love, at its richest, must needs be exacting; and that, while 'principles' may justly be predicated in respect of even a Divine will, 'laws,' whether legal or natural, are merely expedients of the finite understanding. And the result of this slow process of analysis has been to make me feel that, in a sense, the true theory of the Atonement is simply the perception that no theory is needed—that what atones is no single act which can be pointed to as fulfilling some abstract necessity, but is the whole complex way in which, in Providence, in an Incarnation unto death, and in Regeneration, the Will of God has been reacting against sin, and that instead of trying to justify this complex Divine reaction by analogy with our human institutions, we need to justify our human methods of dealing with wrong by the degree in which they approach that self-demonstratingly adequate Divine mode of reaction. Yet, while such a line of thought may satisfy a mind which has practised some criticism of categories, something simpler or more homely is required for those who have not the leisure or the gift for abstract reflection. That which will release them alike from those imperfect human conceptions of mercy which cheapen free forgiveness, and from the lingering influence of legalistic conceptions which challenge the right to forgive, must be suggestive analogy rather than abstract analysis.

Even more, then, than we need insight, we need a new doctrinal symbol—something which, for the mind of to-day, would be as simple and as appealing as the idea of penal substitution was for an earlier generation. And surely a helpful first step to that goal might be some pooling of preachers' formulæ. Let any one who has had the good fortune to light on a figure or formula which seems to him, in any degree, at once apposite and popularly effective, share his discovery. Then, amongst such modest finds there might some day be recognized one worthy of being cut and polished into a jewel of price—that new-old doctrinal formulation for which the Church is waiting.

In what follows I venture to set forth one of these modest finds—not a doctrine but a mere preacher's formula. The principle on which it rests is that no price which selfishness can possibly pay is adequate as a reckoning for sin. What selfishness is capable of suffering may be very terrible in quantity or intensity, but it is too poor in quality. Only by being crucified with Christ can I make just amends for my sin; and it is only as, through His crucifixion, He enables me to be crucified with Him, that His Cross avails as my atonement. The formula in which I seek to express this conception may very possibly have been lighted on already by some one else; but if so, his sharing of it has not reached me, and there may be others also whom it has not reached. At any rate, in the case of so modest a find priority is a matter of no moment.

The formula falls short of expressing all the aspects of even my own imperfect insight into the Atonement, but it seems to me free from misleading suggestions. Every sinner—so the formulation runs—has to pay the uttermost farthing, but there are different currencies in which it may be paid. There is a currency which means bitterness and death, and there is a currency which means love and life. It is only payment in the latter currency that really cancels the debt; payment in the former merely bankrupts the debtor. None can escape paying to the uttermost farthing; yet what currency a man has to pay in depends partly upon himself but more upon his brother-men. And

by an Incarnation unto death—by living for us as a Brother-Man and suffering to the uttermost at our hands, God has made it possible for us to pay to the last farthing in the currency which means love and life. We deserve to pay the reckoning in the currency which means death; but the forgiving God is One who holds it right to treat all men better than they deserve, and it is His holy ambition to enable each of us to pay in the currency which really cancels the debt—the regenerating currency of reconciliation and love.

If I were preaching to Hindus, I might express the matter still more simply by saying that the Incarnation unto death redeems us, not by abolishing our 'karma,' but by transmuting it; and, thus simplified, the formula might perhaps almost serve in India as a doctrinal symbol. The idea of an inevitable reckoning for debt seems to me to be, possibly, the nearest approach, in English, to the conception which the Indian term 'karma' conveys, of a type of consequence which is inevitable without being mechanical, and is punitive without being extrinsic to the causal nexus. Nevertheless, in selecting the analogy on which to base a doctrinal symbol, one would fain look outside the sphere of financial transactions, and so, even if it be otherwise acceptable, my suggested method of statement can, in its English dress, be nothing more than a preacher's formula.

As I have already remarked, while doubtless inadequate, this formula appears to myself in no respect misleading. Like every mere formula, it bristles with presuppositions, but I think that for every one of them I could put up a strong defence. To do so in a scientific manner, however, would require a book, not an article. Instead of this I will offer—what is perhaps a more appropriate way of defending a preacher's formula—the kind of defensive exposition that might find place in a sermon.

Let any one, I might say, in whom the unfamiliarity of this formula breeds suspicion of its soundness, ask himself whether all that has been above affirmed is not pictured forth in the most familiar of our Lord's parables. The Prodigal Son deserved the death of a penniless debauchee in an unsympathetic alien land. The Elder Brother in the story shared the point of view of the average self-righteous man who approves of other people being treated exactly as they deserve. But the Father was one who counted it right, in his treatment of his sons, not to limit himself by their deservingness but to hold his all at their service. He freely forgave the Prodigal's unfilial past, and by welcoming him back to the trustful fellowship which he had forfeited he saved him from the miserable end that he deserved.

The Father forgave the Prodigal, and by forgiving redeemed him. Yet not by one farthing did he diminish the reckoning which that son had to pay for his evil past; he only altered the currency in which payment had to be made. In fact it would be still truer to say that only by this forgiveness was the son enabled to pay the full reckoning.

The Prodigal's past had to be paid for. His hours of guilty pleasure had inevitably to visit themselves upon him in resources irrevocably wasted, health undermined, reputation destroyed. But in what currency was this dire payment to be made? In one which really paid the debt, or only in one which bankrupted the debtor? This depended on whether the son was forgiven and restored. Had he remained impenitent and unforgiven, he would certainly have had to pay to his last farthing, by ending his life in misery, disgrace, and bitter remorse; but who would have been advantaged thereby? His moral debt would have remained unpaid; for although his power of further mischief-making would be ended, there would linger on, still uncounteracted, the mischief he had already wrought. Still would his father's heart have smarted at the memory of his unfilial desertion; still would the scandal of his selfishness have been bandied from mouth to mouth, shocking the conscience of the neighbourhood and lowering the traditions of family life. But how much more adequate was the reckoning which, by forgiveness and restoration, the Prodigal was enabled to pay! Sorrow there would be in abundance, but instead of the destroying anguish of a remorse-racked soul in a starving body, it would be the healing sorrow of penitent understanding. How many soul-renewing tears would he shed in secret, as restored intercourse with his father brought new comprehension of all that that father had suffered! How much purifying shame would he feel at having, in place of his own wasted possessions, to accept as free gift the resources of others! How regenerating an understanding of the folly of wickedness there would come to him as, with weary patience, he tried to build up again an undermined constitution and slowly to recover an honourable reputation Yes, painful the reckoning would be—a very torture

of purgation. Who that knows how scorching is the penitence that is born of free forgiveness will fail to wonder whether it be not a reckoning for sin more searching than any other?

But not only does it search the sinner; it also pays the debt. Was it not so in the Prodigal's case? Was not the wound of his father's heart healed? Were not the traditions of family life restored and ennobled? Did not the conscience of the neighbourhood now have an uplifting story to ponder on? And was there not now in the world a penitent, with a tender understanding of all prodigals and wastrels, who would be a power for social good wherever he went? The impenitent and unforgiven pay their reckoning in a currency which bankrupts the debtor but does not clear his debt. The currency in which the forgiven and reconciled are enabled to pay their reckoning is one which both clears away the debt and regenerates the soul.

To whom, now, must we attribute, in the story of the Prodigal, the credit of this worthy kind of reckoning—this only adequate form of justice? In this credit the son doubtless has some share, but his share is swallowed up in that of the father. What was it that helped the son, when misery had broken his haughty spirit, to dream that so outraged a parent might still treat him with distant charity? Was it not his memory's picture of his father as a man of moderation and equity—the picture which that father had long ago imprinted on his son's mind by years of fair and honourable dealing? And when the Prodigal reached the paternal home with his carefully conned confession and proposal for a sort of armistice, what was it that broke down his last defences, melting his surly shame into whole-hearted contrition? Was it not the discovery that his father still was, and ever had been, on the outlook for his return? Was it not the sight of his father running so eagerly to meet him? Was it not experience of a measureless generosity of pardon? And what was it that completed his repentance, gradually making of him once more an upright and self-respecting man, a loyal and devoted member of the family? Was it not that the father's generosity did not end with that first day's welcome, but fulfilled itself daily in a new fellowship, in which father and son shouldered together the losses of the past, and together lived down its shame? Beyond all question, then, although the son might deserve some credit, it had its roots in his father's goodness, and is lost to sight amid the grandeur of that father's burden-bearing.

In all this we have a very perfect parable of God in Christ. It is God's self-revelation—above all, His self-revelation in our Lord Jesus—that begins our repentance. And that repentance is gradually brought to fullness of contrition and utter surrender by the generosity of our pardon, and by our finding with how perfect an understanding Christ shoulders with us the burden of our past, never minimizing its gravity or evading its reckoning. Our sins cry to heaven for visitation, and they are visited to the last farthing. But their impact falls not upon us by ourselves, but upon us and our Redeemer together. We are forgiven for love's dear sake; yet we are forgiven, not that we may escape the reckoning, but that we may be enabled to pay it to the uttermost, in a currency which brings life instead of death because it is coined in our Redeemer's blood. Christ was crucified for us. He was crucified for love's sake, and also that we might one day be crucified with Him. And in nothing was His crucifixion more completely for our sake than in its purpose of enabling us to pay our reckoning in the sore but debt-clearing currency of contrition and charity and service. We are crucified with Christ; nevertheless we live. And it is because we are daily crucified with Him in the common penalty of a whole world's sin, that the life which in us He lives is the life that creates new heavens and a new earth.

Contributions and Comments.

The Meaning of Acts xxvi. 28.

The Note of Mr. E. E. Kellett in The Expository Times for September 1923 is certainly interesting. It is clear that ἐν ὀλίγῳ cannot mean 'almost' as would be true of ὀλίγον or ἐξ ὀλίγου. It must mean 'in short (or little) time,' 'in small measure,' 'with little argument' (by a short cut), or some such idea. But there remains the difficulty of με πείθεις Χριστιανὸν ποιῆσαι. Instead of such

a radical change in the text as Mr. E. E. Kellett suggests, changing πείθεις to τίθεις, why not see the conative idea in πείθεις and the notion of purpose in ποιῆσαι? Both are common enough idioms. The only difficulty left on this plan is the implied repetition of με involved. But that again is a well-known idiom. The pronoun is by no means always repeated where the meaning is clear without it.

Tischendorf on Acts 26[28] quotes the Coptic translation as meaning *mihi persuades facere me*. Tischendorf is positive that ποιῆσαι is here used in the sense of ὥστε ποιῆσαι. But the sense of purpose in the infinitive by no means demands the use of ὥστε or τοῦ (cf. p. 1088, *Grammar of the Greek New Testament in the Light of Historical Research*).

It may be granted that the sentence is rather compact and heavily charged with ideas when thus interpreted, but not unduly so. It was a quick retort by Agrippa to Paul's thrust—v.[27]. Paul caught the point of Agrippa's instantly, but employs γενέσθαι in his reply (v.[29]). The late manuscripts (the Syrian class) and apparently some Western documents read γενέσθαι in v.[28]. But this is an obvious attempt to make the meaning plainer.

If we take the sentence as suggested, the translation would be something like this: 'With little argument, you are trying to persuade me in order to make me a Christian.' That is in strict accord with Greek idiom at every point, follows the text of the oldest manuscripts, and makes good sense in harmony with the context.

A. T. Robertson.

Louisville, Ky.

A Further Note on Simon the Crucifer.

Following on the Rev. A. B. Kinsey's interesting attempt to identify Simon of Cyrene and Symeon Niger in the November issue of this journal, I want to make another suggestion with respect to the Crucifer. The suggestion is this: that we owe to him the account of our Lord's crucifixion contained in Mark's Gospel. For observe, (i) that this man, Simon of Cyrene, afterwards became a member of the Christian community, and for a time at any rate probably made his home in Jerusalem. What more likely than that John Mark and his friends would seek for information from one who had been brought into such close association with our Lord at the time when His own disciples had deserted Him altogether, or were at any rate only witnesses afar off? Simon of Cyrene would be questioned again and again, and asked to relate all he could remember with respect to those dread hours. (ii) Simon was not, of course, a disciple when he was impressed to carry the cross. And when he had done what was required of him he would be in no hurry to take his departure. Thus he became a close witness of the Crucifixion scene, and if Mark's account is examined it will be found to contain just those incidents which such a man so situated would be likely to remember.

Evidently the evangelist's story must have come originally from some one who was an eye-witness of what happened, which Simon Peter certainly was not. If Mark's informant had been one of our Lord's followers, the account would have been much scantier and less complete than it is; the women who were 'beholding from afar' (15[40]), for example, could not have supplied the details which the record contains. If, on the other hand, the evangelist's informant had been one of the soldiers or the centurion 'who stood by,' the account would have been much fuller than it is. But this man, Simon of Cyrene, not one of the band of executioners and not one of the frightened disciples, is just the sort of man who would supply such an account as we have in the Second Gospel, with the exception of v.[38] and the cry of Jesus in v.[34]. For example, he was not near enough to hear any of the Seven Words from the Cross, or he did not understand or remember them: he heard nothing of what passed between Jesus and the two robbers crucified with Him; all he records is that they 'reproached him.' But he was near enough to observe our Lord's refusal of the wine mingled with myrrh; he was near enough to watch the soldiers casting lots for the garments of the Crucified; he was near enough also to hear the remark about Elijah, and the comment of the centurion after Jesus was dead. His story, so often told, was at last written down, and our suggestion is that it is this account which Mark has embodied in his Gospel: it was one of the 'authorities, some perhaps documentary, which had been familiar to the evangelist before he left the Holy City,' and of which he made use, especially in his last six chapters. (See Dr. H. B. Swete's *Mark*, lxv.)

Arthur T. Burbridge.

Northwich.

The Text of Habakkuk ii. 4.

It is strange that the verse which apparently contains the central teaching of the prophecy of Habakkuk should be in part so corrupt as to be almost unintelligible. Chap. i recounts the development of the prophet's moral difficulty, as he realizes that the Chaldeans, whom God has sent to punish Judah, are more wicked than those they are devouring. The prophet goes to his watch-tower, and is given instructions to publish abroad the great principle which is to be enunciated. But when we come to the message, we find only its second part. The first part is most obscure, and no very satisfactory reconstruction of it has yet been given.

The corruption is an early one, as evidenced by the variety of renderings in the Versions. The Greek of the LXX and of Aquila, and the Latin of the Vulgate, differ from the Hebrew and from each other, without suggesting any satisfactory interpretation. One would expect some sort of antithesis to the second stych (which is evidently intact)—'the just shall live by his faithfulness.' This is in fact just what is suggested by the Targum הָא רַשִׁיעָיָא אָפְרִין and the Syriac ܗܵܐ ܣܵܚܝ̈ܐ ܢܸܬܒܙܥܘܢ.

The following emendation is suggested as supplying the required antithesis, with the least disarrangement of the Massoretic text, and at the same time making use of the hint supplied by the Syriac and the Targum:

הִנֵּה פֹּעֵל רֶשַׁע חָנֵף יִשָּׁבֵב וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

'Behold, the evil-doer shall die polluted, but the just shall live by his faithfulness.'

This reading requires the insertion only of the letter ע. The other changes are easily explained by the confusion of similar letters and the running together of words, as may be seen by reference to the Massoretic text.

R. B. Y. Scott.

Toronto.

Entre Nous.

A series of articles on 'Religious Movements of the Time' will begin shortly in The Expository Times. Among the contributors to it will be the Reverend the Hon. E. Lyttelton, D.D., who will write on 'Religion and Education'; Professor W. A. Curtis of Edinburgh University, on 'Church Union'; R. H. Thouless, Esq., M.A., of Manchester University, on 'Psychology and Religion'; and Professor B. W. Bacon of Yale, on 'Fundamentalism.'

The sermon series will be continued, and sermons for general and also for special occasions will appear month by month. Within the next few months there will be sermons by Professor Jackson of Didsbury, the Ven. Archdeacon R. H. Charles, D.D., the Reverend A. J. Gossip, M.A., Aberdeen, Professor Elmslie, Westminster College, and Dr. J. D. Jones of Bournemouth.

The Centenary of the Publishing House of T. & T. Clark.

Just a hundred years ago Mr. Thomas Clark, the founder of the Firm of T. & T. Clark, moved, in Edinburgh, from premises in Parliament Street to George Street, and in George Street the Firm has remained ever since. Some years later Mr. Thomas Clark took his nephew, another Thomas Clark, into partnership, and from that time the Firm was known as T. & T. Clark. Messrs. T. & T. Clark have not desired publicity about their centenary, but the Editors of The Expository Times believe that its readers will like to have recalled some of the facts of the Firm's distinguished history.

It is further fitting that it should be done at the present time, because a change has just taken place in the Firm. Sir John Maurice Clark has retired. It is fifty years since he first came to George Street, and twenty-three years since he became Head of the Firm. We rejoice that his retirement does not mean that he will sever his connexion with George Street, but only that he will have more leisure, and that the burden of responsibility will now fall upon Mr. Thomas Clark, his eldest son.

The new Head of the Firm has been in partnership with his father for a number of years, and all who know him know that he will carry on the great traditions of the Firm, and with the utmost acceptance.

It was as publishers of Law and Foreign Books

that Messrs. T. & T. Clark began. One of the first series was 'The Biblical Cabinet'—forty-five volumes of translations of German Commentaries and Theological Works. Then the Early Fathers were made accessible, in the 'Ante-Nicene Christian Library,' and St. Augustine's Works; and more important still the 'Foreign Theological Library' was begun. It year by year introduced fresh examples of the best German and French Theology to English readers. In 'The Bookseller' of July 1882, a Wesleyan Methodist Professor spoke of it in the phraseology of that time as 'the richest bed of Biblical Theology proper in our language.'

From this time onwards the enterprise and sagacity of the Firm gave the Theological World many of its outstanding works. Three eminent scholars—Professor S. R. Driver, the Rev. Alfred Plummer, and Professor C. A. Briggs—were secured as editors of a series of Commentaries, International and Inter-Confessional, based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation, to be known as 'The International Critical Commentary.' Their 'International Theological Library' is also recognized as a standard series of Theological Text-books.

There is no space to speak of the other series which appeared and the many standard works, but in 'The Life of Alexander Whyte' just published, we have his account of the beginning of the series of Handbooks for Bible Classes and Private Students.' Dr. Whyte saw that a series of Handbooks for Bible Classes was needed, and he made the suggestion to the Clarendon Press, 'but they intimated that they had no intention of issuing such a work.' We next hear that he had spoken 'on the subject to Dr. Marcus Dods of Glasgow, and Mr. Clark, a publisher,' and that 'by this time [1876] the work was fairly under way. These works would put their cultivated young men on a level with technical scholars and in the front rank of all ascertained knowledge.'

The 'Mr. Clark' to whom Dr. Whyte spoke was Mr. Thomas Clark (afterwards Sir Thomas Clark), the nephew of the Founder of the Firm, and the grandfather of the present Head of the Firm. We have quoted this incident because it is typical.

From 1889 Messrs. T. & T. Clark have published THE EXPOSITORY TIMES, and from that year dated their long and close connexion with Dr. Hastings, the nature of which is seen from his dedication of THE DICTIONARY OF THE BIBLE 'to the memory of Sir Thomas Clark, Bart.,' and THE ENCYCLOPÆDIA OF RELIGION AND ETHICS 'to Sir John Maurice Clark, Bart., Publisher and Friend.'

This connexion led to that great succession of Dictionaries: THE DICTIONARY OF THE BIBLE, THE ONE-VOLUME BIBLE DICTIONARY, THE DICTIONARY OF CHRIST AND THE GOSPELS, THE DICTIONARY OF THE APOSTOLIC CHURCH, and last, the greatest of the succession, THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. The twelve volumes of the Encyclopædia are a library in themselves. They deal exhaustively with any subject that falls within the science of comparative religion, with ethics, metaphysics, psychology, archæology, and anthropology. With courage and with a foresight which will surely have its reward, the Firm continued during the War to issue this monumental work. Reviewing the twelfth volume, 'The Scotsman' called it 'the greatest literary undertaking ever attempted in Scotland,' 'a work which is bound to occupy a unique position in the Scholarly World for many a long day to come.'

And in the future other important works are projected. We may instance one: 'A Concordance to the Authorised, Revised, and Standard American Versions of the Bible.' This Concordance was prepared by Dr. Hastings, assisted by a number of eminent scholars. In addition to being a Concordance to the different versions, it shows at a glance all the Hebrew and Greek words translated by the English word; it notifies a change made by the revisers and shows what the change is; and in short commentary articles it explains the meaning of every word or phrase in the Bible that is not at once intelligible to the ordinary reader.

SOME TOPICS.

Home-Grown Religion.

Principal L. P. JACKS, D.D., LL.D., is nothing if not unexpected. What is education? he asks, in *A Living Universe* (Hodder & Stoughton; 2s. 6d. net), and while we are thinking out an answer breaks in to tell us there is none until we have determined whether the Universe is dead or alive. Perhaps you had not thought of that. But then his conception of education is a very lofty one. There are not three steps in it, he says—primary, secondary, higher. There are four; and the last, 'the highest,' is religion; and any and every

education that does not run into that, and end there, fails. Not that religion is a thing tacked on as an afterthought. It permeates the whole. 'Where in your time-table do you teach religion?' he asked a great schoolmaster. 'We teach it all day long. We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—"yea, yea, and nay, nay." . . . We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence.' And so on through the whole curriculum. All education ought to be religious, and religion is 'education raised to its highest power.' 'I do not want,' concluded this teacher, 'religion brought into this school from outside. *What we have of it we grow ourselves.*'

That type of education is the hope to which our author clings. Apart from it things seem to him almost intolerably dark. In particular, the politicians and all talking men fill him with something like despair. One surmises that the text of this little book was that remark of Mr. Lloyd George that government to-day is 'government by talk.' That raises Dr. Jacks to a kind of melancholy frenzy, to the purest Carlylism one has read for long enough—a passionate protest against substituting talk for action, an appeal to us to escape out of this babble into a healing hush of quiet and purposefulness. Act, act, act, he cries, and be silent, very silent. He has small patience with our urgings of ourselves and others on, still less with the poor dreams with which, face to face with our drab lives, we console ourselves, and make shift to maintain some self-respect. The best cannot be spoken, it can only be done. What would you know of goodness had you never seen it lived? The best cannot be put into words, but it is always 'actable.' And the Christian faith is supreme because it is so 'actable.' Act God, don't just talk about Him: act freedom, act immortality, by living a life too big to go out. As for the theologians, let them sift out from the creeds what is actable, and cling to that, letting the rest float down the stream.

If we are simply going to talk about Leagues of Nations and the like, and do nothing, our civilization seems doomed; and perhaps, he thinks, that is no great loss. For this civilization of ours is a poor affair, is indeed repulsive to the great mass of mankind, though it suits us fairly well, is a mere political contrivance, whereas true civilization were a cultural thing, aiming not at power but at the best life for the individual and for the whole. Such civilizations there have been, he says. One wonders where, and still more if those who lived under them would recognize them here. For as he describes it, civilization seems to be just another name for ideal Christianity in action.

Towards such a civilization he hopes we are tending—hopes partly because of the new passion for education, which he takes to be a sign of the human spirit reaching out towards this. Perhaps. Or is it often just a hope of getting on? Some there are not a little depressed by a type of education that has so far resulted in the most jumpy, snippety journalese age that the world has seen for long, an education which seems very remote from Dr. Jacks' definition of what that should be. Interesting? Yes. Efficient? Perhaps, for certain things. But religious!

Blessed are the Inclusive.

Lady Henry Somerset died in 1921 at the age of sixty-nine. She made Miss Kathleen Fitzpatrick her literary executor, and the latter has now written an account of her life (*Lady Henry Somerset*: Cape; 10s. 6d. net). Up to the end, Miss Fitzpatrick says, Lady Henry Somerset was so young at heart that, passing the shop where her tulle ball-dresses had been made nearly fifty years ago, she would stop, '"not to buy anything," she would explain, "but just to look at the new things you have brought back from Paris." The clothes young girls were wearing interested her most, the pretty dance frocks so unlike the fashions of her youth.'

'This life is such a tiny part of a great whole,' she had written at the back of an old diary, 'we cannot hope to solve the riddle of life. We must never think we cannot hold two inconsistent views.' Her own death, now very near for her since her sister had gone, and the prettiness of a girl's ball-dress, were two thoughts she could hold quite easily in her mind. This quality of inclusiveness was one of Lady Henry Somerset's outstanding characteristics. When she went to the States in 1891 on temperance work, Miss Frances Willard met her for the first time, and it was this quality of inclusiveness which impressed Miss Willard most. 'Watching her guest,' we are told, 'she thought of a new beatitude: Blessed are the inclusive; for they shall be included.'

During her temperance work Lady Henry Somerset came into contact with another American lady, Mrs. Pearsall Smith. When a friend confessed that the condition of the London slums was a hindrance to her faith, Mrs. Smith had declared that she did not worry about slums, 'they were Heavenly Father's housekeeping.' 'Lady Henry,' Miss Fitzpatrick says, 'never accepted Mrs. Smith's cheerful doctrine of the rest in faith in Heavenly Father's housekeeping.'

Most of the material for this Biography has been got from letters, considerable portions of which are quoted. The only criticism which we would make of it is this: it is too short. When we finished it we had an appetite for more.

The Untheologically-Minded.

The Rev. Hubert L. Simpson of Glasgow has just published a volume of 'Essays for the Untheologically-Minded.' In the introduction he lets us see a little of what is in his mind about the untheologically-minded. First he speaks of the dress of the preacher. 'To wear the conventional mid-Victorian dress, for the clothing of the preacher's person does appear to submit the wearer to the handicap of beginning "two down," as one witty and successfully unconventional King's chaplain expressed it the other day. Even the Primate, judging by a recent utterance, seems anxious to reduce the handicap, while the journal which is so solicitous about providing the rising generation with Savings Certificates, is just as ready to help in delivering embarrassed prelates from the tyranny of a garb that is no longer necessary in times when all the riding which they are called upon to do is that of their favourite hobby, or the tea-cup storm of an Anglo-Catholic Congress.'

Mr. Simpson then leaves dress and turns his attention to the address. He finds that there is urgent need of reform in the clothing of the message as in the clothing of the preacher. The message must be natural, intelligible, and attractive, but further it must be the message of men 'possessed by a force' and not 'obsessed by a formula.'

The subjects of Mr. Simpson's essays are taken from the Old Testament Scriptures. The title of the volume is *Put Forth by the Moon* (Hodder & Stoughton; 7s. 6d. net), for 'as sunlight is to moonlight, so is the revelation of the New to that of the Old, but we join in the ancient thanksgiving for "the precious things put forth by the moon."' The Essays—twenty in number—are direct, sincere and provoke thought. We quote one in 'The Christian Year,' and we shall be surprised if those who read it do not get the volume in order to read the other nineteen.

St. Paul and Women.

'His great principle stands, "There is no room for male and female, you are all one in Christ Jesus." But the difficulty emerges in the application of the principle. In Corinth, as in other places—but Corinth was especially guilty—immorality was bound up in the religion of the city, and the emancipated woman was largely of the type of those who had lost their crown. The Church had a ceaseless battle to fight for purity of life, and the limitation of personal liberty was nothing compared with victory. For Christian women to outrage the conventions of the time by appearing and taking their part with men in public life would have been a shattering blow to the reputation of the Church. Even in spite of all safeguards and restrictions, accusations of wrong and infamous conduct were scattered abroad by evil-minded people against Christianity as a system, and against Christians. We know how indignantly these charges were denied by pure-minded women, and the denial was confirmed by Pliny, the governor of Bithynia, in his rescript to the Emperor Trajan. But the purity of the Church and the high character of its women could be made plain to the world only by ceaseless vigilance, and by the limitation of its liberty for the sake of the distress of the times, "and for wrath's sake." That this *morale* was thoroughly maintained may be read in the envious admiration of pagan society—"what women these Christians have!" Much of what seems reactionary to us, in the Pauline and Pastoral Epistles, is due to obvious facts—the necessities of the age, the widely prevalent expectation that the *Parousia*, the second coming of Christ, was close at hand; the growing asceticism in some quarters may also have had a certain depressing influence on Christian liberty. These and similar reasons are responsible for what has been called the *emergency legislation* unfavourable to the rights of women. But the limitation stands, with the so-called Communism of the early Church, the attitude to meats offered to idols, and the question of the slave, as a temporary

and positive regulation due to the practical necessities of the day.' [1]

Two Types of Mysticism.

'In endless debates with my students in Heidelberg and Berlin, with my colleagues, and with preachers in conferences and at holiday courses, it has become clear to me that it is most essential to distinguish two chief types of mysticism. In both cases, what is under discussion is a personal communion of the individual with God, direct intercourse with God. This directness of intercourse with the Deity seems to me to be the essential thing in every kind of mysticism. Between God and man there is here no intervention of doctrinaire hair-splitting, no system of objective salvation and of salvation subjectively appropriated, no apparatus of rites, no bridge of priesthood and saints. Instead of that, there exists an immediate contact, an "I" speaks to a "thou," unites with Him: in Him lives, moves, and has its being. That is the general description of what we call mysticism.

'Now there are two main types which seem to me to be distinguished from one another. The one type is everywhere present where the mystic regards his communion with God as an experience in which the action of God upon him produces a reaction towards God. The other type of mysticism is that in which the mystic regards his communion with God as his own action, from which a reaction follows on the part of Deity.

'The token by which the distinction can be recognized is this: has the action of God, or the action of man, the priority? The one type is the mystic who reacts in response to the action of God. The other type is the mystic who, by his own action, endeavours to produce the divine reaction. In the end, the whole difference is equivalent to the contrast between the religion of grace and the religion of works. All depends on who has the initiative, whether God or man; and on this basis I distinguish between Reacting Mysticism and Acting Mysticism.' [2]

Two Illustrations.

'Let me express it in a simile. There is an ocean—cold water without motion. In this ocean, however, is the Gulf Stream, hot water, flowing from the Equator towards the Pole. Inquire of all scientists how it is physically imaginable that a stream of hot water flows between the waters of the ocean, which, so to speak, form its banks, the moving within the motionless, the hot within the cold: no scientist can explain it. Similarly, there is the God of love within the God of the forces of the universe—one with Him, and yet so totally different. We let ourselves be seized and carried away by that vital stream.' [3]

'Have you ever seen how they make bands of iron? You may observe two chief stages. There is a point at which an unformed piece of glowing iron goes through the rolling-mill. Writhing like a fiery serpent, it comes out in the shape of a band, white-hot and glittering. Workmen then grasp it with tongs and lay it on the ground, where it gradually becomes cold and loses all its glow. At this point, the second stage has begun. The bands are tied together in bundles with wires, and carried on waggons to the dealers. Anybody then can take them in his hands, buy them by weight, and use them in house and stable.

'The Teaching of Jesus, as we lay it up in store in our books, is like the iron bands which are sold all ready for use. But before that, these very bands were in the stage of white-hot, glittering metal. If we could succeed in transferring the words of Jesus back into this stage of white-hot blazing metal, then we could understand without difficulty His communion with God. On this point, again, it seems to me quite clear that extraordinary methods are required. The ordinary armoury of the study is not sufficient. It is the rare hours of solemn experience that help us here. For instance, in the fiery furnace of affliction most of us have probably realized that some familiar word of Jesus has at last been revealed to us in its true meaning. In many respects the last ten years have been for science a time of decline. For the greatest and most delicate task of historical science, for the reproduction of the historical Jesus, they may mean an inspiration. I do not believe I am in error when I say that among all peoples, through the great trouble of this time, a refining and deepening of the understanding of the real personality of Jesus has come about.' [4]

[1] W. M. Grant, *Ideals of the Early Church*, 98.
[2] A. Deissmann, *The Religion of Jesus and the Faith of Paul*, 194 ff.
[3] A. Schweitzer, *Christianity and the Religions of the World*, 78.
[4] A. Deissmann, *ibid.* 25 f.

NEW POETRY.

Charles Venn Pilcher, D.D.

Dr. Charles Venn Pilcher, Professor of Old Testament Literature at Wycliffe College, Toronto, has published a small volume of selections from the Passion-Hymns of Hallgrim Petursson, the seventeenth-century Icelandic poet. The title of the book is *Icelandic Meditations on the Passion*, and it is published by Messrs. Longmans at 3s. 6d. net.

'It has been the custom in Iceland,' says the translator, 'in the scattered farm-houses, to sing the Passion-Hymns through during Lent. The implements of work would be laid down, and then, the spinning-wheels being hushed, the father would lead the household in sacred song. Thus the Story of the Cross, in Hallgrim's deathless setting, has for centuries sounded forth beneath the Northern Lights and the arctic stars.'

And now for the translations themselves. We shall offer one example, and perhaps the most quotable:

The Look of Christ.

'And the Lord turned, and looked upon Peter.'

And then the Saviour turned,
On Peter gazing—
A look divine, that yearned
With love amazing.

Swiftly to Peter's face
The shame came leaping;
He had denied such grace,
And went forth weeping.

Lord Jesus, look on me,
Thy kind face turning;
My soul with agony
Of sin is burning.

The way is long, I find
My weak steps falling:
O turn, to my dark mind
Thy grace recalling.

Oft, oft with contrite eyes
I gaze to heaven;
Then, at Thy look, arise
In tears, forgiven.

Fay Inchfawn.

There is much for both mother and child in Fay Inchfawn's new volume of verse, *Through the Windows of a Little House* (Ward Lock; 2s. 6d. net). Let them read first 'What Bunty thought of the Painters,' and then turn the pages to find this delightful child again. But we are not going to quote Bunty, because we should like to find room for 'Child-Soul':

Child-Soul.

Child-soul is a little city
With its gates ajar,
Yet, to enter to its centre
I must travel far.
'Tis not an easy thing to win
The right to move and walk therein,
Though not to do so were a sin;
And I'll get in!

Child-soul has a little garden
Cloistered round with care;
And all my will and utmost skill
I'll need to get in there.
So rich the soil that waiting lies;
But I must seek anointed eyes,
And delve before the dewdrop dries.
Oh, I'll be wise!

Child-soul has a little temple
Opening on the street.
Curtained so deep, it seems asleep.
'Tis shut to tourists' feet.
Oh, little temple, glistening bright!
What if my hand be clean and white
Enough to lift your curtain right,
And let in—Light!

C. F. Keary.

Mr. C. F. Keary, *The Posthumous Poems* of whom have now been published (Blackwell; 7s. 6d. net), was not a great poet; yet he had the root of the matter in him. It is to be feared that he will never be a popular poet, but those who can appreciate a somewhat severe classical style will find much to repay a study of this volume. Mr. Keary set a high ideal before him. What 'he was always trying to do,' says John Bailey in an appreciatory introduction to the volume, 'was to recapture what was highest and purest in Greek religion.' And if his genius was not sufficient for this gigantic task, it is something to have attempted it. Yes, and to have come within measurable distance.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Biblical study is of two kinds. We may study the literature with a view to the discovery of the original documents in their literary and historical relationships, or we may study it with a view to the apprehension and absorption of its spirit. These two types of study are distinct, yet in the last analysis they are not separable; for the documents enshrine the spirit, and the spirit reveals itself in its completeness only to those who take the trouble to understand the documents.

A good illustration of the way in which these two studies run into one another is furnished by the discussion of the Book of Job in Dr. Sellin's *Introduction to the Old Testament*, noticed elsewhere in this issue. Like a true scholar, the writer seeks to analyse and interpret the literary history of this book, but this analysis incidentally reveals the soul of the incomparable poet in his successive efforts to probe the secret of life's riddle: for, in Dr. Sellin's view, the Book of Job is a unit in a sense which few critics have hitherto been prepared to allow—he even defends the Elihu speeches, which all but one or two great critics believe to be no original part of the book at all.

Every one, of course, recognizes that the writer of Job is a man with unusually wide experience, not only of life, but of the world; but Dr. Sellin throws out the interesting suggestion that he may have been 'a member of the Jewish colony in Egypt, which we now know to have been not inconsiderable as early as the sixth or fifth centuries B.C., and in which it is clear that literary interests and international culture were well represented.'

It is with the history of his mind, however, that we are more particularly concerned, and Dr. Sellin makes the rather startling suggestion that 'the original book did not propose to offer a solution of that problem'—the problem of retribution—'at all.' The original book is represented roughly by chs. 3–31, and its real theme is the testing of the righteous in suffering and death. The meeting with God for which Job had longed and repeatedly asked could not have been that embodied in the great speech of the Almighty Lord of Nature (chs. 38 ff.), 'in which there is hardly a reference to Job's physical and spiritual suffering, to his sins or righteousness.' The original work, which concluded with the grand appeal in 31^{35-37}, consisted only of the dialogue between Job and his friends, and was composed 'as a glorification of the righteous man who proves himself in suffering.' So argues Dr. Sellin.

Then the poet, his religious sensitiveness grown keener, revised his view; he let the vision of God become a reality; but the God who now appears 'is not the righteous God to whom the Job of the

original poem had appealed, but the Incomprehensible and Absolute, and the effect is quite other than he had expected—only condemnation.'

Then his mind moves on to another problem, which it is customary to regard as the real problem of the book: Why does the righteous God allow the righteous to suffer? His contemporaries, or some of them, imagined that this problem could be solved by speculation, or Wisdom, as it was called; and it is as a protest against this attempt that the famous ch. 28 was written. Thus this chapter, which is usually regarded as a later interpolation, is saved by Dr. SELLIN for the original writer of the book.

But this merely negative conclusion is obviously unsatisfactory. Consequently, in the Elihu speeches, the writer attacks the problem again; and in them, Dr. SELLIN holds, is the only solution to be found in the book. It is this—that 'the purpose of suffering is to purge the righteous from spiritual pride.' From this point of view this much decried section would represent the crown and climax of the poet's great argument—as Dr. SELLIN puts it, 'the ripest fruit of his own life of trial.'

This view does not differ radically from that more commonly held—that the Elihu speeches represent the contribution of some later critic who was dissatisfied with the inadequate solution or solutions adumbrated in the original book; but it would have a peculiarly pathetic human interest if, with Dr. SELLIN, we could regard the book as embodying successive struggles *of the same mind* towards the light.

Despite the skill of the argument, there will still be many who prefer to believe that the real answer to the problem which tortures Job is contained in the wonderful speech of the Almighty, where, indeed, of all places, we should expect to find it. The universe, as there revealed, is haunted by no cruel and irresponsible Omnipotence, but by One who orders it in wisdom and in love. It is within such a universe that Job, for all his pain and sorrow, lives and moves and has his being; and there he may be well content to live on in humble trust. But, if Dr. SELLIN should prove to be right, the book would be no less wonderful, and almost more fascinating, if possible, than before.

Among the handicaps which Christianity takes with it as it goes to face the 'heathen' world is its doctrine of the Trinity. Specially serious is this handicap in face of a religion like Muhammadanism, which is uncompromisingly monotheistic. Perhaps it is possible to state our belief in the Trinity in such a way as to make it clear to philosophers that we do not believe in three Gods; but it is not easy to make Trinity in Unity plain to the 'plain man,' to whom we love to think that our religion makes a special appeal, especially if that plain man happens to be a Mussulman with whom it is axiomatic that God is One.

Muhammadans, some of them at least, take special offence when Jesus is described as the Son of God, as the filial relationship is one they seem able to conceive only in physical terms. Even in Christian circles the relationship of Jesus to God, the precise sense in which Jesus can be called 'a member of the Godhead,' has been discussed at great length, perhaps at too great length; but about the nature and work of the 'third person in the Trinity' most Christians would confess that their ideas are hazy.

Probably most of us have at some time heard the 'Holy Spirit' addressed in prayer as 'the neglected person in the Trinity'; but that neglect, if we have been guilty of it, has been largely due to our failure to distinguish in any satisfactory way between the Spirit and the Living Christ. Recent discussion of the origin of the belief in the Spirit makes it clear that we are not wholly to blame for the confusion of our ideas on the subject. In some circles it has become almost a commonplace to say that Paul spoke indifferently of the

Risen Christ and the Spirit, and special reference is made to Ro $8^{9.10}$, where it is claimed that 'Christ,' 'the Spirit of God,' and 'the Spirit of Christ,' are used synonymously.

We turn to Bishop GORE, whom nowadays on New Testament questions we expect to find on the side of authority. In 'Belief in Christ' the Bishop is quite clear that in the Pauline Epistles, as in Acts, the Holy Spirit is spoken of as a Person, a Person who intercedes with groanings for the Church, who bears witness within the heart of the Christian, and who can be grieved and disappointed. If Paul speaks of the Spirit of God, or the Spirit of Christ, it is only to *distinguish* Him from the glorified Christ. Only once does he seem to identify the Lord and the Spirit (2 Co 3^{17}), and then the exception is only apparent; for it is 'eminently probable' that the true reading is: 'Now the Lord is the Spirit, and where the Spirit is Lord, there is liberty.'

In 'The Apostle Paul and the Modern World,' Professor PEABODY finds himself unable to regard Paul as a Trinitarian. It is not so much that the Apostle falls short of the Trinitarian conception as that his reverence for Christ bears him beyond it. 'The unity of divine love is manifested in a duality of divine care.' The modern conception of the place and function of the Holy Spirit is vague and indeterminate, and in this matter Paul was a modern. 'A duality in God rather than a Trinity is affirmed,' and if the Athanasian Creed truly expresses the mind of God, the great Apostle has, without doubt, perished everlastingly (or should it be 'is perishing'?), since he was guilty of the sin of confounding the Persons of the Trinity.

Another recent writer on the subject, Professor A. H. MCNEILE, reminds us that Gregory of Nazianzus in the latter half of the fourth century intimated that 'some people in his day were uncertain what opinion to adopt as to the nature of the Holy Spirit, because the sacred Scriptures did not teach anything definite on the subject.' Both in Paul's writings and in Acts many expressions are used of the Spirit that suggest a 'personality,' but none of them implies a 'Person' in the sense of the Athanasian symbol; and neither Paul nor any one else had at that time advanced to the point of precise definition. If the course of Paul's thought had led him to separate the Spirit from God, he would have spoken of God as 'He,' of the Spirit as 'It.'

With this question in view, we turn to the masterly work on *The Spirit in the New Testament* (Hodder & Stoughton; 7s. 6d. net), by Professor E. F. SCOTT, the latest product of the pen of that fine scholar. He also notes that till our own day the question of the Spirit has a subordinate place in discussions on the Trinity, and that theology still finds it difficult to draw any real distinction between the Spirit and the glorified Christ. With a characteristic absence of dogmatism Professor SCOTT hesitates to believe that the New Testament writers attributed personality to the Spirit.

The original New Testament conception of the Spirit is that of a Divine energy, abstract, though in the ancient way often spoken of in personal terms. As time went on, the Spirit tended to be identified with the Christ, and thus to be endowed with His attributes, including that of personality. This 'personification' (if we may use the word in its root sense) of the Spirit was made all the easier because, through the influence of the Logos idea, the conception of Christ Himself was becoming more vague and metaphysical.

But is not Paul's Trinitarian orthodoxy guaranteed in the blessing of 2 Co 13^{14}: 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost'? Unfortunately, the last phrase is ambiguous. There are three possible interpretations: 'fellowship with the Spirit,' 'communication of the Spirit,' 'fellowship brought about by the Spirit.' Professor SCOTT thinks the last translation the most probable,

and if he is right, then this verse yields no certain inference as to Paul's possible Trinitarianism. What is in his mind is not a view of the nature of God, but a testimony to the way in which Divine blessings are imparted. 'May you possess the grace of Christ, and the love of God will then be yours, and you will be united with one another through the Spirit.'

Nowhere in Paul do we get the suggestion that the Spirit is a third Person along with God and Christ, nor do we find anywhere in the New Testament any real trace of the later Trinitarian doctrine. In apostolic times the Spirit was the Divine power at work in the life of Christians. But it was Christ who had brought them into the relation with God which allowed Him to work on them through the Spirit. However, the Spirit, even if at first conceived impersonally, was from the first vitally connected with God and with Christ, and so the later Trinitarian development was natural if not inevitable.

No one can ever hope to do justice to Jeremiah who is not both poet and prophet. That is why we extend so cordial a welcome to Sir George Adam Smith's *Jeremiah*, noticed elsewhere in this number. Jeremiah himself is both poet and prophet, and essentially, if not formally, Dr. Smith is too.

In one place he speaks of Jeremiah as 'the Prophet, the greatest whom God ever sent to Israel.' That is high praise, when we think of Isaiah and Deutero-Isaiah; but no one can read this eloquent and penetrating sketch of Jeremiah's personality and work without feeling that such praise is not too high. Jeremiah explored the human heart as no other prophet of Israel, and in his vicarious sufferings he is the great Old Testament prototype of Christ. He fascinated the mind and influenced the spiritual experience of the nobler sons of Israel for generations after he was in his grave.

But his achievements as a poet Principal Smith does not rate quite so high. Profoundly as he appreciates his elegiacs, with their exquisite feeling for nature, and the surge of their passions of love or indignation, he finds in them occasional 'coarse images and similes,' and figures 'sometimes even ugly.' However that may be, Dr. Smith, by his singularly skilful reproduction of the original metre, has captured the lilt of their music and made it ring in our ears, as the noblest rhythmical prose translations could never do.

Here is a specimen :

A voice in Ramah is heard, lamentation
And bitterest weeping,
Rachel beweeping her children
And will not be comforted.

In different connexions the same piece is sometimes quoted afresh, and so completely is Dr. Smith master of his resources that these translations occasionally appear in different forms.

His poetic imagination also comes out in his power to express and develop all that is implicit in a metaphor. He makes very happy play, *e.g.*, with the possible etymology of the word Jeremiah as meaning *Yahweh hurls* or *shoots forth*. 'For he was a projectile, fired upon a hostile world with a force not his own, and on a mission from which, from the first, his gifts and affections recoiled and against which he continued to protest.' And further on in the chapter he recurs to the figure by asking the question, 'What was the powder which launched this grim projectile through his times?'—a question which he answers by saying that it was, partly at least, his faith in his predestination.

In the best sense of the word this is a conservative book. For it conserves for Jeremiah much that some recent scholarship has been inclined to deny him—much both of poetry and prose. For Dr. Smith will by no means have it, with Duhm, that all that is prose in the book is to be rejected, and still less that all that is poetry is to be emended

and conformed to an elegiac metre with lines of rigidly mechanical length. He gives good reasons for believing that Jeremiah, like the men of his race, could easily pass from poetry to prose—the prose passages he picturesquely describes as 'portages' between the clear streams of poetry—and that irregular lines readily crept into the metre.

The so-called 'false prophets' are figures that perpetually challenge our interest, and Dr. SMITH has some suggestive comments to make upon them. He points out that there are two deep distinctions between Jeremiah and them—one moral and one intellectual. The former distinction is the more easily recognized: the false prophets did not feel, as Jeremiah did, the sin of the people against God's love and light and leading. But the other distinction is almost more interesting. 'Jeremiah had the right eye for events' and for the significance of political facts: to such events and facts his prophetic opponents were blind. He had an 'unwarped understanding of the political and military movements of his time.' But, as Dr. SMITH takes care to point out, 'this political sagacity and military foresight have their source in moral and spiritual convictions.' And now, as then, it is the men who believe in God and in the moral constitution of history who are the best interpreters of events.

Of peculiar interest is the chapter on 'The Story of his Soul,' which brings him very close to us by the revelation of him as a man of like passions with ourselves. In it the highly probable suggestion is made that 'Jeremiah may have been by temper raw and hasty, with a natural capacity for provoking his fellows. That he felt this himself we may suspect from his cry to his mother, that he had been born to quarrel.' This would explain much. In illuminating sentences Dr. SMITH makes us feel how this trait drives Jeremiah to assert his individuality not only against his countrymen but against God Himself. And the book leaves us with a sense of the indescribable pathos of the career of the prophet, whose message was ceaselessly spurned by the people whom he so passionately loved, and who, having fought superstitions for forty years, was carried away in the end as a fetish to a foreign land, there to die.

At intervals in the discussion there are flashes of light upon problems raised by the Great War. These, and indeed the vividness of the whole discussion, compel us to feel how alive Jeremiah is, and how much he may mean, when adequately interpreted, to our own generation. Than Dr. SMITH there could be no more competent guide through the labyrinth of the book, and he helps the reader to walk through it for himself by the translations which he has scattered so profusely throughout the discussion.

The steady movement in our time towards Christian unity is a singularly impressive thing. It can hardly be doubted that it is ultimately due to the secret pressure of the Spirit of Christ upon the minds and hearts of His people. Under this pressure certain facts begin to come to light and take shape before men's eyes. One is the fact that Imperialistic Religion, as Dr. ADAMS BROWN has recently called it, is hopelessly antiquated.

What is Imperialistic Religion? It is the theory that the Kingdom of God is to be modelled after the pattern of the great world empires, with one supreme authority, one system of law and government, and one uniform order. Such is the ideal of those who envisage the perfect Church as a vast organization rigidly held together by uniformity in doctrine, government, and worship, and who look for Christian unity along these lines.

This conception is now seen to be hopelessly antiquated, and it is becoming apparent that there is no road to unity that way. The present trend of political thought strongly confirms this. Never was there a more intense and universal desire for international unity, but never was there less desire to see the world consolidated into one vast empire.

A unity must be found which will respect the freedom of nations, and permit of great variety in government and national life. This is what the world is feeling after in the League of Nations, and it seems the only road to unity and peace.

The Church must move along similar lines. This is the message of the World's Evangelical Alliance, and it is powerfully set forth in the addresses delivered to the Congress of 1923, and now published under the title of *Christian Unity and the Gospel* (Hodder & Stoughton; 5s. net).

'A momentous Christian unity already exists.' It is rooted in loyalty to Christ and His Gospel. Who is this Christ, and what is His Gospel? This Christ, says Dr. WACE, is 'the Person whose character, acts, and origin are described for us with extraordinary vividness, and with solemn asseveration of truthfulness, in the four Gospels.' A century of criticism has left that untouched. This Gospel, says Dr. Carnegie Simpson in an extremely able paper, is the *good news* of certain glorious facts 'about those great questions which are behind all our human reasonings and all our intellectual efforts.' Is God love? Is our life something with hope in it? 'No merely philosophical categories or principles can supply the answer. We want *news* about it.' That *news* is given in the Gospel. We know—what otherwise we never could have known—that God is love, because He was seen living a life of love in Jesus Christ. We know that our life has hope in it, because 'in this Christ, of whose coming we have been told, there is victory over both sin and death, and because this Christ, who is so closely and uniquely related to God that His love is a fact in the life of God, is also, or can be, through love and repentance and faith, so closely related to man that His victory over sin and death becomes a fact, and a glorious fact, in our life.'

All Christians are at one here; all are believers in the same Christ and sharers in the same salvation. Let them show this unity to the world by word and life. Instead of discussing terms of union, let them meet and work and worship together in the Spirit of Christ. The world grows weary of discussions, and requires of us deeds. 'I would like,' says Dr. Norman Maclean, 'to see the Churches adopt a self-denying ordinance, by which they would bind themselves for the space of five years to stop talking about Church union . . . and that, in place of this weary drip of talk, we set ourselves to show each other by gracious deeds of love that the spirit of Christ is in our hearts.'

ERNST TROELTSCH died at the beginning of last year, largely as a result of war privations. Shortly before his death he had been invited, to his own great delight, to lecture in this country, at London, Oxford, and Edinburgh. He prepared a series of lectures which were to be worked up into a volume that was designed to form the conclusion of his last published work (*Der Historismus und seine Probleme*). This work, reviewed in THE EXPOSITORY TIMES for December by Professor MACKINTOSH, marked a departure in his thinking, and the English lectures were to explain and apply the lines of his most recent reflection.

Unhappily the visit, to which he was looking forward with so much pleasure, was never paid. The lectures, however, were ready, and they have been carefully and piously edited and introduced by his friend, Baron von Hügel, under the title: *Christian Thought: Its History and Application* (University of London Press; 5s. net). Five lectures are included, the first on 'The Place of Christianity among the World-Religions,' the next three on 'Ethics and the Philosophy of History,' and the last on 'Politics, Patriotism, and Religion.'

The most interesting and vital of these essays is the first, which discusses virtually the question: Has Christianity any absolute validity that would make it unique and alone as a revelation of the Divine? On this point this book registers a change in Troeltsch's views. In a former work, 'The Absolute

Validity of Christianity,' Troeltsch maintained the claim of the Christian Religion to a unique place as the final revelation of God on the ground of its disclosure of God to human experience.

But certain influences were working in his mind to produce a change of conviction. A close study of history impressed him with the relativity and transitoriness of all things. The comparative study of religion emphasized this tendency of his historical reflection. These were the chief influences which led Troeltsch gradually to lay the greatest stress on the principle of individuality, or, to use a more revealing word, relativity, not merely in religion but in the whole region of truth of all kinds.

'Even the validity of science and logic seemed to exhibit, under different skies and upon different soil, strong individual differences present even in their deepest and innermost rudiments. What was really common to mankind, and universally valid for it, seemed, in spite of a general kinship and capacity for mutual understanding, to be at bottom exceedingly little, and to belong more to the province of material goods than to the ideal values of civilization.'

So it seems that only bread and butter have universal validity. Spiritual goods are all of them 'individual' or relative. The application of this to Christianity was inevitable. And the more so since the Christian religion is closely bound up with European civilization. 'From being a Jewish sect Christianity has become the religion of all Europe.' The 'validity' of Christianity is thus reduced to something relative. It is based on the fact that only through Christianity have 'we become what we are, and that only in it can we preserve the religious forces that we need.' It is valid for *us*, as other religions are valid for others.

Troeltsch says many pleasant things about 'the mighty spiritual power and truth' in Christianity. But the plain English of his newer attitude is just our old friend, 'every nation its own religion.' Troeltsch tries to show, at the close of his essay, that the *practical* issues of his new standpoint are not really different from those which flow from his earlier view. In this he is unsuccessful. If, *e.g.*, the great religions are all just 'crystallizations of the thought of great races,' there can be no question of foreign missions so far as they are concerned.

Further, it follows from Troeltsch's historical standpoint that Christianity will last only so long as European civilization lasts. Its inner development will follow the course of European changes. And what its future may be is unpredictable. Can we then find nothing absolute in religion in an objective sense which will constitute a common standard for mankind? The best Troeltsch can think of is something 'yet to be.' No such absolute standard can be found in any of the historical religions; but 'they are all tending in the same direction, and all seem impelled by an inner force to strive upward towards some unknown final height, where alone the ultimate unity and the final objective validity can lie.' As Troeltsch confesses, this may be 'perchance in the Beyond.' We are not much cheered by the prophecy. And it may be questioned whether, on his principles, even in 'the Beyond' there can ever be anything that is not relative.

It is pleasant to come upon a sane optimist, that is to say, one who grounds 'the hope that is in him' on solid experience, one who knows a great deal and yet is confident of the future. Dr. John R. Mott answers to such a description. He has been all over the world 'not once and again, but again and again.' No man knows the conditions of life and religion all over the earth better than he does. And here is his conclusion: 'My recent travels and other contacts with different parts of the world have convinced me that there has come a revival of interest in matters pertaining to the Christian faith. . . . It may be questioned

whether in all time there has ever been such widespread and deep interest in religion.'

Note these words 'in all time.' It is a large assertion, but the man who makes it speaks with authority. The words we have quoted are taken from Dr. Mott's recently published book, *Confronting Young Men with the Living Christ* (Hodder & Stoughton; 5s. net). Dr. Mott spent four months of the last year in a tour among the Young Men's Christian Associations of the United States and Canada. He held retreats and conferences with all sorts of men, clerical and lay, and the addresses he delivered are published in this volume. They are what we should expect—alive with fervour and faith, and stamped with the spirit of their author as well as with his shrewd sense and insight.

One of the addresses is on 'What has happened to the Faith of Young Men throughout the World in the Past Few Years.' It is in this address that his optimism breaks out. Dr. Mott is quite aware of the difficulties created for faith by the War. But he tells us that all over the world the faith of young men has been deepened and enriched by the experiences of those years.

Faith has been and is being *purified*. Purified of the formal and conventional, and made more real. There is a demand for reality. And this demand takes the form of an insistent call that Christianity be actually tried, that the reign of Christ be extended over every area of life. Further, faith has been and is being *simplified*. Probably men don't believe as much as they used to believe. 'Man-made theologies and human speculations' are being scrapped. Formal and dogmatic Christianity is questioned. Questions of life are being reduced to their utmost simplicity: Is there a God? Can He help me in my struggles? How can I find Him? How may Christ become a reality to me? These are the questions men are asking.

Above all, faith has been and is being centred in Jesus Christ. Countless men to-day are being driven to the conviction that in Christ is the one hope of the world. Amid the shattering of many 'isms' the great Reality is more and more seen to shine out from the face of Jesus. Dr. Mott tells us all this in glowing words, and he ends his analysis by saying, and saying well, that the facts to which he points are themselves a challenge to us to rethink and re-state our religious positions, but above all to apply them fearlessly to the conditions of modern life.

Education and Religion.

By the Rev. the Hon. Edward Lyttelton, D.D., D.C.L.

The interest and importance of this subject have never been greater than they are to-day. On all sides we hear clamorous demands on 'the Churches' that they should bestir themselves and give to the rising generation that secret of life—that guiding principle of good conduct towards our neighbours—which alone can save civilization. The 'world' has tried to save itself; and, feeling its own impotence, has turned to the Christian community, confessing that all their machinery is in vain unless mankind can develop a sense of brotherhood in place of the spirit of rivalry and grabbing which is threatening us all.

But here we are brought up short. There is something in the tone of this request which reminds us unpleasantly of the Kaiser's proclamations early in the War, when he prated before the world of the old Ally of Germany, meaning the Deity. Let it be distinctly laid down that if religion is to be taught to children, it must be for its own sake and not for its beneficial effects on society. This point requires some explanation: and till it is

made clear we cannot deal with the subject of this article with any chance of finding agreement among our readers.

Certain strong currents of thought are noticeable among us at the present time which the historian of the future, if he knows the subject, will designate as heresies. Perhaps the simplest and most comprehensive description of the thing we mean would be given by the word anthropocentricity: the unconscious view of the Universe as an entity with Man at its centre. In spite of Copernicus and all his works we still habitually think of man before we think of God: of man's claims before we estimate God's claims: of the main principle of living being love of each other, and our main primary duty being the mending of this world.

Certain symptoms of this state of mind are unmistakable. It has been truly said that we have got into the way of fussing and parleying about the last five Commandments and of ignoring the first five more and more. Again, there is a general disregard of the fact that all through the Bible God's claims are invariably put first; that Christ never told His followers to mend society, but to teach it; and that by teaching He meant teaching what He taught—which was the Transcendence of God even more than His Immanence; and hence that the First and Great Commandment was to love God, and that dealing rightly with our neighbour is simply the corollary of that love. These facts, we repeat, are disregarded, just at the very time that the public is beginning to appreciate the sublimity of Christ's teaching sufficiently to pay much lip-homage to it, but not discerning that obedience to it must mean a complete metanoia, a reinterpretation of all big questions; the nearness of God, Duty, Sin, Love, and Judgment being perhaps the very first of them all.

A shallow objection to this line of argument may be summarily put on one side. St. John's words will be quoted: 'If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?'—as meaning that we rise through the human to the Divine. This is the exact contrary of the Evangelist's affirmation, as a glance at the context will make clear (1 Jn 4^{20}). The words mean, of course, that an unloving temper towards our neighbour is a proof that the preliminary condition has not been fulfilled, namely, the loving God. But so blinded are we on the whole of this overwhelming subject, that a clever speaker could exhort a large audience to social service by a heinous misquotation (twice) of this text as follows: 'If a man love not his brother whom he hath seen, how can he love *his brother* whom he hath not seen'! Nobody apparently knew that anything was wrong.

As a corrective of our deep-seated error let us notice our Lord's opening words when He first came forth to preach to the Nazarenes: 'Change your minds: for the Sovereign God is near to you'—a command so pregnant, so profound, so supremely difficult to obey, that it is not too much to say the whole of His subsequent teaching is simply an expansion of these opening words.

Now the upshot of the Divine teaching, as far as we can see at present, is that we all are disposed to interpret life, duty, etc., on the assumption that God is remote from us; and that as soon as we dislodge this assumption for the opposite one which Christ gives us, namely, God's nearness or majesty, then the metanoia really begins; and to bring about this metanoia must be for a Christian the *first* aim of education: indeed, when fairly interpreted, it may be said to be the only aim. For education means feeding the spirit and mind of children so as to dispose them to a joyous, hopeful, and unintermittent seeking after God, no matter how much of pain it may involve.

The point may be made clearer still if we substitute a different expression for the wrong assumption alluded to above. Instead of thinking of God as remote—an idea which modern science rather corrects—our modern line of thought presents Him to us as *not acting*. That is to say, we think of Him as immanent in Nature, but as leaving man alone to work out his own salvation. We take kindly to a pantheism which is easily suggested by the wonders of creation as they unfold themselves to our view, and which, like all heresies, undermines the sense of responsibility—the belief that this life is a probation for eternity.

We are inclined to think that a large proportion of our readers would agree with this view of education theoretically stated. The crux of the matter is our application of it in practice. For it means that we adults are called upon so to deal with children that their minds, their aims, hopes, desires, energies, may be detached from self and set upon God; so that life may become for each one of them an unceasing quest after Him, and a detach-

ment of the heart—the affections—from the world and self, called by our Lord, Mammon.

In regard, then, to the working out of this principle, we are confronted by a problem of such apparent difficulty that the wonder is it should be conceived of as in any sense practicable. Yet it is so conceived of; in a confused, contradictory fashion, it is true, but genuinely, among English-speaking peoples: and the reason for this amount of hopefulness must be mainly the readiness with which normal children turn away from self to God. That is to say, *little* children; and it is important to notice that Christ specifies the age before self-consciousness begins: that time of innocence the beauty of which no adult can describe any more than he can recover the thing itself, once it has passed away. Since the day of Pentecost, no human theme has inspired more of the poets' imagination than the ever-fresh mystery of childhood—except the pure love of man and maid: more than the wonders of the yearning sea-waves or the silence of the stars in heaven. But, in connexion with our subject one fact stands out: namely, that before self-consciousness begins, the true, vivid, and lasting idea of God may be and ought to be planted—of God in His Nearness, His Love and His Majesty. If the opportunity of this golden age is missed—and it soon passes by—self is sure to assert its strong and subtle claim; and the worst of it is that in very many cases self masquerades as an angel of light, and its service is talked of and thought of as if the service of Mammon were identical with that of the Most High God. Let us see how this comes about.

The human baby is born self-regarding, because at first it knows nothing of life except bodily sensations, and, as far as we can see, differs little from the young of the higher animals. But the character of the child begins to express itself as soon as he is aware of another personality, the mother's, dealing with it tenderly and affectionately—that is, manifesting love; but also, and quite as emphatically, interfering with many small self-gratifications by necessary prohibitions—that is to say, exhibiting the other side of love, namely, law. Character in the child is shown by his readiness or unreadiness to respond to the parent's overtures, whether they come in the form of endearments or in that of checks and prohibitions. If the child's character develops healthily, he will respond to the double influence—that is, he will be both loving and obedient, showing the former by the latter.

So far, the first chapter in the soul-drama. Now comes the critical moment, the great testing question, 'Quo tendimus?' to what end is this training? Or to put the matter more simply: how is the child to regard this twofold relation to his parent; as started by her; as her wish; her claim? or does it start from above? is it, in short, human only, or Divine—a wonderful thing from heaven showing itself through things earthly? According as this question is answered by the child's experience the element of *godliness* is either effectually present in him as he grows, or is absent. In other words, he comes to conceive of law as a human invention, not entitled to any special reverence; but in the other case his conception of it is more or less consciously of something 'from above.' In plain, practical language, when our child is told not to ask for two helpings of jam, or later on, not to practise whistling on the stairs while his father is writing to his solicitor in the study, how does he explain to himself this perplexing interference with his self-gratification?—merely as a conventional etiquette; a convenience of the 'grown-ups'; or an august command from a higher world, an invisible Father to whom even his own father and mother yield humble deference? No words can describe the difference between these two ways of starting on life's pilgrimage. In the one case, home-discipline confirms the child in his original belief that we are all of us in this world to follow our own inclinations. In the other case, he slowly grows up to interpret human life from a different angle; to realize that in the fact of a Personal God revealed in Christ lies the warrant for the notion of our desire of happiness being absorbed in a higher law; and more wonderful still, in being absorbed it is fulfilled.

But can we not make it clear how the difference in principle works out in practice? or rather, let us put the question as follows: What are the essential conditions of the training which disposes a child not only to be conformable to his parents' discipline but to grow up a seeker after God? this being the difference between works and faith, between respectability of conduct and a life inspired by love.

It is important to notice that the issue thus stated is determined by the great words with which Christ began His ministry: 'Change your

interpretation now and onwards, realizing that the Sovereign God is near to you' (Mt 4^{17}). The problem before each parent may, then, be thus simply stated: How can we present the fact of the Invisible God to this child so that he may realize the close presence of his Infinite Creator and Saviour? Nothing short of that can be for a Christian a training in religion. Obviously, it appears at first blush to transcend our powers; but if this were so indeed, then Christ would have mocked us by commanding an impossibility. The truth is, there is boundless hope to be gathered from observation of the normal child's disposition, exhibiting as it does a most remarkable affinity with the three great departments into which we divide up what we call the Divine Revelation: namely, Goodness, Beauty, and Truth. We have fallen into a lamentable error by dissociating these three in education; conceiving of art and scientific research as if they had no connexion with the source of all truth and of all beauty. Against this error we may now notice a reaction which, as often, goes too far, till we think of the discoveries permitted to man's mind or the beauty which the artist is enabled to present upon the 'deathless canvas' as being modes of revelation no less glorious, august, and dignified than the sublime intimations as to God's righteousness and as to His austere demand for righteousness in His children. We must be careful to bear in mind that all members of this trinity of subjects are not on the same level. But with this caution we may welcome with something of rapture the child's readiness to choose what is *good* in truth and art, and, later on, to assimilate eagerly the facts about the universe which mighty intellects have garnered up in recent times. This readiness is, surely, the divinely implanted faculty for seeking God through the 'outskirts of His clothing.' It is deplorable that religious people have banned art and science: but even more deplorable that artistic and scientific people have often been inclined to fancy themselves independent of the law of righteousness.

Religious education, therefore, consists not merely in learning the Bible, nor even, a greater thing still, in the leading of a virtuous life. It is more. It is the learning to love and adore God through the knowledge of His law and His love together; and by law I mean not only the moral law, but law as manifested in science and art, which, if not subjected to Him and employed as channels of His truth to man, become channels of error, extravagance, and falsehood.

Thus all education worthy of the name is a turning of the young mind from an erroneous view of life to the truth: effected through the vivid presentation of God's nearness in its double aspect, revealing the majesty of the Divine law and the infinite tenderness of the Divine love. In short, if goodness, truth, and beauty be a fairly adequate statement of the channels through which the Divine is revealed to man, education is the bringing the child by experience to realize the infinite bounty of God, and, in consequence, the majestic, constraining, awe-inspiring character of the claim on his affection and his obedience.

Two corollaries follow:

1. The modern dissociation of secular from sacred subjects in school curricula must tend to cause a distortion of perspective in the young who are striving to interpret life in terms of order.

2. Such distortion of perspective is rendered still more probable by the prevailing fashion of training children to look on communion with God as a wringing of benefits from Him; instead of what it ought to be, a spontaneous giving of thanks for the 'unspeakable gift' already received.

Literature.

JEREMIAH.

A BOOK on Jeremiah by the greatest living English-speaking exponent of the Old Testament needs no commendation. Suffice it to say that in his Baird Lecture for 1922—*Jeremiah* (Hodder & Stoughton; 10s. 6d. net), Principal Sir George Adam Smith has fulfilled the hopes of those who for long have looked wistfully forward to this volume. Alike by temperament, gift, and the line of his special studies, Dr. Smith is qualified to be the ideal expositor of Jeremiah. He knows Jeremiah's

country, and he has recently made a minute study of Deuteronomy, while both the period and the man have been engaging his attention for over thirty years.

The result is a study sympathetic in the highest degree—sympathetic to the difficult and sometimes exasperating problems of the text, sympathetic, above all, to the 'blossom and storm, beauty and terror,' that alternate throughout the whole of Jeremiah's book. In successive chapters are considered the gradual compilation of the Book itself, the Poet, the Prophet in his youth, in the reign of Josiah, under Jehoiakim, Zedekiah, and on to the tragic end. The book is a fine blend of criticism and interpretation. Difficult literary and historical problems come up for discussion—*e.g.* were chaps. 7 and 26 spoken on the same occasion, or different (Dr. Smith thinks on different)? Did Jeremiah at first support the Deuteronomic movement? Did he really counsel the citizens during the siege to desert to the enemy, and if so, why? Is the Oracle of the New Covenant authentic, or is it a later glorification of legalism, utterly alien to the spirit of Jeremiah? On these and other important questions Dr. Smith speaks with very persuasive words, which usually go to confirm traditional opinion.

Jeremiah has been called 'the psychologist among the prophets'; and not the least attractive feature of Dr. Smith's discussion is the care with which he traces, so far as can be traced, the development of Jeremiah's mind—his sense of predestination, his habit of protest, his physical and spiritual experience, which led him to express that mind in profound and incisive words about God and man. His subtle mind is analysed and his incomparably tragic career is sketched by Principal Smith with all the beauty and eloquence of language which we long ago learned to associate with his work.

THE SUFFICIENCY OF CHRISTIANITY AND ERNST TROELTSCH.

The Rev. R. S. Sleigh, M.A., Ph.D., has put English-speaking students of theology in his debt by his scholarly exposition of the system of Ernst Troeltsch in his book, *The Sufficiency of Christianity* (James Clarke; 12s. 6d. net). Having come under the powerful personal influence of Troeltsch, he is well qualified to do full justice to his teacher, and he is to be congratulated upon the industry and learning which he has brought to his task. The recent death of Troeltsch has enhanced the timeliness of this book. Last month also five posthumous lectures by Troeltsch were published—some account of which is given in the 'Notes of Recent Exposition.'

Troeltsch is best known in this country as the leading exponent of the religio-historical method in theology. Starting from the idea of the religious consciousness as, primarily, a state of feeling and, secondarily, an experience involving the whole personality, and convinced of the essential unity and continuity of religious experience, he proceeds to interrogate history according to his threefold method of criticism, analogy, and correlation, expounds his doctrine of the *religious a priori* and draws the conclusion that in Christianity we find what is so far the regulative principle of religion. It is *essential* Christianity, however, not *ecclesiastical* Christianity, and not even Jesus, that provides the requisite norm; for Troeltsch sets his historical method aggressively against the dogmatic method of orthodox Christianity. Jesus is no more than a *primus inter pares* in Religion, and essential Christianity can be discovered only from history as a whole. Truth is only approximate; it develops down the ages through the increasing revelation of God to man's faith. Essential Christianity is an authentic work of the Logos in human life. Naïve souls, of course, need the support of 'symbols,' but these are mere forms of the Mythos, which have no equivalent in objective reality. Jesus is not a true Object of faith, but faith's supreme Subject.

This being the general scheme, it may be conjectured that orthodox Christianity will get short shrift at the hands of Troeltsch. It is a safe conjecture. There can be no such thing as an essential Trinity, or a supernatural Incarnation, or an objective Atonement. These belong to the Mythos, which may be of service to naïveté but have no meaning for modern culture. The test of truth must be wholly within experience, subjective and objective maintaining their ceaseless traffic there. Such things as an absolute personality or an absolute ethic are not to be even named among the learned. As to the Kingdom of God, Jesus always meant it in an 'other-worldly' sense, and that is an authentic note of essential Christianity, even *the* authentic note, for eschatology is the very breath of life in Christianity. The reason for this lies in the pessimism which cannot but

result from the strain of the duality in man's life. There are really two ethical ends, which cannot possibly coalesce short of eternity, one answering to the spiritual and the other to the natural. The best that can be hoped for here is a tolerable equilibrium between the two ethical ends. It is only in another world that the battle will be past, and then it will indeed be past, for all finite personalities will be merged in the One Infinite Personality.

It is granted that Troeltsch's *religious a priori* is a real contribution to philosophical and religious thought, and that his historical method has a value of its own. But it may be said with much confidence that the structure which he rears by his selected method upon his selected foundation is a poor substitute for the orthodox Christianity of which he says so many hard things. In dealing with those fundamental facts and doctrines which have sustained Christian faith and life at their highest, he consistently and jauntily disposes of them by first caricaturing them. For example, the Incarnation is repeatedly referred to as an *ex abrupto* event which has come to pass without historical antecedents, as if it represented a sudden change in God's plan. Even thus, there seems abundant room for it in Troeltsch's realm of the *alogical*; but seriously it is nothing but a caricature of the great Christian fact. Again, he aligns himself with the Johannine tradition in order to demolish the Pauline, but the plain fact is that John, far from being against Paul, is vehemently against that very vaporizing of the Christian foundations which is the genius of Troeltsch's system.

It is refreshing to find Dr. Sleigh breaking away from his teacher's spell on the subject of human destiny, and it is impressive that at this part of his book the reader becomes conscious of entering a region where both glow and humour have some place. Here Dr. Sleigh finds that Troeltsch has yielded to the fear, inherited from Schleiermacher, of thinking too anthropomorphically of God. Dr. Sleigh is certainly right, and he would also have been right if he had pointed out that this same fear, this 'weakness of recoil,' has vitiated Troeltsch's whole thought of God. The idea that God loves men, not because He is Love, but because He simply wills it—an idea which, by the way, is very old—could hardly be entertained by any one who has caught the accent of the Lord Jesus. Troeltsch has not caught that accent with regard to either God or man. His whole attitude, for example, to the naïve mind, of which he is never done speaking, is snobbish and humourless. Many a naïve soul can form as sound a judgment upon reality as the man of highest culture can; and if he were to be convinced that his 'symbols' represented nothing in reality, he would dispose of them much more summarily than Troeltsch has done. All this patronage of the naïveté of Jesus is a particularly objectionable type of irreverence. It is due to the obsession of *Kultur*. Whatever goes, *Kultur* must stand and receive the homage of everything else in heaven and earth. We think that already we have seen this spirit in action. If Troeltsch's new Christianity can do anything for this poor suffering world, we shall think kindly of it. Meanwhile, we believe that 'the old is better.'

A REMARKABLE COMMENTARY.

One of the needs of to-day is a modernized Matthew Henry. The present generation does not know Matthew Henry, but our fathers were brought up on it. Most religious homes, in Scotland at least, possessed a copy, often richly bound, of that incomparable commentary on the Holy Scriptures. The text was printed in paragraphs, and each paragraph was followed by an exposition, often original and suggestive, and always pungent and edifying. We have nothing like it to-day. We have critical commentaries and expositions of separate parts with an evangelical flavour, but no complete, scholarly, edifying, and practical exposition of the whole Bible by one competent hand.

The nearest thing to this we have seen is *The Gospel according to St. Luke: A Devotional Commentary*, by the Rev. J. M. E. Ross, M.A. (R.T.S.; 3 vols., 3s. 6d. net each). It would be difficult to over-praise this book. It is the work of a scholar, to begin with. He knows all there is to be known about the making of the Gospels. His paragraph on the probable use of an Aramaic Gospel of the Infancy is one of many evidences of sound learning. But in such a book as this critical questions ought to be subordinate, and they are so here. The learning is between the lines and behind the exposition. Apart from scholarship, however, Mr. Ross possesses a genius for penetrating, suggestive, interesting, and edifying exposition. We have chosen the adjectives carefully, and they could all be illustrated abund-

antly. We have gone to the book at several delicate and difficult parts and asked ourselves: What does he make of this now? And always the result is surprising and satisfying.

The combination of qualities in this writer, each in itself a merit, is remarkable. There is real 'unction.' There is delicate literary craftsmanship. There is skill in disentangling the relevant points. The quotations from literature are choice and not too numerous. All this may seem the exaggeration of sober praise. But it is only a deserved tribute to work that needed to be done and that has been well done. We commend the book for devotional reading in the home, and we commend it warmly to teachers who wish to have a book that will give them the message of the gospel history.

THEISM AND THOUGHT.

The second course of the Earl of Balfour's Gifford lectures, delivered at the University of Glasgow in 1922–23, has now been published under the title of *Theism and Thought* (Hodder & Stoughton; 15s. net). The first course, on Theism and Humanism, was delivered early in 1914, and, but for the catastrophe of the War, would have been followed immediately by the second.

The writer's personality and philosophic position, especially his use of the instrument of 'methodological doubt,' are too well known to require detailed exposition. The object of the two courses of lectures is the same, namely, to determine on what theory of the universe the highest values of ethics, æsthetics, and knowledge—the good, the beautiful, and the true—could be most effectively maintained. The method adopted is to take 'our reflective beliefs about Nature, Morality, and Beauty, and show that their values cannot be maintained unless we are prepared to pass beyond them—that unless they be transcended they must surely wither.' 'Theism and Humanism' developed the argument in the realm of Ethics and Aesthetics, showing that, on the hypothesis of Naturalism, 'their values are accidental in the first degree; they have behind them neither purpose nor the imitation of purpose; they hang, so to speak, in mid air, unsupported and unexplained.' *Theism and Thought* continues the argument from the side of Knowledge, and seeks to show that 'if intellectual values are to be maintained the reality of spiritual guidance becomes the most important of our fundamental assumptions.' The conclusion of the whole matter amounts, in brief, to this, that Divine guidance must be postulated if we are to maintain the three great values—knowledge, love, and beauty.

The Earl of Balfour is a master of speech as well as of thought. He never loses touch with his audience, and the weight of his argument is borne along with smoothness and ease by the nobility and grace of his diction.

In an interesting epilogue he deals briefly but most suggestively with two questions relating to the nature of God, and the mode of His intervention in the spiritual evolution of man. Here he holds with Theism of 'the religious type,' which postulates a Personal God, and he concludes: 'May we not, and if there be force in my arguments, *must* we not, also hold that inspiration, flowing from some diviner source, assists the long ascent of knowledge, love, and æsthetic joy, from their primitive beginnings, through the dimness of our present twilight, to a future of unknown splendour.'

ABYSSINIA.

Almost every month now Messrs. Seeley, Service & Co. publish a volume dealing with some little known country and people. And by so doing they are adding considerably to the sum of our knowledge. One of the latest volumes is *Unconquered Abyssinia* (21s. net). The author, Mr. Charles F. Rey, F.R.G.S., after giving a general description of the country and of the customs and practices which he saw there, gives a fairly full account of the history of the Abyssinians. After that, there come a number of chapters on 'Religion and the Church,' on 'The Army,' on 'Trade and Commerce,' and on the 'Political Situation.' One chapter deals with slavery. Although the Abyssinian is not allowed to buy or sell slaves, there are always a number of slaves used for household purposes. It was only in 1922, Mr. Rey says, that the servants of the British Legation were told that they must set free any slaves they possessed. He tells in this connexion a story which was related in the House of Commons by the Foreign Office representative when referring to this twentieth century emancipation. 'One employé of the Legation, a Moslem, protested that he had no slaves, and when he was confronted

with evidence which made it quite clear that his statement was, to put it mildly, something less than accurate, he explained that the slaves belonged to his wives. . . . The plea was not, however, considered adequate in this case, and he was told that as long as these slaves were held as slaves in his family, he could not be employed in the British Legation. But he was a man of resource and, on the spot, before leaving the room, he issued a decree of divorce against the two ladies and told them they were no longer his wives. The British representative, feeling a little embarrassed at having been the means of bringing about this domestic crisis, said something by way of deprecation of such very hurried divorce proceedings, but the gentleman was not at all put out. He said that the ladies could be very easily replaced, and that there was no need to feel disturbed about the matter; and the final result appears to have been the departure of the two ladies with their slaves, and the retention of the gentleman, minus family and slaves, in the employment of the British Legation.' This story casts some light also on marriage customs in Abyssinia.

Abyssinia is Christian. The form of Christianity professed, Mr. Rey says, 'is the monophysite. . . . This doctrine recognizes only one nature in Christ, against the view which has maintained itself as orthodox, that the divine and human natures co-existed in him.' The bulk of the people, and the Church itself, are opposed to any change. The present Regent, however, H.I.H. Ras Tafari Makonnen, is very well educated, and is pushing on with progressive schemes. Mr. Rey puts in a plea for support for him from the three great Powers which stand for the progress of civilization in Africa —England, France, and Italy.

OLD TESTAMENT INTRODUCTION.

Professor Peake has added one more to his many valuable services in the cause of Biblical study by recommending the publication of a translation of Professor Ernst Sellin's *Introduction to the Old Testament* (Hodder & Stoughton; 10s. 6d. net). Professor Sellin is a very eminent scholar, of unusually fresh and stimulating mind, whose contributions to Old Testament science are much less well known in this country than they deserve to be. Throughout his work there is a streak of conservatism which leads the more radical school of critics to regard him as reactionary, and the traditionalists to welcome him as a friend. He is certainly no traditionalist, in the obscurantist sense of that word: he accepts the critical methods and very many of the critical results, *e.g.* the analysis of the Pentateuch into four chief documentary sources. But at many points he challenges the critical conclusions, and always by arguments that deserve to be carefully weighed; and he invariably enriches his discussion by brilliant suggestions of his own. He regards J, *e.g.*, as extending down to 1 K 2, and as coming from the Davidic-Solomonic period: the narrative of E, whose origin he places in Shechem or Bethel, was, he believes, completed before the division of the Kingdom: while much of the narrative material of P is as old as or older than J or E. The form of the historical books is explained, he thinks, in part, by their having been adapted for reading at public worship or for lectures on the nation's history delivered at such worship, or perhaps in schools. In Hab 1^{5-11} he sees a reference to Alexander the Great and his Macedonians. While the Psalter 'must in any case contain a nucleus of pre-exilic psalms,' the presence of Maccabæan psalms 'has certainly not yet been proved.' The Servant of Yahweh in the songs of Deutero-Isaiah is an individual, and that individual Moses. Such are some of his conclusions.

Sometimes one is surprised at the perspective of the discussion; Daniel gets less than three pages, and Ezekiel only three and a half. But this is in accordance with Dr. Sellin's very reasonable habit of being more expansive when he has a really fresh contribution to make. The *Introduction* is a powerful book by a well-equipped and original mind, and more than a word of praise is due to the admirable quality of the translation by the Rev. W. Montgomery, M.A., B.D., which reads throughout like an original.

CHURCH UNION IN CANADA.

In his book, *Church Union in Canada: Its History, Motives, Doctrine, and Polity* (T. Allen, Toronto), the Rev. F. Lloyd Morrow, M.A., B.D., Ph.D., gives a full and illuminating account of the movement for Church Union in Canada and of the acute situation to which that movement has now led. His aim is to provide a text-book which, by its analytic and, as far as may be, dispassionate

history, may help towards the unravelling of a sorely tangled skein.

Here are the outstanding facts. In 1902 Principal Patrick of Winnipeg (still affectionately remembered by many in this country, and now deceased), speaking to the Methodist General Conference, ventilated the idea of one great Protestant Church for Canada. He spoke as a Presbyterian, but without authority from his own Church. Co-operation between the Churches was already practised in the wide and needy West, and this, added to the strong personal influence of Dr. Patrick, led the Methodist Church to open negotiations for organic union. The year 1903 found the Methodists, Presbyterians, and Congregationalists resolved to confer with each other on the matter. Overtures to the Episcopal and Baptist Churches met with no success. A Basis of Union was drafted by a Committee representing the three conferring Churches, but this operation occupied five years, during which time many Presbyterians had begun to feel that federal union would be more satisfactory than organic union. The General Assembly refused to consider anything short of full union, and in 1910 resolved to approve of the Basis of Union and to send it down to Presbyteries under the Barrier Act. This seemed to the minority to be a misuse of that Act, and while the Basis was approved by a majority of Presbyteries, organized opposition was then begun and has grown more bitter until this hour. The controversy is almost entirely confined to the Presbyterians. The question has been twice referred to the people, first in 1911, when they voted for organic union by rather more than two to one, and again in 1915, when they voted in the same sense by rather less than two to one. It was thus apparent that the opposition was strong and growing, and for some years there was searching of heart and perhaps a little vacillation, but in 1921 the Assembly resolved to consummate organic union 'as expeditiously as possible,' and in the following year agreed by a majority to instruct counsel to prepare draft bills for Parliament.

This instruction of the Assembly has exasperated the non-organic-unionists, for they interpret it as a coercive move. The Union Act, if passed by Parliament, would carry the Presbyterian Church, as a legal entity, into the Union, in which case those who have no desire for such union will be compelled either to enter it or go out into the wilderness. This is regarded by the minority as grossly unfair; and there is little doubt that, if the Act does pass the Legislature, the Presbyterian Church will be badly split. People on this side of the Atlantic may ask: 'Why do non-established Churches require to approach the State at all?' To which the General Assembly in Canada would probably reply, in true Scottish fashion: 'Do you think we have forgotten the legal disaster to Scotland in 1904?' And so it turns out that, even in Canada, the question of relation to the State, which presented no difficulty to the Churches at the beginning of their union negotiations, comes in at the end with something like wrecking force.

The earlier points of controversy, of course, persist. These are mainly doctrinal and governmental. The doctrinal part of the Basis of Union does not profess to be ideal. It has all the faults of a compromise, a mild Calvinism standing beside a mild Arminianism without a smile of recognition. At points it is needlessly archaic in form. But the storm-centre here is that nobody is to be asked to pledge himself to any kind of formula. Candidates for the ministry are to be examined on the Basis, but that is all. Presbyterianism has certainly, in this instance, departed from its tradition. As to polity, some of the forms and names dear to Presbyterianism remain, but it is open to question whether the genius of Presbyterianism is conserved in the union proposals. The Presbytery, while retaining its name, will lose much of its distinctive character. For example, it ceases to have any control in the settlement of a minister. In polity as well as in doctrine the weakening influence of compromise is apparent.

Dr. Morrow is to be congratulated on a book which must have cost him much labour. We hope that his fine aim may be realized, and that a way of honour and of peace may be found for the Church in Canada.

APOLLINARIANISM.

Apollinarianism, by the Rev. C. E. Raven, D.D. (Cambridge University Press; 12s. 6d. net), is a valuable contribution to the study of the history of Christology. Dr. Raven has gone to the sources, made many things clear which were formerly in haze, and established some new positions which are likely to prove impregnable. Students of early Church History cannot afford to neglect this book.

Broadly speaking, his conclusions are as follows: Apollinarius, although condemned as a schismatic by the East and as a heretic by the West, was in reality the most able and honest exponent of orthodox Greek Christology. If we approve the rejection of the Christology of Apollinarius, we must in fairness reject that of Athanasius and of many others, both ancient and modern, who are supposed to be orthodox. Dr. Raven has no hesitation in rejecting them all. What vitiated all Greek thinking on the subject was the dogma of a stark antithesis of the Divine and the human. The Divine in Jesus was thought of in such a way as to make His humanity unreal. Apollinarius, by his resort to the two doctrines of *Kenosis* and *Transference of Attributes*, made an honest attempt to rehabilitate the humanity of Jesus, but he was condemned for his pains, although his fundamental positions were those of the great Nicenes.

Dr. Raven is convinced that Paul of Samosata and the more respectable Theodore of Mopsuestia represent a Syrian Christological tradition which must be reckoned with in any worthy reconstruction of Christology. In that tradition the humanity of Jesus is given its full value independently of all metaphysics. The Gospels certainly encourage this starting-point, for they show how the disciples, through contact with the Man Jesus, found God in Him. Jesus Christ is One, and all Christian experience of Him implies that He is Divine; but this is quite consistent with holding that our intellectual constructions of His Person must begin, not with *a priori* notions of what the Divine is, but with the actual Jesus of history.

THE 'SUPER.'

There are many different kinds of biographies, and each may be good, or, as is more frequently the case, less good, of its type. Dr. Jackson of Didsbury College has just written the life of S. F. Collier, the head of the Manchester Mission. The title is *Collier of Manchester* (Hodder & Stoughton; 6s. net). As we should expect when we know that the author is Dr. Jackson, this is a most excellent biography, although Dr. Jackson was handicapped by the fact that he could trace very few of Collier's letters, that no diary was kept, and that no sermons remained except a few early ones. Having too little material is a handicap which seems easier to surmount than having too much. Dr. Jackson, at any rate, has surmounted it. He knew Collier well—he was his intimate friend for over thirty years—and he has written an account of his life which is adequate; and this is no light praise.

Collier was barely thirty when he became the head of the Manchester Mission, so the story of his life is really the story of the Mission. Before he went to Manchester, he had only, as Dr. Jackson says, 'tried his wings.' When he left Didsbury College at the end of his course, he was appointed 'District Missionary' in Kent by the Wesleyan Methodist Church. He had to do evangelistic work over a very large area. It was a difficult time, and Dr. Jackson adds: 'The Methodist Church has since grown wiser, and now no longer sends untried youth on quixotic adventures of this kind.' The Manchester Mission was a very small thing indeed when Collier went to it, and his success may be partly gauged by the fact that by 1913 there was a staff of voluntary workers of 2500. His surpassing business qualities, his generosity and confidence in others—'His extraordinary faith in us,' one of his workers says, 'we felt we simply had to justify'—and his power of putting himself into the place of those whom he was trying to help—'You're the man that was always sorry for coves like us'—partly explain his success. And his sense of humour helped too. One of Collier's secretaries told Dr. Jackson the following story:

'It was the eve of the Mission Anniversary, and both of them had been driven and harassed to their wits' end. Collier went home about tea-time, and the secretary settled down to get letters typed ready for signature on his return later. "I really felt," she says, "things were getting on top of me, and when the 'phone went, and I was told 'the Super wants to speak to you,' I seized my notebook in desperation expecting to hear, 'Just take this down, will you?' Instead, the familiar voice came through, 'I say, would you rather be a dog—an ordinary dog, I mean—or a dog with a broken tail?' 'Why, an ordinary dog, I suppose.' 'Well, I wouldn't,' was the quick retort; 'an ordinary dog has his day, but a dog with a broken tail has a week-end!' Then followed a characteristically infectious guffaw, and before I could say a word more he had rung off. But I went back to the letters with a laugh on my lips, and the work went merrily to the end."'

AQUINAS REDIVIVUS.

Of those interested in Metaphysics not a few in recent times have been suggesting a return to standpoints that were thought to be transcended for good. We have Neo-Kantians and Neo-Realists, and now we are invited to listen to the Neo-Scholastics. To some it may sound incredible, but it is true. There are Neo-Scholastics, and if we judge by the work before us, *Principles of Natural Theology*, by George Hayward Joyce, S.J. (Longmans; 8s. 6d. net), they deserve a hearing. Mr. Joyce would lead us back to the feet of Aquinas. His subject here is limited to Natural Theology, and he will have us regard it as a real science. It is possible, he proclaims with accents of confidence, for Reason, using the Aristotelian logic and following the steps of Aquinas, to demonstrate the existence of God and from that to determine His attributes and His relation to the world. It is a book of great merit. Were it for nothing more than this, that it shows how really massive and imposing a structure of thought Aquinas reared, its value would be great. Too many of us have lightly dismissed the Schoolmen as hair-splitting dogmatists, the product of what we are pleased to term the 'dark ages.' Their age was not so dark after all, and the sheer intellectual power of some of them has never been excelled. Mr. Joyce makes that quite plain.

Let us admit that this book is the product of a mind of no ordinary calibre, and that in its negative aspect, as a critique of other philosophies, it is of great apologetic value. As to its positive side, however, we must confess to some misgiving. In general we feel that Scholasticism grew up in, and requires, a whole mental atmosphere which we cannot recapture. Kant may have committed this or that fallacy, but he did effect, or at least initiate, a profound change of which thought can never more divest itself. We really cannot get back to Aquinas and live intellectually on the Aristotelian logic. Then Mr. Joyce's system, proceeding apparently with rigour of reasoning, leads to some conclusions which the modern mind refuses to accept. Thus he describes God's bliss —'It admits of no increase, nor can anything arise to cloud it even for an instant. It abides ever the same without change.' Does Mr. Joyce seriously mean that it is all the same in feeling-value to the Father whether He sees His will accepted or opposed by the creatures He has made? Do all earth's sorrows and agonies never cloud for an instant the bliss of God? If this be the finding of Natural Theology, one may answer that Revelation, not to speak of the moral sense of mankind, contradicts it.

In *Jesus and Civil Government*, the Rev. Dr. A. T. Cadoux has given us a very full critical examination in the light of New Testament Scriptures of the problem of 'Christianity and Coercion,' including, necessarily, Christianity and War (Allen & Unwin; 6s. net). He tells us that it was his sympathy with the pacifist position during the War, coupled with his inability to deny the force of his objections to it, that compelled him during the years that have followed to re-examine both the teaching of Jesus and the part that coercion plays and has played in the moral development of the race. It is impossible not to be impressed with the fairness and clearness with which Dr. Cadoux sets forth the results of his inquiry. However much his readers may differ from him, they will admit that this is a thorough and loyal examination of the truth of Scripture, leading up to the conclusion that Jesus did not condemn all coercion, and that both non-resistance and coercion have their recognizable place as instruments of love alike in private, national, and international life.

Among the large number of books on Psycho-Analysis that pour from the press there cannot be many like *Psycho-Analysis and Everyman*, by Mr. D. N. Barbour (Allen & Unwin; 6s. net). The author is more than an ardent disciple of Freud. He has imbibed Freudism wholesale, and presents the Austrian psychologist's system in all its most unwholesome aspects. But he combines with this (quite unnecessarily for his purpose) the rationalism we used to be familiar with as issuing from the rationalistic press. His account of the origin and growth of the Christian religion is, in the light of scientific criticism, ludicrous. The early chapters of the book expound the main conclusions of Freud's position in an intelligent and interesting manner, but the exaggerations of the psychology and the absurdities of the religious theory detract largely from any value the book would otherwise possess.

Aspects of Reunion, by the Rev. Harold H. Rowley, B.A., B.D. (Allen & Unwin; 6s. net), is a book which deserves a wide circulation. The 'aspects' which it opens out are not those which are most widely discussed in connexion with Church Reunion, but they are the vital ones all the same. Too often the possibility of union between Churches is reduced to a question of finding the Highest Common Factor. Each Church considers what it is to surrender upon the principles of maximum and minimum. Mr. Rowley shows a more excellent way. He courageously asks what is the Ideal Church, and answers his own question with penetration, charity, and practicalness. He invites the Churches to take for their standpoint, not externalities, but the inner life of the Church. His whole treatment of the subject is marked by a fine Christian sanity. The chapters on Church Membership, The Sacraments, and The Creeds can be heartily commended to the mind of the Church. We may not approve of every detail, but we cannot fail to recognize throughout the book the authentic spirit of real reunion.

Guide Posts and Gateways, by Mr. Vernon Gibberd (James Clarke; 3s. 6d. net), is another addition to the already large library of children's sermons. There are three dozen addresses for the young. They are the work of a preacher with an evident love and knowledge of young people, and with a real gift for presenting the Scriptures and their message in such a way as to arrest attention and stimulate thought and imagination.

Is a new revelation of truth being given to-day? The authors of *Infinity in the Finite* (Daniel; 3s. 6d. net), G. R. and Agnes Dennis, believe that there is such a revelation and that they are the bearers of it. Their book is a statement of a sort of Christian pantheism. It is an earnest book, but does not seem to us to contain anything strikingly new.

'Sermonic Masterpieces' is an American way of advertising a volume of sermons. What would be thought of a volume by Spurgeon, if it were announced as 'Spurgeonic Masterpieces'? *More Sermons on Biblical Characters*, by the Rev. C. G. Chappell, D.D. (Doran; $1.50 net), contains sixteen sermons founded on the Scripture records of men like Moses, David, Stephen, Paul, and women like Jezebel, the Shunammite, Martha. In the study on Jezebel we read: 'In my entire ministry I never recall to have seen one single man or woman converted who had not in some fashion been brought into contact with the teachings of the Gospel in their young and tender years.' These addresses, always graphic and arresting, are printed in America. If presented in this country their language would probably be subjected to an undue critical revision.

The Rev. T. T. Matthews, D.D., for thirty years a missionary of the London Missionary Society in Madagascar, where he carried on a wonderfully successful work among the native tribes, has just published a sixpenny pamphlet entitled *Foreign Missions* (G. & W. Fraser, Aberdeen). Professor J. A. Robertson, of Aberdeen U.F. Church College, in a foreword writes that 'a more vigorous, comprehensive, and searching plea for the support of missionary enterprise by the Christian Churches could not be conceived.' Only a missionary whose whole heart was still in the mission field could have written it.

Rev. Percy Dearmer, D.D., pursues his intrepid way in his endeavour 'to explain point by point what an intelligent Christian ought to know about his religion . . . in the light of the knowledge which the world has acquired up to the present year of grace.' In the third volume of his *Lessons on the Way* (Heffer; 4s. net), as he calls his tutorial studies for teachers, he is fairly in the deeps, dealing with such difficult themes as the Resurrection, the Ascension, the Holy Spirit, Pentecost, and the like. But his success is as marked as in the earlier volumes. There is the same honesty, and vividness of style, and naturalness of spirit, the same sane and attractive idea of religion, and his charity is wide and generous-hearted, even upon such thorny things as Apostolical Succession and Prayers for the Dead. A teacher, he remarks, 'must risk being difficult rather than being inadequate or untruthful.' But, though he shirks nothing, here all is clear. To read his account of what happened at our Lord's Ascension, or at Pentecost, is to be made to see the thing as with one's own eyes. This is, in short, a fine little book deserving to be much used.

Concerning Christ, by A. H. McNeile, D.D.

(Heffer ; 3s. 6d. net), is a connected series of sermons and addresses dealing with the character and work of Christ. The first part is concerned with the earthly life of Christ—Child and Man—leading to some doctrinal considerations of His Nature and Person. The second part is similarly arranged: the stories of Passion Week are followed by a few chapters in which a line of thought is suggested by which to approach the doctrine of the Atonement. Dr. McNeile writes with much freshness and evangelical warmth. His realization of Gospel scenes is vivid, and his application of Gospel principles is wise and telling. He has given us a delightful book.

It seems only the other day that we were welcoming Professor E. F. Scott's book on 'Hebrews,' and now we have another work from the same distinguished scholar, which will take rank with anything he has done, hardly even excepting his work on the 'Fourth Gospel.' The title is *The Spirit in the New Testament* (Hodder & Stoughton ; 7s. 6d. net). All who have looked into the history of the subject are conscious that in some important respects the contents of the Christian message vary from age to age. Our realization of the essential identity of the Christian faith, in spite of its changing forms, is largely due to the doctrine of the Spirit, to the belief that when Jesus left the world He bequeathed to His followers His Spirit, which would through the ages guide them into ever new truth. Yet there is no important branch of Christian theology on which even intelligent Christians have vaguer ideas than the doctrine of the Holy Spirit.

Ultimately what we want to know is the meaning of the Spirit for us to-day ; but in this inquiry, following the historical method, we have first to find how the doctrine arose in the primitive Church. There can be few men quite so adequately equipped for such a study as Professor Scott. He shows how the idea of the Spirit had its origin in the Old Testament, and was transformed by the experience of the new life which, in the first followers of Jesus, evidenced itself in so many ways, though Jesus Himself had said little of the Spirit. Ethical and spiritual conceptions of the Spirit were gradually developed, and these in turn tended to become mechanical when the Church with its official ministry and sacraments was recognized as the channel of grace.

Incidentally there are illuminating studies of such questions as the original significance of the 'laying on of hands,' the nature of 'speaking with tongues,' the ideas connected with Baptism in the primitive Church, the meaning of the 'Paraclete,' and the interpretation of Jn $16^{8ff.}$. Incidentally we note that Paul contrived to combine, as the Church has been unable to do, the Catholic belief in the Spirit, the supernatural power that helps otherwise helpless men, with the Protestant belief in Faith, the active moral response of man to God's approach, without which response there is no salvation. This scholarly, judicious, and independent inquiry into the Biblical conception of the Spirit will mark a new stage in the history of the doctrine.

Dr. Wilfred Grenfell, the author of that fascinating narrative of the frozen north, 'A Labrador Doctor,' has now published a volume of short but picturesque and characteristic stories of the same region under the title *Northern Neighbours* (Hodder & Stoughton ; 7s. 6d. net). There are nearly a score of these sketches, of which the first, entitled 'Off the Rocks,' shows Dr. Grenfell's remarkable power of vivid narrative. This will bear comparison with any description of how a vessel in imminent peril of being driven on the rocks by a raging tempest is saved by heroic rescuers as if by a miracle. But Dr. Grenfell is always at his best in depicting the human side of the simple folk among whom he has carried on his labour of love.

A most interesting addition has just been made to the wonderful romance of the discovery and opening up of Central Africa and its chain of great lakes. It is entitled *After Livingstone: An African Trade Romance*, by Mr. Fred L. M. Moir, a founder and now a director of the African Lakes Corporation Ltd. (Hodder & Stoughton ; 6s. net). This is a plain unvarnished tale of a really heroic business enterprise, and yet from beginning to end it grips the interest of the reader. Ian Hay, who writes a 'Foreword' to the narrative, describes it as 'a long overdue chapter in the history of the British Empire.'

Professor H. R. Mackintosh, D.D., of New College, Edinburgh, has collected into a handsome volume various essays in Christian doctrine and in philo-

sophical or historical theology which have seen the light previously in different journals. The title of the book, *Some Aspects of Christian Belief* (Hodder & Stoughton; 7s. 6d. net), sufficiently indicates the connexion between its component parts. It will be enough to chronicle the appearance of the volume and to indicate its contents. History and the Gospel, the Conception of a Finite God, the Vicarious Penitence of Christ, are among the doctrinal subjects. The Philosophical Presuppositions of Ritschlianism, The Psychology of Religion—Old and New, The Subliminal Consciousness in Theology, Christianity and Absolute Idealism, are perhaps the most interesting of the others. The subjects are themselves inviting enough, and in the hands of an accomplished writer and theologian like Dr. Mackintosh they make a book of exceptional interest and value.

One of the 'Master Missionary Series' which is being published by Messrs. Hodder & Stoughton is *Jackson of Moukden* (3s. 6d. net). Dr. Arthur Jackson was only a few weeks in China, but nothing could be more suitable than that his life should be included amongst the 'Master Missionaries.' In November 1910 he went out to Moukden to teach in the Medical College there. When he arrived the Pneumonic Plague was spreading rapidly through the cities of China, and in January the first case of plague occurred in Moukden. All the doctors rallied to the help of the Chinese, and Dr. Jackson volunteered to take charge of one of the railway stations. This work turned out to be of the most dangerous type. For eight days Dr. Jackson stood between the city of Moukden and a train load of infected coolies. In a few days over seventy died. When the work was practically over and the camp was being disinfected, Dr. Jackson himself succumbed. The Life of Dr. Jackson has been written by Mrs. Dugald Christie, the wife of the head of the Moukden Medical Mission, and no choice could have been happier.

This month we have also received three other volumes of the 'Master Missionary Series.' They are *Chalmers of New Guinea, Livingstone: The Master Missionary*, and *Ion Keith-Falconer of Arabia*. The author of *Chalmers of New Guinea* is Mr. Alexander Small, B.L., and, considering how many and how excellent are the previous Lives of Chalmers, it is wonderful how fresh this one is. The Life of Livingstone is written by his grandson, Dr. Hubert F. Livingstone Wilson, who has not only that advantage, but also the advantage that he himself is a medical missionary at Chitambo, the very spot where the great missionary explorer died. The Life of Ion Keith-Falconer is by Mr. James Robson, M.A., of Sheikh Othman.

One strong point about the 'Master Missionary Series' is the fact that, though the volumes only set out to re-tell stories which are already well known, yet several of the authors have managed to add a considerable amount of fresh information. This is the case in the volumes received this month, and it was also the case in the Life of *Mackay of Uganda*, by Miss Mary Yule, which was reviewed last month.

The American Jewish Year Book, 5684, September 11th, 1923 to September 28th, 1924 (Jewish Publication Society of America), contains a critical survey of the whole Jewish world from Palestine and Europe to the utmost limits of the United States. In this we read: 'During the past year the press reported that many Christians especially in Poland and in Soviet Russia were embracing Judaism mostly with a view to marrying Jews.' We have heard something akin to this nearer home than Poland.

Roman Catholic authorities are giving increased attention to apologetic from their own point of view, and especially to the defence of their traditional attitude to the Holy Scriptures. Quite recently we reviewed an elaborate and competent work on Inspiration, and now we have another equally good in its own way: *First Notions of Holy Writ*, for Students, Readers, Enquirers, by Cuthbert Lattey, S.J., M.A. (Longmans; 3s. 6d.). The chapters are on fundamental points: The Study of Scripture, the Inspiration, the Text, the Literary Form, and the Evidence of Scripture, with a special chapter on the Vulgate Translation. Whoever wishes to know what is believed and taught by Roman Catholics will find it here expounded with ability and authority.

The Divinity Professors in the University of Glasgow, by Prof. H. M. B. Reid, D.D. (Maclehose; 10s. net), covers the period from 1640 to 1903, and contains notices of seventeen professors. The title is not appetizing, but it is at once seen that the

field is a rich one when the table of contents reveals the names of David Dickson, Baillie, Burnet, and Wodrow of Covenanting fame, and concludes with John Caird, William Dickson, and William Hastie. Professor Reid has already garnered sheaves from the field of religious biography, and this book will enhance his reputation. There are here many interesting sidelights on Scottish Church history, among which may be mentioned the Simson case, the Octateuch incident, and Mitchell's pungent 'Letters to a Young Clergyman.' The book is illustrated with nine portraits, and each life is followed by a bibliography.

The Ingersoll Lectures on Immortality are familiar in this country owing to the contributions of some famous names, such as William James, Josiah Royce, and William Osler. The latest volume of the long series is from the pen of President George E. Horr of the Newton Theological Institution and is entitled *The Christian Faith and Eternal Life* (Milford; 4s. 6d. net). The main contention of the lecture is that the belief in immortality is implied in the experience of ethical monotheism. But the writer shows in his interesting review of the development of the belief in Scripture that the Christian evidence for immortality is woven of many strands which are bound into a unity by the teaching and by the resurrection of Jesus Christ. The whole argument is in the highest degree helpful and enlightening, and the book is one of the best of an excellent series.

The little book by the Rev. Charles Knapp, D.D., on *Amos and his Age* (Thomas Murby & Co.; 2s. 6d. net) is the outcome of an experiment in the teaching of Amos in schools. In such places the historical books of the Old Testament get perhaps more than their due, and the prophets certainly less. Amos makes an admirable beginning, not only because of the literary prophets he is the first in time, but because he is one of the simplest, one of the most easily modernized, and surely one of the greatest. All these features are well brought out in the brief sketches and suggestions for study which make up this volume. Any tyro in Old Testament study who will impose upon himself the simple and pleasant task of working through it, cannot fail to carry away from it a more vivid appreciation of the prophet and his message.

The Adult School Movement has attained considerable dimensions in England, and occupies a useful and honourable place in the educational system of the country. The scheme of study for the year 1924 explains the popularity of the movement. *Everyman Faces Life* is the title of the volume in which it is expounded (National Adult School Union; 1s. 3d. net). The idea is to study the questions which every man is facing and the solutions that are offered by experience and by those who have found some clear guidance, especially and above all by Jesus Christ. The big things are here and the dark problems and the light that shines from the Cross. It is an excellent scheme, admirably conceived and helpfully explained.

The Transfiguration of Jesus, by the Rev. Archibald Allan, Parish Minister of Channelkirk, Scotland (Oliver & Boyd; 5s. net), is far more than a discourse on the narrative of the Gospels. It is part of a scheme of thought which the author is developing in a series of volumes. The design of the series is to interpret the consciousness of Jesus. His oneness with the Father was the subject of the first book; His oneness with the Spirit that of the second. In this volume we have an essay on the consciousness of Jesus as something typical of mankind in general, a consciousness which is the only absolute and infallible guide to all truth. The titles of the three parts are: 'The Philosophy of the Transfiguration,' 'The Philosophy of Prayer,' and 'The Philosophy of Christian Doctrine.'

A large book of Bible readings on familiar lines has been written by Dr. F. E. Marsh: *Five Hundred Bible Readings* (Pickering & Inglis; 4s. and 4s. 6d.). Some of them are quite good. Others remind us of Ian MacLaren's 'Bible Reading' on 'The Buts of the Bible.' The industrious quarrier will, however, find materials here for use on many occasions, and the Bible student who shares Dr. Marsh's belief in verbal inspiration will be grateful for the kind of guidance he receives. At any rate there is good measure in a handsome volume.

Mind and Heredity, by Vernon L. Kellogg (Princeton University Press; 7s. net), is a study of various kinds of minds and degrees of mental capacity in the light of recent discoveries in biology and psychology. The author's intention is to

emphasize 'the reality and significance of the heredity factor in the determination of the character and capacity of mind.' A wide field is covered, from the instincts of the digger wasp to the intelligence tests of the American army. The whole is treated in a thoroughly interesting and competent way.

Wireless of To-day, by Charles R. Gibson, F.R.S.E., and William B. Cole, A.M.I.E.E. (Seeley, Service & Co.; 7s. 6d. net), describes in non-technical language the history of Wireless Telegraphy and Telephony, the principles on which they work, and the methods by which they are operated. Mr. Gibson has already a great reputation as a popularizer of science, while Mr. Cole brings the expert knowledge of a professional radio engineer. Between them they have written a story which reads like romance. The exposition is clear, and the text is plentifully supplied with fine illustrations and diagrams. To the large and increasing company of listeners-in this book will be found to be highly instructive and interesting.

The Rev. Vivian R. Lennard, M.A., has made a position for himself by his different series of sermons, characterized by a reverent and lucid exposition of New Testament Scripture, especially of the Gospel narratives. Under the title *The Church's Message from Advent to Advent* (Skeffington; 6s. net) the first volume of a new series has now been published. The volume covers 'Advent to Ascension' and contains thirty-three pregnant addresses on appropriate texts. There is not one of them that clergyman or layman will not find suggestive and stimulating.

The middle position which the Church of England occupies between the Roman Church on the one side and 'Protestant Dissent' on the other is regarded by many leaders in that Church as a strategic position of great value for the accomplishment of Church union. But the Church of England is itself in danger of disruption, or of such serious disunion as would paralyse her influence for good. And the danger point is the question of the Eucharist. And so the Rev. U. Z. Rule has written a series of studies on *The Doctrine of the Holy Eucharist* (Elliot Stock; 2s. 6d. net), which he calls an 'eirenicon,' in order to promote a compromise on this great doctrine. The studies are scholarly and thorough, and embrace the Scripture teaching and the development of the doctrine in the Church from primitive times. The design of the author is to show how a position may be reached which embraces the truth in both the extreme views of the sacrament.

Studies in the Christian Gospel for Society, by H. A. Mess, B.A. (Student Christian Movement; 6s. net), is an eminently sane and Christian book. The writer has already won his spurs in the field of sociology. Here he sets forth in brief but lucid outline what Christianity has to say to society, to industry, capitalism, competition, slums, war. His analysis of the complex motives that prompt to industry is specially valuable in view of the popular impression that selfish hope of gain and an unselfish desire to serve stand over against each other in clear and absolute opposition. The main line of thought in the book is that Christianity is a way of life for communities as well as for individuals. The character of a community is not simply the sum of the characters of the individuals composing it. 'The mind of a community is indeed the resultant of the thinking and feeling of the individuals composing it, but of their thinking and feeling influenced by their association for a common purpose and by the traditions of common action in the past. . . . Men are often either better or worse than the traditions and institutions by which their conduct is largely moulded. That is why it is necessary to alter systems and institutions as well as individuals in order to alter the character of a community.'

Professor Drummond startled the religious world of a former generation by the assertion that Natural Law prevails throughout the spiritual world. Professor Rufus M. Jones, of Haverford College, U.S.A., thinks that in the main he was right. But he goes farther. In his new book he contends that Social Law prevails in the higher realm, and he expounds this theme in a most interesting and enlightening fashion—*Social Law in the Spiritual World* (Swarthmore Press; 4s. 6d. net). His main point is that the social element in mental life is the key, or at least one key, to everything. We can understand personality only when we see its 'conjunct' nature, when we view a person in his relationship with others. A personal life is a fragment of a larger group. But this larger group

is only a fragment of a greater element, the 'overself,' God, in whom alone finite life finds its explanation, basis, and fulfilment. Thus the newer Psychology provides a fresh foundation of the firmest kind for religious faith. All this is worked out with skill and persuasiveness in a series of studies which include the Subconscious, Mysticism, and Faith as a pathway to reality. This is a helpful and suggestive book.

Evangelism is the perennial need and duty of the Church, and never has it been more so than at present, when the world is crying out for a gospel of help. But what is needed to-day is a *new* evangelism, the old gospel stated afresh in the light of modern knowledge. This must have as its background what scientific discovery, psychological research, Biblical criticism, and social demands have to say to us. To meet this urgent need a new series of books has been projected which will deal with modern evangelistic movements, methods, and messages. The first volume has just been published, *Evangelism in the Modern World* (Thomson & Cowan; 2s. 6d. net), and is introductory. To commend this admirable work it is only necessary to say that Professor George Jackson writes on 'Evangelism and the Higher Criticism,' Professor Clow on 'The Preaching of the Cross,' Dr. Herbert Gray on 'The Kingdom of God in Evangelism,' Principal Townsend on 'Evangelism and the New Psychology,' and Principal A. E. Garvie on 'The Place of Evangelism in the Modern World.' Other writers on other aspects of the subject complete a book which ought to have a wide appeal.

An interesting and instructive work has been written on the subject of daydreams from an entirely practical point of view—*The Daydream: A Study in Development*, by Mr. George H. Green, B.Sc., B.Litt. (University of London Press; 6s. net). The subject has been investigated in well-known treatises by Varendonck and Rivers, but their objective was purely psychological. Mr. Green is an educationist and confines his researches to the life of childhood, with the object of discovering what light the daydream casts on the nature and stages of development. The importance of this for educational methods need not be pointed out. The author's definite conclusions point to four clear separable stages of child growth: one up to three years, a second to ten, a third to fourteen, and a fourth from fourteen to the climax of growth. The dominant interests at these periods are successively nutrition, self, the group, and sex. The essay takes a wide sweep and includes the relations of the subject to art, literature, and religion. The whole discussion is suggestive and in many ways enlightening, and will appeal not only to educationists but to all interested in psychology and in the upbringing of children.

The Scale of Perfection, by Walter Hilton, has been newly edited from manuscript sources by Evelyn Underwood (Watkins; 7s. 6d. net). This edition will no doubt give a new lease of life to an old master in the things of the soul. Hilton was a contemporary of Wyclif and had a hearty detestation of Wyclifite doctrine as he understood it, but in the deepest things they were not far apart. Hilton writes: 'Ye shall not give your members for to be arms of sin. Therefore the wise man saith to the soul for to stir him up to good works, *Discurre, festina, suscita amicum tuum.* That is to say, run quickly about unto good works, and haste thee speedily, for the time passeth, and raise up thy friend, which is Jhesu, by devout prayer and meditation. . . . This is not the image of Jhesu, but is liker the image of the devil. . . . This image bearest thou and ilk man, what that he be, until by grace of Jhesu it be some deal destroyed and broken down.' The devout reader will find here many shrewd observations and wise counsels, and will be led into secret places where he may hear 'the privy whispering of Jhesu in the ear of a clean soul.'

The Personalist is the quaint title of a quarterly journal of theology and literature issued from the University of Southern California. It contains some interesting articles, one of which discusses the old argument between Realism and Idealism; another the development of ethical monotheism in Israel.

The Real Obstacle.

By the Reverend A. J. Gossip, M.A., Aberdeen.

'Do you want your health restored.'—Jn 5⁷ (Moffatt).
'Do you wish to have health and strength' (Weymouth).

Mr. Kipling lays it down with confident assurance that if any one has not got from life what he wanted from it, that is clear proof either that he did not really want it, or that he tried to bargain about the cost.

That is, of course, the easy dictum of a successful man whose dreams have happened to come true, who has been given, or has found, his chance. But as a reading of this confusing life of ours it is much too simple to be universal. Whitman, looking out over a world so full of broken dreams and faded hopes, and valour thrown away and wasted, breaks forth in his gallant way:

With music strong I come, with my cornets and my drums,
I play not marches for accepted victors only, I play marches for conquer'd and slain persons.
Have you heard that it was good to gain the day?
I also say it is good to fall, battles are lost in the same spirit in which they are won.
I beat and pound for the dead,
I blow through my embouchures my loudest and gayest for them.
Vivas to those who have fail'd!
And to those whose war-vessels sank in the sea!
And to those themselves who sank in the sea!
And to all generals that lost engagements, and all overcome heroes!
And the numberless unknown heroes equal to the greatest heroes known.

And our hearts respond to the chivalry of that, feel that it is only fair. For some of us have seen the long line spring out of the trenches, and face and do more than seemed possible for shrinking flesh and sensitive hearts like ours. And in a little while a thin trickle of survivors staggered back. What more could the boys have done or given? Yet the enemies' position was untaken, it was all in vain. It may be very well for Thackeray to growl that he hates a story with a sad ending, and will never read another. But real life does not always give the glory and the triumph and the prizes to the hero, however much he wants them, and however lavishly he pays.

And yet Kipling's law is much nearer to the facts of things than some of us like to imagine who are wont to explain our own insignificance, with some ill humour and a sense of grievance, on the ground that we have never had a chance, and that the dice have somehow always been loaded heavily against us. In the vast majority of cases there is not likely to be much in such self-pitying whimpering. Given the right stuff in oneself, the very things that crush others act like spurs or wings. 'Our Lord's first humiliation on earth was His being born and that in a low condition,' said Whyte of St. George's (who himself by sheer audacity of daring had fought his own way out of an utter poverty that seemed to give him never a chance), and added, that all His followers do not share in that, 'it is only some specially chosen men who have that eminent opportunity ordained and offered to them.' 'That eminent opportunity'! That is how he looked back on the pinching and the starving and the facing unafraid of sheer impossibilities till somehow they got done, with a heart awed and humbled and almost afraid because God had given him so huge a start. Sit down and snivel about your untoward circumstances, and you will end where you began, preaching a sour discontent, or wasting the time, with which you might have done everything, in complaining to yourself and others that you never had a chance of doing anything. Big-heartedly face difficulties, and, before such intrepid spirits, doors keep opening of themselves where quite certainly there were no doors, no, not the smallest chink in the dead and imprisoning walls; by such audacious feet, that dare to climb where there seems never a foothold, the most impossible barriers get scaled. 'Men at some time are masters of their fate. The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings.' If we find ourselves in the ruck of folk, the probability is, not that life has insulted us by offering what is quite unworthy of us, but either that we are very ordinary people who have got as far as we deserve, or that, whatever our gifts be, we lack the grit, the adaptability, the grim determination, the long patience needed for a real success; that our ambition is a vague desire that has never solidified into a purposeful whole-heartedness; that,

faced by the market price of what we want, we discover that after all we do not want it as much as we thought, are quite clear at least that we are not prepared to pay down this for it. And yet it cannot be had cheaper, except in the rarest cases.

I suppose that that is so in every sphere, that the mass of serviceable work, and even genius, that is lost to the world through the lack of some courage and endurance, is sheer tragedy. Certainly it is beyond all question in things spiritual, and we had better face the facts. Here are you and I and numbers of others with some desire to grow efficient in these matters. It vexes and annoys us when our temper blazes up, we are unhappy and ashamed when our tongue lures us into saying something we think smart and remember only too late that it is also unkind. There are dozens of things in ourselves which we see clearly just won't do, and must be radically altered. That is, indeed, why we are Christians. For we have heard that Jesus Christ can amend these flaws for us; and we never dream of doubting it. For we have seen His power in operation, have ourselves experienced it in some real degree, know that it is beyond question. And yet not much seems to be happening in our own case—nothing impressive or vivid or dramatic. Christ or no Christ, we seem to dodder along, year in, year out, more or less our old uncouth incorrigible selves. And this in spite of the really tremendous promises of the New Testament, of its confident assertions, given over and over and over again, that if any one will really take and really use this new power, offered with eagerness to all and sundry, nothing, however splendid, is impossible for any one, and the best is far the likeliest even for the poorest bungler of us all. Think of the staggering hopes held out before us, not as hopes but certainties, not to a few picked souls expert in this high region, but to every one—that we can grow so blameless, that even God's eyes searching us will see no fault, nothing that He could wish away; that we can become perfectly equipped to meet, at once and adequately, every call of His holy will upon us; that here and now we can stand unshaken on the very scenes of our continual overthrow; can be lifted clean beyond the range of the shelling that has so harassed and devastated us, tumbling our character in confused ruins; can be made new creatures with quite new desires and appetites and likings, and powers. Lay our actual drab experience from day to day beside such glistering words, and surely it grows clear that they have had a very limited fulfilment, so far, in our case. For nineteen centuries this power of God has been present in the world. And even yet how many are herded into hovels where the decencies of family life can hardly be conserved, live in conditions where, if the soul were not immeasurably hardy, it would be choked out. Surely this thing is greatly less efficient than it claims to be, ought to be, might be. And we ourselves, are we not spiritually, painfully ordinary, with no touch of distinction? There is little in us to make people turn and look wistfully after us, with a sudden envy awake in their hearts, and asking what have these fortunate folk found that makes them so much cleaner and happier and more unselfish in their use of life than others are?

Why is it that it is not working out in us as we have the right to expect with the New Testament before us?

Over and over again the Book itself foresees our difficulty, and keeps asking us, almost in Kipling's words, whether we really want and are prepared to take the things it has to offer, whether we are ready to face and meet the inevitable price. Our Lord Himself had a strange way of bluntly questioning the most unlikely people about that. In the porches of Bethesda, for example, He once came on a poor soul who had had a bleak and wintry life of it. Will you accept your health, He asked, will you take it if I offer it to you? That sounds cruel. Yet it was not cruel. There was an eagerness upon Christ's face, an odd thrill in His voice. Here at last, He felt, was one for whom He could do something. For have you ever thought out why in all that sorry little crowd of miserable, broken things He healed no more than one? Apparently the others had grown dulled, listless, apathetic, half content. After all, they were spared the heat and dust and toil of others; and, once you got accustomed to it, it was no bad life to lie there in the cool of the shadows, watching the shimmering of the water, and with the pleasant sound of an occasional copper tinkling into one's can. But here at last was one with his face all a lean wistfulness, and his heart an obstinate ache for what still never came. And our Lord's eyes grew bright. Will you accept it?—and it was He who was the more eager of the two—here, take it; and already He was heaping it upon him with both busy hands.

So it was constantly. Always He kept asking, Do you want it, will you have it, will you take it?

And as a rule they answered frankly, No; took His proffered gifts into their hands, and turned them round and round, looking at them queerly. Does He really think I want these things, they asked; whatever would I do with them? And gave them back as of no manner of use to them. I can make you like Myself, He used to say, will teach you how to use your life as I spend Mine. But, bless me, they made answer, we have no desire for that. For many of them thought Him a bad man, far better hustled out of the way. And those who did see the glory of His character felt that, of course, it was not for them, messing among the ordinary things of common days. Beautiful, certainly, but quite unpractical! Such extreme views would never do in actual life. Unselfishness is all very well. But carried to such lengths as this is just impossible, would land one in a dozen awkwardnesses every day in business, would make one's family life one long uncomfortableness. And so they also pushed away His gifts.

And to-day He asks us that same question. Things are not moving as you wished and hoped. But do you really want it, would you take it were it offered to you, here and now? Garibaldi once, as everybody knows, issued a stirring appeal to his countrymen. Come, he cried, for I have such gifts to give you—long marches, nights on the hard ground, wounds, even death, perhaps, for Italy. That's fine. But it takes some bigness of soul to respond to it. And when Christ comes and promises that He will teach us how to put our life to lofty uses, not squandering it tamely on our own mean little dreams, but throwing it away for God and for our fellows, lifting the world a little nearer Him, making the earth for some a brighter place because we have passed through, do we gaze at Him blankly, and ask with blunt directness, 'But where do I come in, and what about me?' Is our ideal of life something soft and easy and comfortable, the pushing of our own interests, the furthering of our own plans? There are those who, if they found themselves in heaven, would think the place so dull and boring and indeed intolerable that, battering on the gates, they would with urgency keep clamouring 'let me out, let me out!' And there are many minds for whom our Lord's proposals are entirely unattractive. Our very day-dreams in our generation are frankly material. We want our circumstances changed, and our incomes increased, and our hours shortened. But when Christ comes and offers to change us, to take away our graspingness and greediness and make us like Himself, that has no manner of appeal to us. No, no, the world is to be altered to suit our convenience, but we are to be what we are. You wonder why you are not making better progress. But, says the Testament, be honest and face facts. Do you really want it? Will you take it? Would you have it, if you could? Want it enough to pay the full price for it down, and not haggle, as Kipling says, about the cost? It will be heavy, so our Lord keeps warning us over and over, with that winning honesty of His. It will be very heavy. No doubt the gospel is quite free, as free as the Victoria Cross, which any one can have who is prepared to face the risks, but it means time, and pains and concentrating all one's energies upon a mighty project. You will not stroll into Christlikeness with your hands in your pockets, shoving the door open with a careless shoulder. This is no hobby for one's leisure moments, taken up at intervals when we have nothing much to do, and put down and forgotten when our life grows full and interesting. 'You will not yawn yourself into heaven with an idle wish,' said Richard Cecil; no, nor, as Samuel Rutherford expressed it, 'will you be carried there lying at ease upon a feather-bed.' It takes all one's strength, and all one's heart, and all one's mind, and all one's soul, given freely and recklessly and without restraint. This is a business for adventurous spirits; others would shrink out of it. And so Christ had a way of pulling up would-be recruits with sobering and disconcerting questions, of meeting applicants, breathless and panting in their eagerness, by asking them if they thought they had the grit, the stamina, the gallantry, required. For many, He explained, begin, but quickly become cowed, and slink away, leaving a thing unfinished as a pathetic monument of their own lack of courage and of staying power.

Are you prepared to pay the price, He asks? Well, are we? Do we want Christlikeness, and do we mean to have it, cost us what it may; want it with something of the passion of that epic of the Scottish quest for education? It's a great story that of the roads, never grass grown, that have run all these centuries from the loneliest glens and the most unlikely places to our schools and universities, of the pinching and the scraping together and the long cheerful self-denial in many a cottage home, of the boys, aye and the girls too these days, starving in many a bare garret in the cities, doggedly fighting their way through to that on which their hearts are

fixed. Of those who started at the university with me four were dead, as the result of sheer privation, before the seven years slipped past. Or take Whyte of St. George's, lodging with two others in a little room with a bed that could hold only two of them so that they took it turn about to sit and work, four hours a shift—all through the night, paying 3s. 6d. per week for their garret and their food—evidently meagre fare enough—and yet spending on occasion for a book £3, 12s., gathered from who knows where, and by what desperate privations! What can you do with men like that? You can't deny them, you can't hold them back. If they want it, want it as much as that, and are prepared to lay down the full price, then they must have it, that's all. But do we want Christlikeness after that greedy, venturesome, heroic fashion, with such stern and set and one-idead zeal? Are we dogged and dour and stubborn over it, determined that, cost what it may, we mean to have it? Then how can it be kept from us? But are we? Tchekov tells how he for one had a long and exhausting struggle of it, started a very ordinary boy, but set himself with obstinacy to make a man out of that soft slush of a nature, and those unpromising circumstances, as he puts it grimly, 'to squeeze the slave out of himself drop by drop.' And that persistent slave returned so often and dishearteningly, showed through so plainly time on time, do what he could. Yet he stood to his purpose, and would not accept defeat, and at long last a day did come, 'a beautiful morning when he felt that he had no longer a slave's blood in his veins but a real man's.' It's a grim, desperate business, declares Christ. Do you think you have the heart for it, dare you throw down the whole price it must cost? Do you simply refuse to acquiesce in what you are, to surrender to yourself, to accept this as your portion? Beaten, do you leap up again with a fierce cold anger in your heart that will take endless punishment, but never yield? Foiled yet again, do you, like Browning, find only 'assurance in defeat that victory is somehow else to gain,' and set about it there and then? There is a Chinese Buddhist of the long ago who shakes his fist in the face of his passions, telling them that they will never master him; that though he fall a million times he will spring up a million and one times; that though it may take many lives to reach it, holiness he means to have, aye and is going to have it. What can be done with such a truculent, untamable soul except give him what he demands so hotly and insistently? Do you want it like that? Or is ours a very cool and moderate desire that is not ready to pay hardly anything, though we might take it if it fell into our laps?

There was a Carpenter once in the back streets of Nazareth who wished to save the world—this huge, round, ailing, crowded world—He all alone. Are you prepared to pay the price God asked, to leave all that you have, home and friends and dear ones? And He said, I am. Some months went by. And are you still ready to meet the cost of it, asked God, to watch the crowds deserting you, and empty spaces growing wider round you, and the very knots at the street corners dwindling, to face censure and ridicule and shame? And without hesitation He replied, I am. A year or two, and the ugly shadow of a cross fell full across His path. Will you go on, asked God? And He still said, I will. And by and by they nailed Him down, and left Him there to die, with nothing done, without one heart that really understood, His whole plans fallen into utter ruin, His dreams become ridiculous. Dare you pay the full price for it, asked God? And Christ replied, I do. And it is only because He did not falter, did not hang back at the last, did not argue that He had gone far enough and nothing had come of it, that it was evidently hopeless, but laid down the uttermost that it could cost, that you and I are not still in our sins, and that the world is being saved. That's wanting. That's what the thing means. Had we a passion after Christlikeness like that, that reckons up no sacrifice, that counts no cost excessive, then we too would have our way, and reach our goal. But we are looking for a bargain counter—so to speak—where we can get it cheap. And there is none. If you want it, really want it, declares Kipling, and if you are prepared to meet the cost, then it is yours. And Christ assures us that is absolutely and inevitably so in spiritual things. Such violent souls, He says, take the Kingdom by storm, will not be kept out, they batter their way in, pay no heed to refusals, will not admit defeat, have to be satisfied. You and I are not making progress as we ought; and our experience is but a dim and wan reflection of the glory of the promises, and sometimes we feel querulous towards Christ, peevishly discontented, half inclined to think that surely, if He cared, He could do vastly more for us than this. But do we really want it? And, when we reckon up the price, are

we still set upon this thing? Do you remember how in Bunyan the man with a stout countenance, looking at what it means and weighing all the difficulties of the spiritual life, went boldly to him with the book and pen and ink-horn, and, 'Set down my name, sir,' he demanded. For I have looked this whole thing in the face, and, cost me what it may, mean to have Christlikeness, and will. If we could look across his shoulder, whose name is it he is writing down, what new recruit is valiantly flinging in all that he has and is into the great adventure? Is it yours? Have you made up your mind, and set your teeth? Is your one answer to the long and trying story of the difficulties to be faced, the sacrifices to be made, the steady valour it requires—all that I know, have reckoned up, and am prepared to meet. But this I mean to have, cost what it may. Dare you? Will you? Do you?

Who compiled the Sermon on the Mount?

By the Reverend V. C. MacMunn, B.A., Eccleshall.

To many of us the view that the Sermon on the Mount is simply a compilation of St. Matthew's will always appear improbable on the face of it. It presupposes in the Evangelist or some predecessor a literary genius which they are not really likely to have possessed; added to which it is doubtful if any degree of such genius could properly explain the facts. The seeming interpolations are exceptional and incidental; fundamentally and essentially the Sermon is a unity, a coherent artistic whole. First come the Beatitudes, together with two sayings upon 'salt' and 'light' to apply the Beatitudes to the persons addressed. Now that the disciples have been characterized, Christ can define His attitude and theirs to the commandments of Scripture or the religious practices of contemporary Pharisaism. Once, however, Christ has urged His followers, in contradistinction from the Pharisees, to think solely of the Divine approval instead of seeking the good opinion of their fellows, it is a natural continuation of the same line of thought when He warns them against being prevented from putting God invariably first by worldly ambitions or anxieties. So far—and it is unnecessary to go further—the connexion is admirably maintained. Could so close a unity ever have resulted, in the words of Dr. Plummer, from stringing together scattered pearls? The process would seem to require an almost unlimited stock of aphorisms, whereas not very many sayings have actually come down to us, qualified by their intrinsic sublimity and beauty, to be regarded as genuine utterances of Christ; and the preservation even of these seems to be accounted for only if Christ had induced His disciples to learn them by heart. If other sayings were also memorized, why have they been lost to us? So far from the Evangelists having a great number of our Lord's maxims at command, they seem, on the contrary, to eke out an all too scanty store by inferior additions. Besides, what reason is there for thinking that Christ's teaching consisted solely of disconnected texts and not of statements dealing at some length with particular themes? The one theme, however, likely beyond all others to have invited consecutive development is precisely the theme of the Sermon—the qualifications for discipleship, or, as Dr. Stanton expresses it, 'the character of the heirs of the Kingdom.'

What, then, are the reasons which lead the great majority of scholars to believe that St. Matthew's Sermon is mainly the product of St. Matthew's literary skill? One objection, that the Sermon is not really a sermon, is not, as we have just seen, in effect a very serious one. The real question, of course, is whether our Lord, who preferred the oral teaching of His disciples to the writing of books, may not have drawn up a logical statement of His ethical demands which is not the less capable of being called a 'Disciple's Manual' because it was written, not on paper, but in human memories. Then there is the objection alluded to by Harnack: the Sermon in St. Matthew seems to imply a definite community or Church. The Gospels, however, contain several allusions to followers of our Lord other than the Twelve. 'They were many, and they followed him,' says St. Mark in his account of the call of Levi; and he describes our Lord as

selecting the Twelve from a larger group of adherents. At the very same scene, as we are told by St. Luke, a 'great multitude of disciples' were present to provide accordingly an auditory for the Sermon on the Plain. Nor did the disciples in question fall away, since the same Evangelist describes another 'multitude' of them as taking part in the Messianic entry. Wellhausen declares that in Mark 'disciple' always means follower in the most general sense, and Carter attributes precisely the same usage to 'Q.' In the absence of fuller information than, in fact, we possess, how can any one possibly be sure that Christ did not intend the general body of His followers to constitute in literal truth a community or Church? St. Matthew makes Him speak of the Church as the Kingdom; and where is the difficulty? The designation may even be an important clue, hinting that Christ identified His disciples in their corporate capacity with Daniel's 'Kingdom of the Saints of the Most High,' and provided them accordingly in the Sermon on the Mount with maxims which prescribe, not goodness, but perfection. And the same reference to Daniel would explain why the early Christians called themselves 'the Saints.' If our Lord, 'Pastor gregis' as well as 'Pastor pastorum,' actually established some sort of a Galilean community, for instance at the great gathering by the sea which is so emphasized by St. Mark and St. Luke, we can understand how later, at the time of His resurrection, there were more than five hundred 'brethren' to whom He could appear. To suppose that St. Matthew did these three several things—first, that he groundlessly made our Lord twice allude to the Ecclesia; secondly, that, still groundlessly, he made our Lord several times identify the Kingdom with the Church; thirdly, that in the Sermon on the Mount he put together a discourse in which subtly, delicately, yet really, the community or church is implied—is to attribute to the Evangelist extraordinary persistence and ingenuity without any adequate motive; and perhaps it is simpler, when all is said, to regard St. Matthew as preserving for us an authentic note which really distinguished our Lord's teaching, though St. Luke, for example, has failed to reproduce it.[1]

The mention of St. Luke takes us at once into the real heart of our subject. For, of course, the principal arguments for the compilation-view are derived from the comparison with St. Luke. We are told, for instance, that it was much more natural for St. Matthew to combine, than for St. Luke to separate, sayings which occurred together in a common source. This objection, however, as Harnack remarks, falls immediately to the ground when we turn to St. Luke to examine what his practice actually is, and find him presenting, in different places up and down his Gospel, sayings which form a group in Mt 10, and must have formed also a group in the source, since, even when he separates them, St. Luke presents them in St. Matthew's order. Then, again, we are told that St. Luke had no possible motive for detaching sayings from their original positions. But here, as before, St. Luke's practice refutes expectations which in themselves seem reasonable enough. It is universally acknowledged that in Lk 11^{33-36} two sayings on 'light,' and in Lk 16^{16-18} three sayings on 'the Law,' are grouped together arbitrarily; in both cases alike St. Luke, or his source, set sayings together irrespective of their proper context, on the principle of a commentary or index, because they seemed to illustrate one another or contained the same word.

It will be well, perhaps, to go somewhat carefully into the question how far such principles explain St. Luke's treatment of excerpts from the Sermon. There are three main passages from Mt 5 and 6 which St. Luke places in another setting.

First, there is the salt-saying (Lk 14^{35}). It is associated with sayings on cross-bearing and counting the cost; and the reason for the association is fairly obvious. St. Luke would seem to put the obscurer Salt-saying by the side of a distinct and definite utterance dealing with the same topic of the essential note of discipleship, in order that the latter may explain the former. Yet we are asked to accept St. Luke as evidence for the proper position of the salt-saying against St. Matthew, an absurdity which only becomes the greater when we note that St. Luke's reason for thinking that the

[1] See, however, Lk 6^{22} (allusions to persecution) 6^{46} ('Why call ye me Lord, Lord?'). For the rest our only authority for the actual course of our Lord's ministry is St. Mark. In St. Mark, however, according to Wellhausen, 'We hear of Disciples and *wonder how He comes to have them.*' It is merely a part of the same mystery if St. Mark fails to tell us what precisely was the relation of the disciples to their Lord, or with what purpose He gathered them together.

'savour' of discipleship lies in the capacity for loyal sacrifice, hinges on the accident that in St. Matthew the salt-saying follows immediately the Beatitude on the persecuted.[1]

Then there is the Lord's Prayer, in regard to which there are three things to be said. If we confine our attention to sayings common to St. Luke and St. Matthew (and entitled accordingly to a place in 'Q'), then the Lord's Prayer in Lk 11^{2-4} will follow on Lk 11^{21-24}, the passage which contains our Lord's own address of thanksgiving to the Father. Is this an accident, or is it an instance of the principle which we have found already exemplified in the case of the sayings on 'light,' or 'the Law,' and, as we noted a moment ago, on 'salt'; since nothing could be more natural for any one desirous of 'classifying' our Lord's sayings than to associate a prayer of our Lord's own with the form of prayer which He gave to His disciples? That is the first point. In the second place, if we include, instead of neglecting, St. Luke's peculiar matter, the same principle is still found operating. No one can read the episode of Mary and Martha (which precedes the Lord's Prayer in St. Luke) without finding in it a double lesson on the subject of prayer—the lesson of Mary 'sitting at our Lord's feet and hearing His words,' the lesson of Martha 'anxious and troubled about many things,' whereas 'but one thing is needful.' Is this obvious connexion of thought simply fortuitous, or is it designed? The third point is this. The sequel as well as the prelude to the Lord's Prayer in St. Luke is very interesting and significant in that it reproduces incidents attaching to the Marcan scene which St. Luke appropriates to form the setting of the Sermon on the Plain. That is true of the 'Beelzebub section' which corresponds to Mk 3^{21-30}. But it is true also of the woman's exclamation upon the blessedness of our Lord's mother, since it elicits from our Lord a reply framed upon the model of Mk 3^{35}. Why, then, does St. Luke provide the Lord's Prayer with a repetition of the context of the Sermon? I suggest that it is because he has transplanted not only the flower but the pot.

Then there is the teaching on 'wealth and trust' to be found in Lk 12^{22-34}. The theme possessed for St. Luke a very special interest. Thus he gives us in Lk $12^{21, 33}$ 16^{9} three paraphrases of the words with which the corresponding section in St. Matthew opens: 'Lay not up for yourselves treasures upon earth . . . lay up for yourselves treasures in heaven.' The same words form also the basis of three parables, those of the Rich Fool, of the Unjust Steward, of Dives and Lazarus. One reason for this interest is doubtless the poverty of the Church at Jerusalem; but another reason is hinted at when, before the parable of the Rich Fool, our Lord is found exclaiming, 'Man, who made me a ruler or a divider over you?' We seem carried back to days when the Christians of Jerusalem were still discussing whether their founders had been right in thinking that our Lord's teaching on wealth led logically to the institution of communism.

If we apply to Lk 12 the method which we have employed elsewhere and omit the episode and parable just alluded to, on the ground of their being peculiar to St. Luke, then Lk $12^{22ff.}$ will come immediately after Lk 12^{2-12}. As in the other cases, St. Luke's arrangement has an obvious motive, since the two passages brought into juxtaposition agree in deprecating anxiety. And, as before, inasmuch as Luke's interests are purely topical, he has no real testimony to offer on the historical occasion of our Lord's words.

We found that St. Luke was led to a certain interpretation of the salt-saying by a consideration of its position in St. Matthew. The same process of deduction is traceable elsewhere. Turn, for instance, to Lk 16^{14}, where we are informed that the Pharisees are 'lovers of money.' Or see Lk 11^{24-27}, where the Evangelist, by first quoting our Lord's saying on the 'single eye' and then adding, 'Now *as he spake* a certain Pharisee asked him to dine with him,' shows that he regards the maxim quoted as peculiarly applicable to the Pharisees. What is the ground for these inferences? St. Luke attributes to the Pharisees covetousness on the one hand and transgression of the principle of the 'single eye' on the other, simply because in St. Matthew's Sermon the section on wealth (containing at its commencement the saying about the 'single eye') immediately succeeds, and so might be thought to continue, our Lord's criticism of the Pharisees.

So far, then, we have shown reason for believing that in the three passages most in dispute, the 'salt and light' sayings, the Lord's Prayer, the section on 'wealth and trust,' St. Luke so far from discrediting St. Matthew, has every appearance of arranging the passages arbitrarily and artificially,

[1] St. Mark interprets it by the aid of the preceding Beatitude on the peacemakers.

for purposes of his own, though not without presenting, however unconsciously, tell-tale indications that St. Matthew's order is known to him. St. Luke was not necessarily acquainted with St. Matthew; but he seems to have known of a Sermon on the Mount just as he knew of a Missionary Discourse in which the sayings were arranged as in St. Matthew. The same conclusion, it may be remarked, might have been arrived at otherwise, by noting that, if we neglect isolated texts and confine ourselves to passages of some length, the sections from St. Matthew's Sermon which St. Luke puts elsewhere are (1) the Lord's Prayer in ch. 11, (2) the trust and wealth section in ch. 12, (3) the narrow gate and shut door in ch. 13; the relative order is the same as St. Matthew's. On the compilation view of St. Matthew it would surely be a more extraordinary accident for the Evangelist to find the order of the common source coincide with the order required for the logical development of his theme; that St. Luke separated seems the more reasonable view; but he is certainly very successful in making his interweaving process interfere so little with the order which he found.

Can we, then, say that St. Matthew's version represents the original 'Manual of discipleship' drawn up by our Lord? Only, I think, with certain reservations. Vv.[21-24] of Mt 7 strike a different note from the rest of the Sermon. Instead of regarding our Lord as the new Moses legislating for the new Israel, they speak of Him as Judge in a way which seems to presuppose the revelation of Cæsarea Philippi. And the teaching on false prophets in the context seems more probably the product of unfortunate experience than an anticipation of the experience of our Lord. What is more, the Sermon presents traces of dislocation, suggesting that the Lord's Prayer occupied originally another position. Thus considerations of symmetry go to show that the Prayer is an interpolation in the place where it stands, while from the standpoint of logical fitness it would come most suitably after the passage on the subject of trust in God. Mt 6[32] ('after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things') would make quite as fitting an introduction to the Prayer as the earlier and practically equivalent vv. 6[7. 8]. The transposition would have the further advantage of bringing the Prayer more into the neighbourhood of Mt 7[7] ('Ask, and it shall be given you'), and so would assimilate St. Matthew to St. Luke.[1]

It will be seen at once that these two conclusions of ours are probably not without a mutual relationship. It was just because room was required for sayings in which our Lord was spoken of as Judge that the Lord's Prayer was put back to an earlier position in the Sermon. It is *from* Mt 7 that the Lord's Prayer was taken; it is *into* Mt 7 that the new matter was inserted.[2]

If, then, the insertions and transpositions just considered prevent us from regarding St. Matthew's Sermon as an exact replica of Christ's 'Manual of discipleship,' we have now to approach the last part of our task, and ask ourselves what view we can best entertain of St. Matthew's Sermon as it stands. The question is really equivalent to another: Who was responsible for the modifications which changed the 'Manual' into the Sermon?

The answer is doubtless a very simple one. We can be certain that no individual Christian believer would deliberately make additions to a statement formulated by our Lord. But the case is different when we think of the Apostles acting in their corporate capacity and called upon to deal with the circumstances which confronted them in the early days of the Church at Jerusalem. On the one hand, they wanted a Manual of discipleship capable of fully meeting the needs of their converts, a condition which could only be satisfied if due reference was made to the typical and fundamental attitude of the Christian to His Lord as Messiah and Judge. On the other hand, Christ had left behind Him the very Manual required, except that it omitted the necessary reference. Would it not thus be almost inevitable for the Apostles to add to the declaration of our Lord one or two sayings which they seemed to remember hearing Him deliver later?

One of the acutest of New Testament scholars, Weizsäcker, argues, in his *Apostolic Age*, for the

[1] The very difficult text, Mt 7[6] ('Give not that which is holy to the dogs'), precedes 'Ask and it shall be given you.' Is it an ecclesiastical warning against communicating the Lord's Prayer to unworthy recipients, and so another indication of the original position of the Prayer?

[2] Mt 5[23-26], containing two sayings on forgiveness, is also misplaced. Probably these sayings formed with Mt 6[14. 15] a pendant to the Prayer; when the Prayer was put back, so were these two sayings, though to another place.

superiority of St. Matthew over St. Luke as a reporter of our Lord's sayings on the ground that St. Matthew's groupings correspond to the needs of the Church at the very earliest stages of its history. That is surely especially true of the Sermon on the Mount; the earliest needs of all would be that for a definition of 'the Way.' What Weizsäcker failed to perceive is, in the first place, that the need had existed even earlier; as soon as our Lord began to gather about Him what St. Luke calls a 'multitude of disciples,' He would Himself be necessarily impelled to draw up a statement of the ethical principles in the following of which discipleship consisted. Then, secondly, there was another fact which escaped the notice of Weizsäcker, viz., that the Sermon on the Mount is a unity and, as such only explicable if the Apostles were not fitting our Lord's utterances into a framework of their own, but were simply supplementing very sparingly by quite trifling additions the Manual drawn up by Him and imprinted ineffaceably on their memories.

It hardly needs saying that the 'Manual' theory of the Sermon is perfectly consistent with the 'delivery' of the Sermon on a particular occasion; because the disciples learnt the New Law by heart, it does not follow that they were not gathered together previously to hear that Law solemnly promulgated by the Prophet greater than Moses from His Galilean Sinai. It is generally recognized that this is, in fact, the picture which St. Matthew draws for us. But sufficient regard, so it seems to me, has not been paid to the possibility that the symbolism had a higher origin than St. Matthew, or that He who rode into Jerusalem upon an ass in order to prefer His sublime claim in terms of the prediction of Zechariah might not deliberately have chosen to model His delivery of the Law on the procedure of His predecessor, Moses. But, be that as it may, the theory that St. Matthew's Sermon represents an Apostolic 'Manual of discipleship,' based upon the Galilean one originally drawn up by our Lord, explains to an extent otherwise impossible the treatment of the Sermon by St. Luke. On the one hand, the extraordinary pains which he takes to get at its meaning or to furnish it with illustrations, testify to his impression of its supreme importance. On the other hand, the liberties which he, or rather his sources, plainly take with it, were partially justified by the knowledge that it contained additions made by the Apostles, so that it was impossible to determine to what extent the original sayings had been modified.

That, however, was hypercriticism. If Christ's statement was memorized, if Mt 5–7 represents the Apostles' 'Teaching' as delivered in Jerusalem almost from the first, we can regard the chapters which contain the Sermon on the Mount as possessing on the whole a better claim to authenticity than any other passage in the Gospels.

Contributions and Comments.

A New German Writer on Religion.

Within the last few years two very important books dealing with the history and psychology of religion have appeared in Germany, and are now becoming fairly well known in this country. They are *Das Heilige*, by Rudolf Otto of Marburg, and *Das Gebet*, by F. Heiler, also of Marburg. These have now been followed this year by the first volume of a much larger work entitled *Die Religionen, ihr Werden, ihr Sinn, ihre Wahrheit*, by Dr. J. W. Hauer of Tübingen. The writer, Dr. Hauer, is a *Privat Dozent* of Tübingen, and has had a somewhat remarkable career. He was connected with the Basle Mission in India, and, before the War, came to Oxford to complete his education in philosophy and theology with the intention of taking up a teaching post in the theological college connected with that Mission. While at Oxford he obtained a First Class in Greats, and began then to study for a special thesis with a view to the Bachelor of Letters degree. When the War broke out he was interned in this country, but ultimately was sent back to Berlin, where he took up pastoral work in a church left vacant by an army chaplain. Since then he has become a lecturer at Tübingen, and has

already produced some remarkable work on the philosophy and history of religion. In 1922 he published two books—one *Die Anfänge der Yogapraxis im alten Indien*, which obtained for him his doctor's degree and is a very important study of the root-ideas of Indian mysticism; the second is entitled *Werden und Wesen der Anthroposophie*, and is a most interesting and timely study of the extraordinary religious movement which goes under that name. He has also contributed the sections on Brahmanism, Hinduism, and Buddhism in the joint work edited by Maximilian Kern and entitled *Das Licht des Ostens*. But he has now undertaken a much larger work, the first volume of which lies before us. It is a very careful and exhaustive treatment of religious experience among peoples of the lower culture, not, as is so often the case in such books, a merely anthropological investigation, but with a definitely philosophical and psychological aim. It is written with unusual clarity of style for a German, and its vast wealth of material is so carefully arranged and skilfully marshalled that it never becomes impossible to see the wood for the trees. The second volume will deal with the idea of Development in Religion, the third with the Experience and Idea of Revelation in the History of Religion, and the fourth will set out the writer's Philosophy of Religion. It is a bold and ambitious scheme, and, as the work which Dr. Hauer has done thus far shows him to be a real master of his subject, there is every promise that he will produce what may be regarded as an epoch-making contribution to the study of religion.

W. B. Selbie.

Oxford.

'Mene, Mene, Tekel, Upharsin' (Dan. v. 25).

The four words, as they have come down to us, of 'the writing upon the wall,' present to-day almost as great a puzzle as their interpretation did to the Chaldæans when fingers first traced them on the stuccoed wall of Nebuchadrezzar's palace. If we take the words simply as they stand they may be read:

1. As in A.V. and R.V. (margin). It may be noted that, in this interpretation of them, פרס is read for ופרסין, showing the uncertainty of the text, due doubtless to the very late final redaction of the Book. But why, it may be asked in passing, this duplication of 'Mene' alone?

2. 'Count (reckon) a Mina, a Shekel, and (their) divisions (or proportions).' But in either interpretation where do the Medes come in? The play upon the word פרס (Persians) is obvious. 'Mina,' as evidently, has reference to 'Medes.' If, however, we take the second מנא to be an error of dittography—the original word having been thus displaced—or, to conceal the true reading, what word may we, most probably, assume to have been displaced or to be concealed? The Aramaic מְדִין, which is not unlike מנא, might seem not inappropriate. מְדָה = measure(d). The words might be assumed to have been written upon the wall in column, their parallelism being evident, thus:

מנא מדין
תקל פרסין

numbered, measured,
'Allotted (to) the Medes |
weighed, divided,
weighed out (as spoil to) the Persians.' |

It may, perhaps, be said that with the proposed reading the interpretation of the words—for this, not the Aramaic words of themselves, would seem to have been the difficulty—should have presented no great problem. So, it might be replied, was the (legendary) problem of making an egg stand upon its end of itself, unsupported—so easy, after Columbus had demonstrated the solution.

W. D. Morris.

Kelso.

On Proverbs xxv. 2.

In Pr 25[2] we read:

כְּבֹד אֱלֹהִים הַסְתֵּר דָּבָר
וּכְבֹד מְלָכִים חֲקֹר דָּבָר׃

which is usually rendered,

'It is the glory of God to conceal a thing,
And the glory of kings to search out a thing,'

and interpreted as follows: God wraps His works in mystery, but the greatest glory, even of kings, is to discover those mysterious laws by which He works. No king can desire a greater glory than that of a Newton or a Darwin.

The LXX reading is:

Δόξα Θεοῦ κρύπτει λόγον,
δόξα δὲ βασιλέως τιμᾷ πράγματα,

which I do not understand, unless the translators found כְּבֵד where we have חקר: and even so its sense is not obvious. They certainly pointed their verbs differently from the Massoretes, and probably could not, even so, construe their own text.

Now in Tobit 12[7] we find Raphael, in the midst of a string of more or less relevant maxims, enunciating one, the phraseology of which is remarkably similar to that of the proverb we have been considering, and which runs thus:

'It is good to keep close the secret of a king,
But to reveal gloriously the works of God';

μυστήριον βασιλέως καλὸν κρύψαι,
τὰ δὲ ἔργα τοῦ Θεοῦ ἀνακαλύπτειν ἐνδόξως:

and he thinks it so important that he repeats it in v.[11]. That this has *some* relation to our proverb can hardly be doubted, any more than it can be doubted that the maxim in v.[8] is based on the gnome of Ps 37[16]. It may be the correction or converse of it, as in Pr 26[4, 5] we are told first not to answer a fool according to his folly, and then the opposite. If so, the Tobit passage would still be *some* guide to the phraseology of the passage in Proverbs—though we have no reason to assume that Raphael is quoting with pedantic accuracy.

But one can hardly imagine that the proverb has come down to us as it was written. The meaning usually assigned to it seems to us very unlikely in a Jewish maxim of any age to which this part of Proverbs can reasonably be assigned. Nor is it easy to interpret it. 'It is the highest glory to keep a secret, and a high glory to find one out'; for though 'a mountain of God,' 'a garden of the Lord,' and the like, are familiar as superlatives, yet it would be hard to find a parallel for this use of an *abstract* term in this connexion. It would seem, then, not an excess of suspicion to assume here some corruption of the text, which may have begun before the days of the LXX, and may have been completed afterwards by one of those correctors who so often make bad worse: and perhaps, with the help at once of the LXX and of Tobit, we may make some approximation to the original.

Now Tobit's word 'gloriously' seems as if it might represent either the Hebrew בכבד or the simple כבד without a preposition, used adverbially; and it looks then as if the words of the Proverbs had fallen out of order, so that what really belongs to one line had become attached to the other. I would suggest, therefore, though with diffidence, that the true reading was:

חקֹר דבר אלהים בכבד
והסתר דבר מלכים

'Search out gloriously the works of God, but conceal the works of kings.' We thus approach sufficiently near to the words of Raphael, while at the same time gaining a proverb exactly in the spirit of Ecclesiastes, and one which is rightly placed in the close neighbourhood of v.[3]. 'There is honour to be obtained by searching out the deeds of God; but beware how you pry into those of kings: for the hearts of kings are not to be searched into.' And the collector adds in v.[6], 'Glorify not thyself in the presence of kings.'

This proverb, after the usual fashion of pious Jews in dealing with the cynicisms of a Job, a Ḳoheleth, or a 'Solomon,' Raphael, in quoting it, adapts to the prevailing reverent tone of the book of Tobit.

E. E. Kellett.

Cambridge.

In the Study.

Virginibus Puerisque.

How to play the Game.[1]

'Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man.'—Mt 7[24].

'Be ye doers of the word, and not hearers only, deceiving your own selves.'—Ja 1[22].

The Chinese are a strange people, and have many curious ways. The other day I heard something about them which made me feel that some of their queer ways are very like the ways of other folk not so far away as China.

A Chinese governor of a large district, who was a go-ahead sort of man and anxious for his people to make progress, was much impressed by football, and convinced of the good it does both to the bodies and the characters of those who play it in

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

the right spirit. So he issued an edict to all the heads of schools and colleges under him that the students and scholars were to be taught football. The heads of colleges set themselves to their task, and this is how they did it. They got the rules of football, and the teachers learned them off by heart, and when they had done this, they started on the scholars. The classes chanted the rules, as if they were magical incantations with a virtue in the very words. It was a big task, for the rules of Rugby run to thirty-nine pages of print. But they stuck at it with Chinese industry—and there is no industry so patient and painstaking—and when at last they were word perfect, and could say what a drop-kick and a punt, a mark and a penalty, and so on, were, the report went back to the governor that they had all been taught football!

They knew the rules, but could they play the game? They forgot that the rules are not for the sake of rules, but for the sake of the game. They had still to go and play, to put the rules into practice. Their knowledge was no use till they used it. To know the rules does not make a player, but only a looker-on, criticising and finding fault with the play of others, and not even fit to do that. They had to take the rules out of the school into the field and play to them, and bring legs and feet and bodies and tempers into obedience to the rules. But they never thought of that. These funny Chinese folk!

But are they the only ones who have made this mistake? We have all a great game before us—the game of life. We have got to know the rules or we will make a sorry mess of it; and the rules are in our Bibles. It is our book of rules. It tells us how to 'play the game,' and shows us men and women who kept the rules and did great things, and others who broke the rules and didn't play a straight clean game, and who came to grief.

We must read our book of rules; learn them, study them, get them into our head and into our heart. That is what we do at Sunday school and church. That is needful. Fancy any one offering to play football that didn't know when he was off-side! Well, the Bible tells us when we are off-side, and what it costs to be off-side, what we may do and what we must not do. And we must know.

But that isn't enough. Repeating texts and saying Catechism never made a Christian. We have got to take these rules every day out into the fields, and play the game in obedience to them. They have got to be learned and then they have got to be done.

Now there are people who neither learn the rules nor play the game, and they are no use to anybody. There are people who won't learn the rules but plunge into the game. They are sure to have many a sore time and many a sad down-come, and they will have to learn the rules in the school of hard knocks, since they will learn no other way. There are also those who learn the rules, but never think of putting them into practice. 'They hear my words and do them not,' Jesus said. St. James says, 'they are hearers of the word and not doers, deceiving their own selves.' They deceive nobody else. They think they are Christians, but nobody else does. They don't understand how difficult it is to play the great game of being a Christian, for they've never tried, but they are very ready to find fault and say what other people should have done, by the rules. They give advice, but they never give an example. They are like the Chinese. They think to know the rules is everything; but I think to try to do them, even if you blunder often, and to keep on trying, is far better. Christianity is not just knowing, it is being and doing.

'The sermon is done?' said an old lady to another, meeting her outside the church. 'No,' she said, 'it's only finished. It's got to be done now.'

Learn the great words of the Bible, the wise words of Jesus Christ; then go and do them. They are meant to make great lives and they will, if we not only hear the Word, but do it.

But, can I reach up?[1]

'Whosoever will.'—Rev 22^{17}.

Once on a time (isn't that a lovely beginning, that makes you snuggle down with a happy little wriggle, like when the curtains are drawn and the fire is red, and Mother starts one of your favourite stories? Well, I hope that you will like this one a little too). But, as I was saying, once on a time

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

there were a mummy and a daddy and a little lass (no, there was no brother, and no sister, just the three of them), and very happy they were all the day and every day. And then the mummy died. And the little girl and her dad were left alone, and went to live far away in another town. But when her holiday came, she was to go back to the old home to live with her grannie, with her mother's mother. And she was so excited. You know how you feel when they are packing the boxes, and to-morrow you'll be really off: how you keep bringing your dolls, and your barrow and your teddy-bear, and are dreadfully disappointed when Mother says you can take Peterina with you and that she will try to make room for Thomas, but that Augustus and Clarence simply have to stay at home. It's so vexing, for Clarence looks so pale that you're sure he needs a holiday; and Augustus, having lost an eye and half an arm, shouldn't be left alone; Mother would never leave you behind and all alone, with an eye fallen out and sawdust pouring from your shoulder! Well, this little girl was even more excited, couldn't keep still, kept dancing here and there and everywhere, and singing to herself. And what they heard her saying was, 'To-morrow I'll see Mother! To-morrow I'll see Mother!' And they had to say to her, 'Oh no, Mother doesn't live in the old town; she lives with Jesus.' And with that the wee girlie's face got very long. She thought a bit, and then she asked, and her voice was shaking just a little bit, 'And where does Jesus live? in what street is His house? is His bell low enough for me to reach it?' Poor little child, homesick for her Mother's arms and caresses! And yet wise wee girlie too! For that's what we all want to know—'Is Christ's bell low enough for us to reach it?'

It will need to be very low if some of us are to manage, for we are very small. You remember when Dad sent you a message, and you found the house all right, but standing even on your tiptoes you couldn't reach the bell, and there was no one passing, and whatever could you do! Ah! but Christ has thought of that. His is a queer door. It's made so low that big people find it difficult to get through at all, have to 'courey' down almost on their hands and knees; but any little body can trot in quite easily. Unless, He says Himself, you become like a little child it's going to be real hard for you to get in at it. Because the bell is put so low, away down near the ground, where you can reach it easily.

It would need to be there, for some of us aren't clever, not at all. We get dreadfully muddled over things, these horrid tables for example. Two times, we can manage that, and three times, five times is rather nice, but eight and nine times! Does any one really remember them? Sir Walter Scott had a wee friend called Marjorie Fleming, and they almost broke her heart. Once she wrote this, and I think that her spelling wasn't perfect, about those tables. 'I am now going to tell you the horible and wretched plaege that my multiplication gives me, yŏu can't conceive it, the most Devilish thing is eight times eight and seven times seven is what nature itself can't endure.' No, we're not very clever, some of us, and in church we get all mixed up among long words and things that we don't understand. But Christ thought of that too, and made the bell quite low for us, made what He wants from us a lovely easy thing, just loving the nicest and kindest and dearest Person in the world, and who can help doing that, that dear, dear Person we call God?

It would need to be low, that bell, for some of us aren't good one bit. When the minister calls, Mother sends for us, and we've to leave the game just at the most exciting bit of it, when the pirates are stealing on the sleeping seamen round the fire on the coral island, and we have to get scrubbed, and there's a clean collar, and we sit on the edge of our chairs and feel uncomfy and unhappy, and he puts his fingers down behind our collar in the front, and asks us the same silly questions every time. And when we think about Jesus, it's all mixed up with that, and hard fresh collars, and uncomfiness. But Jesus wasn't really like that one tiny bit. All children loved Him, ran to Him, watched and waited for Him. He wasn't shocked because one's face wasn't quite clean after a hard game, or because one came in with a whoop and rush. He liked wee harum-scarums, and talked to them about real things, didn't ask stupid questions. No one had to send for them when He was in. 'Is Jesus in? oh then, I'm coming too!' and they wouldn't stay out, nor would He let them keep them out.

The Japanese have a bonnie little poem about the little ones that die. Off they go, all by themselves, into that other world, and feel lonely and creepy without Dad and Mother and their friends. But yonder, say the Japanese, there is a God called Jizo

who can't bear to see a little one frightened or unhappy, and He comes to them, and at once their tears are dried and they are bright and glad again for He is there, and no one can be sad with Him.

> Then He caresses them kindly,
> Folding His shining robes round them,
> Lifting the smallest and frailest
> Into His bosom, and holding
> His staff for the stumblers to clutch,
> Jizo, the little ones' God.

I don't think their spelling either is quite right, do you? There is a little ones' God, dear and kind and loving to all wee folk, but His name is really Jesus.

Anyhow, whatever you call Him, His bell is put so low that any little one can reach it. Indeed, I'll tell you a secret. Come close and I will whisper it, *There isn't any bell at all.* Why should there be? For the door is always open, and at any time any one who wants can go in. I know that in the *Pilgrim's Progress* (does Mother read you that on Sundays? No! oh! I say, what a shame!) we hear of a man knocking and knocking at a shut door. But then you know that Bunyan was asleep and dreaming, and just then he was turning round, and didn't see quite clearly. The door is always open to Christ's house, and anybody can walk in at any time. And why don't you? It's silly to sit outside in the rain, when inside it's so happy and so splendid. If anybody wants he can come in. Don't you want? Well then, come!

The Christian Year.

Septuagesima.

Gleaming as Crystal.

'And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.'—Rev 22^1.

If we are to understand the *New* Jerusalem properly, we almost need to have been citizens of the *Old*.

The ancient Jerusalem was not situated, as most cities, on the banks of some river, or the shore of some sea. It stood in a peculiar position, at some distance from either: it was badly watered; we read of a pool or two, of a little brook, of an aqueduct and some other artificial water-structures. How forcible an appeal to the imagination would be contained in the verse of the 46th Psalm, which tells of a river that would 'make glad the city of God.'

The mention of a pure, fresh stream flowing through the midst of Jerusalem was a figure of a very striking nature; and we say that the basis of this magnificent description in the Apocalypse lies in the insufficiency of the water-supply of the ancient city. God takes our outward necessities and uses them as figures by which to make us alive to the facts of our inward neediness, and of the abundant power that there is in Him to satisfy us.

The life of the future, and by that we mean heaven on earth as well as heaven, shall be as different from that which you are now realizing as the water-supply of Jerusalem would be if a river flowed in the midst, from what it is now with merely Kidron and Bethesda and Siloam and Solomon's Pools. So we say that the life is not (i.) a half-stagnant pool, like Siloam; nor (ii.) an intermittent fountain, like Bethesda; nor (iii.) an artificial construction, like Solomon's aqueducts; nor (iv.) a poor weak puny stream, defiled by the city through which it passes, like the brook Kidron.

1. It is *not a standstill life*: no one can stand still who lives with God. If God is the fountain of your life, there will be no green mantle on the surface telling how long you have been in one place. Neither in earth nor in heaven do we stand still or stay where we are. Take up the anchor and the ship follows the tide, and in God the tide always sets one way. You cannot stand still without anchoring to the creature. There must be fresh discoveries of truth and duty every day; and fresh inquisition made into the heights and depths of Redeeming Love. Abandonment to God must mean advancement in God.

They who love God cannot love Him by measure,
For their love is a hunger to love Him still better.

2. *Neither* in earth nor in heaven *is the life to be an intermittent one.* Some have said that the Pool of Bethesda was connected with one of those intermittent springs that one sometimes comes across, and have explained by that means the periodical disturbances in the waters. Whether Bethesda is of this nature or not, it is certain that the spiritual life of many believers is too much of the character of an intermittent spring. This intermittent fountain expresses only too accurately the lives of many

of us. The best that God can do with us is to make us an occasional blessing. What is the meaning of an intermittent spring? Every such spring is fed from an inner chamber in the rock in which the rains accumulate; but it is only as long as the water is above a certain level that the outward flow is maintained. If the inner chamber be kept full, the outward supply will be constant. And we know, apart from our figure, that when the inner life is renewed day by day, the outward is no longer an intermittent spring, but an overflowing cup. Neither in earth nor in heaven has a Christian a right to go below 'par' in his spiritual life.

3. It is *not a life for which the world is too strong*, and which cannot therefore be kept pure. It is not figured by a little brook, as Kidron, defiled with all the impurities of a city, and that an Oriental city. And yet how many lives there are of which we have to say, 'The world is too strong for them'; well-intentioned people, but feeble in grace, and who have received but little of the Life of God. The cup was indeed put into their hands, but they were afraid to drink deeply, though the voice by their side was saying, 'Drink abundantly, O beloved.' They drink down to the level of forgiveness, and, perhaps, grace; but not down to glory and the receiving of the Spirit.

4. It is *not a humanly-devised life*, as Solomon's aqueducts. Our faith stands not in human structures; not in the Westminster Confession; not in the XXXIX. Articles. It stands not in the wisdom of men, but in the power of God. The Divine Life is not sect, and it is not system.

> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee;
> And Thou, O Lord, art more than they.

As we learn to live the life of dependence upon the Lord, we must not be surprised if a great deal of our early theology drops off: it does not always sit down with us in heavenly places in Christ Jesus. Instead of Solomon's pools and aqueducts there is given to us a pure river of water of life, gleaming as crystal, proceeding out of the throne of God and of the Lamb; and I think we may say of those who receive the life of God in this immediate and wonderful manner that 'not even Solomon, in all his glory, was so well supplied as one of these.'[1]

[1] J. Rendel Harris, *Memoranda Sacra*, 31 ff.

Sexagesima.

Moods of the Soul.

By the Rev. F. W. Norwood, D.D.[2]

'Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.'—Ps 42^{11}.

You have seen the great ocean, over-arched by the flawless blue, itself calm and placid as a mirror; you have seen the light shadows come and go like the feet of passing spirits; you have seen the dark storm clouds gather, and sea and sky become one indistinguishable welter. You have trusted the moods of nature, knowing that in course of time the clouds will disappear, the sun will shine forth in his glory, and the blue sea will remain with its face turned ever upward. So it is with the soul of man: its aspect is ever towards God, but its moods are ever-changing. You must trust the moods of the soul as you trust the moods of nature.

The Bible is the Book of the soul's moods. Every shadow that ever flitted across the face of the soul is reflected in the Bible. . . . It is impossible to extract from the totality of the Bible's message any single witness to God. It is no more possible to have one solitary view of God than it is to have one unchanging view of the play of the sunlight upon the face of nature. The sun is constant and steady in its light, but the clouds come and go. The sun is the author of shadows as well as of sunbeams, and darkness is but the other side of its effulgence. The full light of the sun is white, but from it also stream the red and the orange, the yellow and the green, the blue, the indigo, and the violet. You trust the moods of nature. When the storm comes you bow to it, bracing yourself to meet it, or at worst seeking for shelter, knowing all the time that this mood will pass. You trust the moods of nature, why not trust the moods of the soul? Let them come and let them go, but still trust on.

Have some flexibility in your thought of God. There is no single thought of Him which we may carry through the whole of life without variation. We say that God is Love; that is the sublimest thing the human tongue has ever said of Him, but love also is subject to moods. To carry that thought through life like a flickering torch and never to have it utterly extinguished, though sometimes it burns more brightly than at others, is to have

[2] *Moods of the Soul*, 7 ff.

achieved a mental and spiritual triumph. If God is love He is always love, but there are some phases of life's experience when to loudly assert His love is almost to commit blasphemy. Every honest soul will have its moods when that great belief is overwhelmed by doubt. Trust your doubt of the love of God as well as your faith. Gird up your loins and see your doubt through as you see the storm through. . . .

There are three aspects of the divine attitude towards man of which the Bible specially speaks. For the sake of clearness let us adopt the device of alliteration that we may keep them in our memory. There is a mood of the soul in which the divine power seems to be antagonistic; there is another mood in which God seems apathetic; and there is another triumphant mood in which His assistance is consciously and gloriously felt.

1. In the Book of Job you will find the soul of a man very much as your soul has been at times when bowed down under a conviction that the divine power was hostile to it. The ninth chapter of the Book of Job, taken out of its setting, would seem like an attack upon religion. Job did not deny that God had sometimes blessed him wondrously, but it seemed as if both blessing and punishment had been allotted to him arbitrarily and without reference to his deserts. . . . Job's cry is the cry of a man whose face is towards God, yet God's face is hidden from him. It is not the cry of an atheist, but something quite opposite to that. God only too really existed in his thought. There are some things it would be easier to bear if we could be atheists. Injustice in a godless world might be tolerable. If we were persuaded that all things were the outcome of blind chance, we might steel ourselves to accept whatever came to us and make the best of our fate. Atheism, if it were possible, would be in some moods of the soul welcome relief. When God is overwhelmingly present while yet we look into the face of unutterable wrong, the burden of faith is almost intolerable. In such moods we are tempted to be fatalistic; indeed, I think that is a prevalent mood at the present time. This generation has been through great and awful experiences. There are many who are content to attribute the happenings of life to some conjunction of the planets or some other arbitrary decree of an external fate. All things, they say, are fixed irrevocably, and free will is but a dream.

Let us at least confess that that is not a mood which is characteristic of the Bible. This Book is altogether too noble to lead the soul to take refuge in a mean harbour of that kind. The Bible is the Book of the soul's quest. The people whose lives and hearts and words are revealed in it are people who kept on seeking after God. Job may bow his head to the storm, but in his heart he does not surrender. He presses on until he has found his way into a deeper understanding of the Providence of God, into a larger and nobler view of His mercy. Fatalism is so apt to become fatal, not only to our characters but even to our thought of God. For if such thinking reduces man to the condition of an automaton, what does it do to God? Who would not pity a Deity who had so little trust that He must use His power to make only a self-acting machine which never could vary from His original decree; a God without enterprise, without faith? And who would not pity the man who surrendered his soul to forces, however mighty, which were outside himself? The saints know a secret greater than that. Through all the ages they have known this mood of the soul in which God seemed an antagonistic power, but they have found their way through to a deeper sense of awe, to a broader vision, to a stronger and more patient belief in the Providence of God. It is a valid mood of the soul, and being such is not merely a thing to escape from but something to see through.

2. Then there is that other mood in which God seems to be merely apathetic. The prayer that rises from an anxious heart appears to receive no answer. Circumstance encloses us like a prison wall and all the promises seem too impotent to open for us a door of escape. There is naught for us to do but to work out our own salvation with fear and trembling. Now this is a great thing to do—to believe in God and yet to work your way through a difficulty as if there were no God. That is not impious, but sometimes reaches the very height of sublimity. The grace of God is not always manifested in the sending of delivering angels. To be delivered by angels is only to find ourselves afterward wishing for more angels. To have discovered, on the other hand, in moments of crisis that there were powers lying latent within your own mysterious being, which could arise and cause you to be triumphant, is to enter into a real religious experience. If that were denied to us merely because we believe in God we should have missed some of life's most precious discoveries. Trust that mood

of the soul; it is only a mood, it is not worthy to be more. If we become constantly self-sufficient, we inevitably drift away from God and deny the deeper voices that speak within us. When all is said and done, our self-sufficiency is a poor, weak thing. There are facts in life which make it simply tawdry and cheap. The deeper attitude of the soul is one of dependence upon the divine, but there are moods, I say, in which, without denial of faith or contradiction of essential spirituality, we seem to be left to ourselves for our good. Do not mistake a passing mood for a permanent character. When difficulty comes to you, and prayer seems to bring no aid, see the difficulty through and find in the end enrichment of character and even deepening of faith.

3. And now, lastly, there is one other mood of the soul of which I would speak. It is that mood when we are radiantly conscious of the assisting power of God. This is a valid mood; all saints have known it and even many who would hesitate to call themselves saints. With all his sins, man has ever been a believer in prayer, and prayer could never have persisted throughout the centuries unless it had yielded results. It is questionable whether there is ever real prayer which does not evoke some response. But let us think of prayer not merely as the display of our own impotence to the pitying eyes of God, but rather as the means by which the soul may co-operate with Him in the use of spiritual powers.

These are but three moods of the soul of which I have spoken. They are every one of them valid. My purpose is to make it clear that they are not moods we are merely to escape from, but rather to see through. True faith lies deeper than changing moods. It will as inevitably have moods as has nature herself. The wise thing is to let them come and let them go, seeking ever for the truth that is permanent and unchangeable. A man should not always be happy; if he were, his roots would wither. He should not always be miserable, else the flowers would mock him. Pray God he may not always be successful, lest he become coarsened, or always a failure, lest his hope should die. Covet not a great faith which is never touched by doubt unless you want to be a lonely unit in this doubting world.

One has need to pray to be defended from the faith that is so sure of itself that it is never flecked with unbelief nor suffers itself to ask questions. Life is too big and God's purposes with men are too great to be trusted to one mood of the soul. Trust all the moods and see them through, that so at last you may come to believe that all of them are differing manifestations of the one great God who is the Assister of mankind.

QUINQUAGESIMA.

For All Time.

'Jesus Christ the same yesterday, and to-day, and for ever.'—Heb 13^8.

The Hebrews to whom this Epistle was written were living in a time which was very like our own. It was a time of change. We have seen great changes in our time. We can almost say without exaggeration that we have seen the world turned upside down, just as it was in their day. We have seen empires come to an end. No empire fell in their day, but things happened which involved changes that were more serious and came home to themselves more closely. They saw the Temple destroyed, the very ideas of religion which they had been brought up in, even the Law itself, practically abolished; for these Hebrews had become Christians. They began to wonder if there was anything at all in the world that had stability in it. The writer's answer is—Jesus Christ. Jesus Christ, he says, is the same yesterday, and to-day, and for ever.

1. *What is He?* First of all He is a teacher. That is the commonest name they gave Him when He was on the earth. 'Master,' said Nicodemus, 'we know that thou art a teacher come from God.' Why is He spoken about as a Teacher? Because we must know the truth.

We begin to learn as soon as we begin to speak, and perhaps sooner. We are learning all our lives. But it sometimes happens that what we learn in youth, we have to unlearn in manhood. Christ taught the truth and He taught it finally. They said He spoke with authority. It was the authority of the truth itself. Nothing that we learn from Him has ever after to be unlearned.

But He was not only a teacher. He was a Saviour. Deeper than the need of knowledge is the need of salvation. If the mind craves for truth, the conscience cries out for cleansing. The more we learn from Christ as a teacher, the more do we feel our need of Him as a Saviour. It was when Isaiah heard the seraphim crying, 'Holy, Holy, Holy, is the Lord God of Hosts,' that he said,

'Woe is me! for I am undone; because I am a man of unclean lips.'

He is a friend. We sometimes speak of Him as the sinner's friend. And so He is if the sinner would only believe it. But it is those whom He has served that He calls His friends. And it is they that really know Him as a friend. 'Ye are my friends,' He says, 'if ye do whatsoever I command you.'

2. Well, this Jesus—Teacher, Saviour, and Friend—is the same yesterday, and to-day, and for ever. *He is the same yesterday.* That word yesterday means all the past. We need not go farther back than the four Gospels. It is true that one of the Gospels tells us that He was a Teacher, Saviour, and Friend before He came into the world. He was the Teacher, Saviour, and Friend of Abraham, of Isaac, of Jacob, of Moses, and of all the Old Testament saints whose names are given in the eleventh chapter of this very Epistle, and of many more of whom the writer says time would fail him to tell.

A remarkable thing about Him is that He gave so much time to individuals. He taught the multitudes, but He also taught single persons who came to Him, whether by day or by night. He taught the woman of Samaria by day, spending a long time with her and making known to her things that He made known to no one else. He taught Nicodemus by night. Again He made known things that are fundamental—things which even Nicodemus, though he was a ruler of the Jews, could not understand.

Just as with His teaching, so with His saving. He dealt with individuals. One day they brought a paralytic to Him and laid him down before Jesus. 'Son,' He said, 'thy sins are forgiven thee.' He cured the man of his paralysis, but far more than that, He pardoned his sins. And when at last He hung upon the Cross the worst thing that His enemies could say about Him was, 'He saved others, himself he cannot save.' It was the best thing they could have said.

He was also in those days a Friend. It is a good test of a man's character that he wants to make friends. Nobody was ever more anxious to make friends than Jesus, and He made a great many. Besides the twelve disciples we read of seventy men who were sent out two by two to preach the gospel among the villages. Then there was a large number of women, and each of them was a friend.

3. Jesus Christ was the same yesterday—a Teacher, Saviour, and Friend. *Is He the same to-day?* Is He the same as He was when He lived on earth twenty centuries ago?

Before we can answer that, we must ask another question. Is He alive now? We do not doubt that He lived twenty centuries ago, but does He live now? If He is not alive, we cannot say that He is the same. In some ways He may be the same, but He cannot be the same to us.

The resurrection of Christ is mentioned only once in the whole of this Epistle to the Hebrews. But that one mention is unmistakable. It is in the last chapter. 'Now the God of peace, who brought again from the dead the great Shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen.' There you have the Resurrection stated clearly and emphatically. And if He rose again from the dead, He lives.

Is He our Teacher? If He is, what do we learn from Him?

There are some people, said Dr. Jowett, who seem to prefer the prison of God's laws to the comforting home of God's grace. They would silence the Father in the Judge. They seem to like to live near Sinai with its thunderings and lightnings rather than within sight of the hill called Calvary, a green hill just outside the city wall where the dear Lord was crucified who died to save us all.

Or again, are we learning more about Christ Himself? Before He left the earth He promised His disciples that He would come back again to them. And then He told them how He would come back. He said He would come back in the Spirit. When the Spirit came it would be Himself returning to them. Now, when He said He would send the Holy Spirit, He said He would send Him as a Teacher. 'He shall take of the things of Christ, and shall shew them unto you.' And for that purpose He said the Holy Spirit would be with us for ever. What are we learning from Him? What are the things of Christ that He is showing to us? Is He showing us the meaning of His death? Is He showing us the power of His resurrection? Is He bringing us to the Cross of Christ so that we see Him evidently crucified for us? Is He forming Christ in us our hope of glory?

But if Christ is alive, He is not only a Teacher to-day. He is a Saviour. The old cry 'Who shall

deliver me?' goes up from the heart of modern society as it did of old. Who shall deliver me from sin and fear, from the passion for pleasure, from the monotony of life, from false ideals? From many voices the answer comes, 'I thank God, through Jesus Christ our Lord.'

And it is scarcely necessary to add that He is a friend to-day. For every one that finds Him a Saviour, finds Him a friend.

Rest of the weary,
Joy of the sad,
Hope of the dreary,
Light of the glad,
Home of the stranger,
Strength to the end,
Refuge from danger,
Saviour and Friend!

So to-day as much as yesterday Jesus Christ is Teacher, Saviour, and Friend. And He is Teacher, Saviour, and Friend for ever. How do we know that He will always be the same?

We know it partly from our own experience. We have found Him so. There are those who seem to think that they have learned everything about Christ that they need to learn, the very day they first come to Him. That was not the way with His disciples. They were learning all their lives. Then there are those who think that their first experience is their last—they don't know the meaning of that great word 'salvation.' Then there are some who think He can never be to them the Friend that He was at the beginning. They say with the poet, 'Where is the blessedness I knew when first I saw the Lord?'

Then, last of all, we know it from His own assurance. 'Lo, I am with you alway, even unto the end of the world.' The words are literally 'unto the ages of the ages.' There is no limit or horizon to them.

First Sunday in Lent.

Temptation.

'Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.'—Mt 4^{1}.

'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'—1 Co 10^{13}.

In temptation there are three factors.

1. There is the *Power of Evil*. 'In the valley of Humiliation poor Christian was hard put to it, for he had gone but a little way before he espied a foul fiend coming over the field to meet him; his name is Apollyon. And Apollyon straddled quite over the whole breadth of the way, and a sore combat lasted for above half a day, even till Christian was quite spent.'

Temptation is a real encounter with a real foe: not a mere athletic proposed for our health and the development of our souls, but a downright battle for life, with a strong and inexorable foe. Take away the reality of the warfare that is in it, and you take away even its uses as a discipline; for you rob it of its truth. The men of to-day are too much given to the persuasion that evil is *only* an instructor in life, and a hard trainer: that temptation, especially in certain forms, is nothing but the opportunity to think more widely, feel more deeply, live more richly. In opposition to that subtle idea, which has slain characters from the beginning, Christ Jesus tells us that evil is indeed something we cannot help encountering, but something which we must encounter as a very foe.

To Jesus evil was a force and an intention outside of man, though it had its allies within him. It was a power bigger than man himself could breed, which hungered for the souls of men and could finally have them for its own with the same absoluteness as He, the Son of God and Saviour of the World, longed to make them His. 'Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat.' Jesus said this from His own experience of the subtlety and covetousness of evil. In the earthly life of our Lord there are no moments so intense as those in which He felt the attempts of evil upon Himself. And it was out of this horror that, in spite of all His illustrations of the necessity and Divine uses of temptation, He bade His disciples pray not to be led into it.

There is nothing more full of warning than to watch how carelessness or pride in denying reality to evil is gradually found out, and punished by a most bitter and intense conviction of the reality won through the experience of servitude to it. He who begins by saying evil is not a reality, or at least not more than what he can turn to his own advantage, and on these grounds yields to its temptation, is through that very yielding drawn to feel the reality which he has denied to it—and drawn often in a most vigorous and thorough fashion.

For we all know the despair which successive

submissions to temptation fasten upon the soul; and how, yielding to sin, men fall into a state of mind in which evil not only feels real and powerful but indeed more real than anything else: the only possibility for them, the only thing with any reality left in it. One who had fallen very far into sin wrote thus of it:

They say that poison-sprinkled flowers
Are sweeter in perfume,
Than when, untouched by deadly dew,
They glowed in early bloom.

They say that men condemned to die
Have quaffed the sweetened wine,
With higher relish than the juice
Of the untampered vine.

And I believe the devil's voice
Sinks deeper in our ear
Than any whisper sent from Heaven,
However sweet and clear.

2. In every temptation there is *the tempted man.* It is inevitable that temptations come, but every one of us has it largely within his will to say what his temptations shall be: to determine by his conduct of to-day what form the temptations of to-morrow shall assume. Every stage of our life sets the problems of the stage which follows it, and our behaviour in youth decides how much our manhood is to be harassed and distracted from the duties which await it.

For temptations, broadly speaking, are of two kinds. They may be little short of penal; pursuing us from our past. Or, like Christ's, they may be not punishments but discoveries, opportunities and tests: the vision to us of our greatness, that two worlds are in contest for our souls; the proof that we are trusted and called of God.

3. *God in temptation.*—At first sight the Bible seems to contradict itself. It speaks of God now as permitting temptation, now as actually bringing it about, now as the actual tempter, and then once more it seems indignantly to deny its own words:

'Let no man when he is tempted say, I am tempted of God.' 'God did tempt Abraham.' 'For God tempteth no man.' 'Then was Christ led away by the Spirit into the wilderness to be tempted.' 'Woe to that man by whom occasions of stumbling come.' 'Our Father, lead us not into temptation.'

How are we to reconcile all these?

When we say that temptation may be viewed as forming a part of God's Providence for us, we mean that the surroundings of our lives, the daily experiences which come to us in the ordinary course of Providence, may often be such as minister to temptation.

Every temptation may be a call upward on the part of God, or it may be a solicitation downward. The former is a summons to prove our spiritual manhood, it is no solicitation to evil; and the latter is the fruit of the evil resident in every man, which may be appealed to and assailed by the evil from without.

It is solicitation downward to which we usually give the name of temptation; but temptation has two sides. There is God's summons upward, which is necessary for any man who would be a good man, to fight his battle and to win his victory, and there is never any need for him to fail in the contest that God gives—God summons us only upward.[1]

But God is in temptation, not only as He who summons upward, but as He who is with us all through the temptation. At the very beginnings of temptation we feel the awful loneliness of it. But temptation is part of the destiny of man. Suddenly though the assault surge upon him, it is no accident. Solitary as he feels in his battle, he does not in fact fight alone. He is one of an innumerable army of warriors. On that field no living soul is idle, or left to itself without orders, without a trust, without a pledge.

No man felt the loneliness of temptation more than Paul. Yet how does Paul recover himself? By remembering that 'no temptation can overtake him except such as is common to man'; by obeying his own call, 'Look not every man on his own things, but every man also on the things of others'; by imagining life as a racecourse and every man that striveth for the mastery with his eye on the goal; by seeing life as a war, and his brothers everywhere putting on their armour.

It is such visions that rally men's hearts under the paralysis that comes by dwelling upon the mystery and loneliness of their own temptations. They hear the noise of war about them. Through the chaos of human life they see a line of battle set.

Yet there is more behind. It is through this touch with our fellow-men that we reach a sense of God. By the sight of that universal war, by the

[1] R. J. Campbell, *Sermons to Young Men*, 154.

thrill of those steadfast ranks, we come to feel that they and we have been destined, called, charged by the Power which knows and orders all. More exquisite still, we know that we have been trusted. God Himself has placed us at this post of danger, not only with the command to overcome, but with all that the bare imperative opens from the heart of it to the eye of faith: creative moral power, and His belief in us that we will use that moral power and stand true to our duty. 'For God hath not appointed us to wrath, but to obtain salvation — salvation through our Lord Jesus Christ.' [1]

[1] G. A. Smith, *The Forgiveness of Sins*, 54.

Entre Nous.

SOME TOPICS.

A Great Orientalist.

Dr. Sayce's reminiscences have been expected for some time. They are issued this month in a handsome octavo volume containing about five hundred pages. The title is simply *Reminiscences*, and the price 18s. net (Macmillan). The volume is hardly an autobiography, for it contains no detailed account of the important part Dr. Sayce has played in archæological research. Certainly Dr. Sayce speaks of his work, indeed it is all through the volume; but he always speaks of it as if he were talking to friends, to people who have a knowledge of Assyriology. But, indeed, Dr. Sayce thinks that a by no means out-of-the-way achievement, for his modesty is noticeable and very pleasant. Some one else will have to put on record for those who do not know it the value of Dr. Sayce's researches. This is what he says about the 'great mistake of my life.' 'But now came the great mistake of my life, of which I can never think without shame and confusion of face. The tomb was so utterly ruined that I concluded whatever had been contained in it would have been carried away centuries ago, and consequently when I returned to Athens I told Schliemann that it could not be worth excavating. Others had thought the same in the past. But the tomb was that of Vaphio, from which in 1889 the Archæological Society extracted the famous gold cups and other treasures of art which are among the most precious objects in the Archæological Museum of Athens.' What is perhaps his greatest achievement, the decipherment of the Vannic cuneiform inscriptions, has a small paragraph devoted to it which might almost be missed. 'My memoir on the Decipherment of the Vannic cuneiform inscriptions of ancient Armenia, published in the July and October numbers of the *Journal of the Royal Asiatic Society*, brought congratulations and fresh material from Stanislas Guyard in Paris, Patkanoff in St. Petersburg, and D. H. Müller in Vienna. The language, history, and geography of one of the great powers of oriental antiquity were at last cleared up and placed on a solid foundation. The enigma of the Vannic inscriptions had been solved.'

Dr. Sayce published his first book at twenty-seven. He is now a man of seventy-seven, still vigorous and able to do work of the greatest value. Hampered by ill-health though he has been during all his long life, he has been the most indefatigable of travellers, going to America and the Far East, and making Asia Minor and North Africa his own. In his travels and at home he has met and made friends with all the most interesting men and women of his time, and here in this volume he chats to us about them, and tells stories in an inimitable way. How he can have remembered everything with such accuracy we cannot imagine. In the preface he says: 'I have never kept a diary, and my memory is no longer what it was in younger years.' Most of us would be glad to have a memory one-half as good as Dr. Sayce's is now. Following this are some samples of his stories. Get the volume and you will be thoroughly well interested and entertained.

Dean Burgon.

'Tall, black-haired, and dark-featured like his Smyrniote mother, intensely narrow and full of sternly repressed emotion, he would have made an ideal Torquemada had there been a Spanish

Inquisition over which to preside. As the hour-long University sermons preceded the parochial service at St. Mary's, he mercifully allowed no more than five minutes for what he called his sermonettes, but into them he poured the essence and the vitriol of an extended discourse. Shortly after the institution of a School Board, Miss Smith, Professor Henry Smith's sister, was elected a member of it: this was particularly obnoxious to Burgon, who in his next sermon preached on the visit of the angels to Abraham. "And where was Sarah," asked the preacher, looking intently at Miss Smith, who sat just below him; "why, where she ought to have been—*in the tent*." Another object of his dislike, and not altogether undeservedly, was the new lectionary. When the first Sunday came on which its use was prescribed, he concluded the First Lesson with the words: "Here ends the First Lesson; though why it should end here I'm sure I can't tell." '[1]

An Irish Bull.

'In June [1876] Appleton and I went to Ireland in order to stay with Mahaffy in his pleasant country house at Sutton, near Howth. His hospitality was unbounded, and we were introduced to all the mysteries of Trinity College and his numberless Irish friends. Chief among them was Father Healy, celebrated for his wit, and one of the old type of Irish priests who had been educated abroad before English Liberalism had established and endowed the narrow semi-education of Maynooth. We dined one evening with Father Healy, and heard story after story, only one of which remains in my memory. It was by way of illustrating an Irish bull. Two Irishmen were walking together in the dark, when one of them fell into a pit. The other peered down it and cried in agony: "Och, Pat, tell me if you're kilt entirely?" "No," was the reply, "I'm not kilt, but I'm spacheless!" '[2]

Bazaars.

'At Cairo I found the world of tourists once more back in Egypt, and very naïve and amusing some of them were. The new Shepheard's Hotel was not yet in existence, and the guests all dined together at a long table in the old dining-hall. One evening a young Englishman and his bride arrived, and I heard snatches of the conversation between the lady and my neighbour. They had come to Alexandria in a *Messageries* steamer and had met with bad weather. . . . In those days there was a rock at the entrance to the harbour of Alexandria which had not yet been removed, and vessels arriving after sunset were not allowed to enter the harbour until the following morning. Apropos of this, the next snatch of conversation I heard was the following: "It was so cruel of Mr. Cook," the lady was saying; "we were all so ill and so anxious to land, but Mr. Cook would not send out his boat, and, you know, until Mr. Cook sends his boat no one is allowed to land in Egypt." Then it was the husband's turn. "You will go to the bazaars," said my neighbour. "Oh no," was the reply, "we never go to bazaars; they always cheat you at them under charitable pretences." '[3]

A Lie.

A story told by Dr. MacGregor—'Wee MacGregor' as he was usually termed—the well-known minister of St. Cuthberts at Edinburgh, was 'about a boy who when asked what is meant by a lie, wrote in answer: "A lie is an abominable sin, and a very pleasant help in time of trouble." '[4]

Heroism and Immortality.

'Students of religion are surprised that the clearest declaration in Hebrew literature of the Resurrection, connected with a moral judgment, occurs in the Book of Daniel. That book represents the religious reaction upon Judaism of the tremendous Maccabean struggle. It is a book of heroisms. It represents in vivid examples the choices of men to whom moral interests were of transcendent worth. They did not count their lives dear to them when weighed against devotion to the law of Yahweh. The story of these loyal spirits begets the conviction that they are of worth to God; and instead of suffering them to slip into darkness or extinction, God will make them partakers of His own life and they will "shine as the stars for ever and ever." '[5]

[1] A. H. Sayce, *Reminiscences*, 96.
[2] *Ibid.* 133.
[3] A. H. Sayce, *Reminiscences*, 256.
[4] *Ibid.* 316.
[5] G. E. Horr, *The Christian Faith and Eternal Life*, 18.

The Power of Prayer.

'On one of my journeys in a distant land, I found myself one day in a city which certainly reminded me of the phrase, "Satan's Seat," used in the last book of the Bible to characterize a certain other city. Satan was evidently on the throne and dictating terms. In the course of my visit and with the help of a local missionary I found in that city only three Christian young men, or rather boys. As I recall they all belonged to one college having in it nearly a thousand youths. Toward the end of my visit they asked me the question, "How many will it take to make a Young Men's Christian Association?" I replied, "Three, provided they are agreed and have an unselfish purpose." They said they had thought that probably it would be necessary to have as many as a hundred Christians as members, that they would need a building, and would require considerable financial resources. I insisted, however, that even three without building or money could constitute a successful Association. With some other words of encouragement I left them. Before that year was over they had acted on this simple suggestion, formed an Association, and led ten of their fellow-students and one professor to become real Christians. When I returned to that city later their number had grown to over forty. As a result of really sacrificial giving on the part of many, they had secured a home for their Association, and had become a recognized spiritual force in that wicked city. The secret of their spiritual power I learned on the Sunday I was with them. They woke me up that morning before daybreak and took me on a long walk to the top of a hill. It seemed to me like a mountain, for I arrived at the top panting. We reached there just as the sun was rising. They fell on their faces on the pine-needles under the trees for their customary Sunday morning prayer-meeting. I could not understand the language of the country, but I can tell when men are giving themselves to real intercession. Then I understood how it was that they were nerved with a power infinitely greater than their own to go down into the city to face serious opposition and persecution.'[1]

SOME TEXTS.

Ps. liii. 1.

'The Hebrew is a much less copious language than our own, and in translating we find gaps in the syntax which we are compelled to fill. In the Authorized Version such gaps are indicated by printing the interpolated words in italics. There are two such words in this passage, and if they be left out the sentence reads, "The fool hath said in his heart, No God."

'That suggests a very different state of mind. It is that of the man who does not want God. He is hindered not so much by intellectual difficulty as by emotional repugnance. There have always been men to whom a moral governor of the universe would seem to be a calamity. Imagine a state of society which could be truly described as the Psalmist describes that which he has in mind:

'"Every one of them has gone back, they are altogether become filthy, there is none that doeth good, no, not one."

'Men who could live in that state would be apt to say, "No God, No God."'

The exposition of this text is taken from 'The Folly of Denial,' one of the sermons in Dr. Norwood's new volume, *The Moods of the Soul* (Hodder & Stoughton; 5s. net). Some books will have to be forgone this season, but this is one which certainly must have a place on our shelves. There are sixteen sermons in the volume, and very varied they are. There is a group of three on Christ's Death, Resurrection, and Ascension, with the titles, 'Do We Care that Christ Died?', 'Clairvoyance and Clairaudience,' and 'The Ascension.' There are sermons on the Holy Spirit, on Prayer, and one with the title, 'When Three Civilizations Met,' a plea for a definitely Christian point of view in world-politics. The sermons are original in thought and expression; they deal with the difficulties of to-day and not of yesterday, but they deal with them in

[1] J. R. Mott, *Confronting Young Men with the Living Christ*, 22 ff.

no ephemeral way. They show all the sincerity, force, and imagination we expect from the minister of the City Temple. To see what the sermons are, turn to 'The Christian Year' in this number of THE EXPOSITORY TIMES.

Nu. xxiv. 2–4.

'Sixteen miles west of Tell el-Hesy is Gaza. In those days Gaza lay outside the limits of the tourist's route, and it heard and knew little about Europe. I was the guest of a well-to-do Mohammedan family, and counted as one of themselves. While I was with them the *zikr* or commemoration of the grandfather of Mohammed, whom the populace maintained had been buried in the chief mosque, was celebrated, and I was naturally taken to it as one of my host's family. On that particular night of the year we were allowed to wear our shoes, and smoke if we wished to do so. It was a moonless night, but the brilliancy of the starry heavens more than made up for the want of moonshine, and the great court of the mosque was lighted with numberless lamps. The court was filled with people; the whole population of Gaza appeared to be there, and as I stood in the dense crowd I could not help reflecting how easily a fanatic might put me out of this world and leave no trace of the deed behind him. Presently the spirit of ecstasy came upon some of the assemblage as it came upon Saul among the prophets, and men and boys formed circles, and to the chaunt of "*Allah! Allah-hu!*" swayed backward and forward till they fell to the ground through giddiness and exhaustion. It was curious to look into their eyes; they were wide open, but, like Balaam's, they saw nothing. I understood then what it meant when we are told that "the spirit of God came upon him. . . . The man which saw the vision of the Almighty, falling into a trance, but having his eyes open" (Nu 24^{2-4}). After a while some of them were carried still further in their religious frenzy and began to slash and pierce themselves with knives and skewers. I saw the slashes on the flesh, and skewers thrust through the muscles and withdrawn; and I also saw the wounds closing up immediately and no blood flowing from them. It must be remembered that I was crowded up against the devotees, actually touching some of them, and that the devotees themselves were not professional dervishes like the jugglers I have since seen in Algeria and Tunisia, but the ordinary townspeople and boys, and that there were no directors or music. What chaunt there was, was uttered by the devotees themselves.

'Of course I do not expect the citizens of a civilized country in the unimaginative West to believe my story. Once I was mentioning it to Sir Richard Burton: "Ah yes," he said, "I know it is true, for I have seen the same; but you wouldn't get the British public to believe that it isn't a traveller's lie."'[1]

Matt. xxi. 33–39.

'It is difficult for the ordinary Westerner to realize how fundamentally the mind of even the Westernized Oriental, with its long-inherited past of culture and tradition, differs from his own. Even his conception of justice is not the same, for while the Saxonized Englishman starts with the axiom that justice is primarily the concern of the individual, for the Oriental its starting-point is the community; that, and not the individual, is responsible for right and wrong. One winter I had to dismiss some of my Egyptian crew when coming down the Nile and take sailors from Assiût in their place. When their wages were paid at the end of the voyage I gave a larger *bakshîsh* to the men who had been with me all the season than to the Siûtis whom I had employed only for a month. The Siûtis complained that they had not received as much *bakshîsh* as the rest of the crew; that I could understand; but what astonished me was that the other sailors took the same view, and considered that I had treated their comrades unjustly. The incident threw light on the parable of the husbandmen in the Gospel.'[2]

[1] A. H. Sayce, *Reminiscences*, 195. [2] *Ibid.* 287.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

'Sursum corda'—lift up your hearts—is an excellent motto. It is an excellent motto for any time, but very especially for such a time as this. We are all depressed, disillusioned, disappointed: the last five years, for all the high hopes with which we embarked upon the post-war period, have not yet brought us within sight of the millennium.

It was indeed hardly to be expected that they should. For the world, despite the unity towards which we are moving, or at least hope and believe that we are moving, however slowly, is complex, with a complexity which has never been seen in history before. The human brain has not advanced commensurately with the problems with which it has now to grapple. Statesmen and churchmen alike are facing a tangle more intricate than any that has ever had to be unravelled before: and the most hopeful and the most courageous are saying in their hearts, 'Who is sufficient for these things?'

It is in such a mood that 'Sursum corda' comes back upon us with its inspiriting power to shame and rebuke our despondency. For that motto is a Christian motto; it represents a mood inalienable to the genius of Christianity; and when we find it difficult to believe in it or to cherish it, perhaps we should regard ourselves for the moment as sub-Christian. For as Christians we must believe that God and His purpose are not to be defeated, but that in the end He will be all in all.

Sometimes it is forgotten, however, that this inextinguishable hope is not the duty and the privilege of Christian men only; it is native to Judaism as well. It sheds its mellow light over the whole range of Old Testament history and thought, and, but for the almost impenetrable gloom of Ecclesiastes, it brightens the darkest places and gladdens the saddest hearts. And it does this, because it is not a vague hope, but a hope towards God.

A recent book, noticed in this issue, has put this well—*The Old Testament and To-day*, by J. A. Chapman, M.A., and L. D. Weatherhead. The Old Testament, these writers remind us, 'is essentially a forward-looking book. It has often been pointed out that the golden age of Greece and Rome was in the past, whilst that of Israel was in the future. The Old Testament was always struggling with its incompleteness, and looks forward to some transcendent happening in which its long-cherished expectations, its burning hopes, and its large visions are to find their triumphant realization. Its writers felt that the ways of God could not end in a big disappointment.'

There it is—the connexion of their hope with

their God: 'the ways *of God* could not end in a big disappointment.' The ways of men are tortuous enough, and often enough lead to chaos and misery. But that is not the end, and that is not all; for besides the ways of men, there is the spirit of the Lord brooding over the great dark deep. History is not a chaos, because over it there presides a good and gracious Spirit who wishes us all well, and who overrules human sin and folly towards His own beneficent ends. 'Ye meant evil, but God meant it for good.'

This is the hope that inspired the prophets when, one after another, they introduced their brilliant visions of the future with the simple words, 'It shall come to pass in the latter days.' Preachers on the outlook for a fruitful series would do themselves and their congregations a good turn by taking these words where they occur and devoting a sermon to each of the ideals which these words introduce.

What a variety there would be—ideals as various as the temperaments which cherished them and as the times in which they came to birth. One prophet looks forward to the reign of universal justice, another to social brotherhood and political unity, another to world-peace secured by arbitration, another to the friendly co-operation of nations which had hated and feared and fought each other: and so on. One prophet sees the future in one way, and another in another; but they all alike believe in the future, because they believe in God. They refuse to be permanently disappointed; their eyes are fixed upon the glory of the latter days, which are to issue out of the perplexity and sorrow of the present.

They do not argue about this, they assert it; and they assert it because of their immovable confidence in God and in the triumph of His purpose. They felt that 'the ways of God could not end in a big disappointment.' Historically those ways issued in Jesus; and in Him, to those who trust Him, all things are possible.

All students of 'Acts' are aware of the unsolved problems that it raises. Why does it tell us of so few of the apostles, and why is our curiosity about the early spread of Christianity left in so large measure unsatisfied? The second part of the book is practically the story of the missionary activities of Paul, obviously written by a friend and admirer of the Apostle; but why is there so little of what we have come to regard as the characteristic theology of Paul? Why, too, does the history end so abruptly, without a hint of the outcome of Paul's trial before Cæsar's tribunal?

We can guess that these riddles might all find a very simple solution if we knew why the book was written at all. Mr. Blunt, the latest English editor of 'Acts,' thinks the author's main object is to describe 'the progress of the Church to a recognition of its universal position'; while he may have had as a secondary aim to 'commend Christianity as a religion which the Empire had precedent for treating tolerantly.' In his Introduction Dr. Moffatt says: 'The scope and aim of the book is the triumphant extension of the Christian faith from Jerusalem to Rome . . .,' while 'a subordinate aim is to exhibit the political inoffensiveness of Christianity.' May it be that not a subordinate aim but the primary object of the writer is to exhibit the political inoffensiveness, not of Christianity but of Paul?

That is the thesis of Dr. J. Ironside Still in *St. Paul on Trial* (S.C.M.; 7s. 6d. net). His idea is that 'Acts' was composed for the information of readers who were somehow concerned with the decision in Paul's trial at Rome. Paul's defence before Festus suggests that while infringement of Jewish religious custom and desecration of the Temple may have been the primary charges against him, yet, as in the case of his Master, a political turn had been given to the accusation. Accordingly, before those responsible could form an intelligent opinion on Paul's case, it was necessary that they should know something of the origin of the Christian Church, and, at least in outline, the story of Paul's

missionary career. The facts so presented by Luke to some friend or friends who had influence with the imperial authorities might thus reach the proper quarters.

This theory of the origin of the book certainly helps to explain certain elements in it. It would shed light on the Christology of the early chapters, where stress is laid on the fact that Jesus is the Jews' 'Christ.' If that is so, then followers of Jesus have the same right as other Jews to the protection of the Empire officials in their worship. Rome's legal luminaries would certainly inquire whether this view of the Christians was officially accepted by the Jews. Accordingly 'Acts' records that while at first the heads of the Jewish community persecuted the Faith, they speedily, at the instigation of Gamaliel, changed their policy, and, presumably for a generation at least, offered little active opposition to Christian worship and preaching.

But a much more difficult question remained. What of the Gentile Christians who did not conform to Jewish regulations? Could it be claimed that the Faith as they practised it came under the sheltering ægis of Judaism and was therefore a *religio licita*? In answer we have Stephen's plea that neither Law nor Temple was an essential element in the Jewish religion, rightly understood, since Jehovah was worshipped acceptably long before the Law was given through Moses or Solomon's Temple was built. Further, while there was for a time among Jewish Christians some difference of opinion about the reception of non-conforming Gentile Christians, the liberal attitude to the question was based on the Jewish Scriptures and was accepted by the leaders of the Jewish Church.

On psychological grounds Dr. Still puts Peter's vision at Joppa just after the scene with Paul at Antioch in which Paul dealt faithfully with Peter's 'hedging' in the matter of eating with uncircumcised Christians. The author of 'Acts' tactfully introduces Peter's preaching to Gentiles before Paul's, though the latter was earlier in time.

The theory fits the later part of 'Acts' better than it does the earlier. The later part is an account of the conversion and labours of the Apostle. His missionary activities led to frequent riots, arrests, and plots against his life; but in every case Paul's attitude was one of studied respect for the law, as indeed Roman officials repeatedly recognized. For example, in connexion with the disturbance at Ephesus which must have been known at Rome, certain friends of Paul who were also friends of Cæsar ('Asiarchs') could testify that Paul had broken no imperial law. Throughout the story it was Paul's enemies who practised unscrupulous illegality.

The theory would explain certain other phenomena of the book. It would account for the sketchiness and the tantalizing lacunæ of the earlier chapters (since nothing is inserted which does not bear directly or indirectly on the trial of Paul), and for the concentration on Paul in the later chapters. The account of Paul's address before the Areopagus becomes more intelligible if its main object is to show that, in addressing those who were not even 'God-fearers,' he avoided any approach to illegal proselytizing. Above all, it gives a very simple solution of the abrupt end of the book.

For the author one attraction of the theory is that it makes 61 the last possible year for the composition of 'Acts,' which was preceded by Luke's Gospel and, at an interval of at least several years, by Mark's Gospel. One point in favour of his theory Dr. Still does not mention. The preface to Luke's Gospel is meant to cover 'Acts' as well as the Gospel. Professor Cadbury has shown that a careful study of the language of the preface suggests that the two volumes are of the nature of apologetic, correction of wrong impressions that had somehow got abroad, rather than a teacher's instruction to a catechumen. And

yet. . . . Dr. STILL writes with an engaging modesty, and except with regard to the last chapters of 'Acts' does not seem quite convinced by his own reasoning. But if his master-key does not fit every notch in the lock it slips with ease into a sufficient number of them to make us believe the 'fit' is not accidental.

Dr. HOSCHANDER, in his study of *The Book of Esther in the Light of History*, offers the following—to use his own words—'paradoxical statement.' 'The Christians,' he says, 'did more for the preservation of the Jewish religion by their persecutions than did the Prophets and the Talmudic literature.' And elsewhere he says, 'the Persians had not yet had the experiences of religious persecutors that blood is the best fertilizer for the growth of a religious creed. One martyr made numerous converts.'

These statements may be paradoxical, but they are true, and they are sobering. Persecution is one of the most futile methods of assailing a faith which it is proposed to destroy. The persecution which scatters the adherents of a faith inevitably extends the influence of that faith, and multiplies indefinitely the centres of propaganda: while the persecution which destroys the adherents of a faith only succeeds in creating in the breasts of all worthy survivors a more compelling appreciation of its value, and in kindling often in the hearts of the timid whatever spark of courage may still lurk there—kindling it into a flame of resolution to do and dare to the uttermost on behalf of that inestimable spiritual treasure for which their brethren died.

Over and over again this has been illustrated in history; but it is illustrated no less clearly in the Bible. In Dr. HOSCHANDER'S interesting and informing study he remarks that 'the prime minister was under the delusion that a number of executions in various sections of the empire would have the salutary effect of frightening the rest into obedience. But the effect of these executions was contrary to his expectations. As in former days, under Babylonian rule, the courage, devotion, and fervour of the martyrs reawakened the religious conscience slumbering in the hearts of many indifferent Jews. Many of the latter, who by their conduct had not even been recognized as Jews, now openly declared their adherence to the Jewish creed, protesting against the cruel treatment of their co-religionists, and denouncing the author of those persecutions.'

Some hundreds of years before and some hundreds of years after, the story is the same. In the seventh century B.C. we are told that 'Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another.' It is practically certain that the blood he shed was the blood of the prophets who had protested against his idolatries; and it is as good as certain that it was the kinsmen of these prophets who, reduced for the moment to silence, drew up the programme which, in its elaborated and expanded form, we now know as the Book of Deuteronomy—a book which had an immeasurable influence on subsequent religious history. For that great book, which was manifestly dear to our Lord, we have probably in large measure to thank the persecution of Manasseh.

The early story of the Christian religion furnishes eloquent illustration of the same point—the certainty with which persecution promotes the truth which it was designed to extinguish. After the death of Stephen, to which Saul consented, 'there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judæa and Samaria . . . and they that were scattered abroad went everywhere preaching the word.'

And a little later, 'they who were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnicia, and Cyprus and Antioch, preaching the word.' The word which was to have been silenced for ever still continued to be preached, and to be preached in

regions far beyond its original home. Its triumph was accelerated, and its beneficent influence was extended and assured by the very means which were taken to crush it. The persecutors were advancing the purpose of God in a way they little dreamed.

In the January number of *The Pilgrim*, edited by Bishop Temple, there is a very able article on 'The Ethics of Jesus,' by Mr. A. E. Baker. Renewed study of the ethical teaching of Jesus has, more than once, led to a moral and religious revival within the Christian society. And this has been so because a healthy faith rests on what He did and was, and on what He taught. What, then, was the moral teaching of Jesus?

There are two outstanding features of it. One is that the content and motive of all human activity is to be found in God. Life is to be lived for God's sake, not for mankind, primarily. Its pattern is God. Its inspiration is God. And this means that morality is a means to a religious end, all service and helpfulness and love finding their meaning as part of our fellowship with the life of God. Contemplation, prayer, the vision of God, are more than a means to good action—they are themselves the best thing in life, the crown of goodness.

A good instance of this God-centred ethic is the true conception of humility. This does not mean a careful estimate of ourselves and our own character as inferior to that of others. It has not, primarily, a reference to other people at all. Its immediate reference is to God, and our relation to Him. It is a product of contact between the actual and the ideal. He who emphasized His own complete dependence upon the Father was entirely fearless towards men.

The other feature of the ethic of Jesus is that it presents a social ideal. He came not to snatch individuals as brands from the burning, but to found a perfect society. This is a kingdom which is also a family where the relationships are intensely personal. The bond is love, and the authority is more absolute than any legal code because it rests on the loyalty of a son to his father, of a brother to the family.

A large part of the meaning of becoming a Christian, then, is that you become a member of a society of free men, a society whose method and ideal is that perfect inner freedom whose only sufficient ground is a perfectly wise love. There is no word of any kind of privilege in such a society, and none of wealth or social position, except so far as these are the ways of more complete service. The good life for the individual is the life which will do most to bring in the Kingdom.

Mr. Baker finds the ideal of Jesus embodied in three forms. The first is the Beatitudes, of which he gives an excellent summary. The second, curiously enough, is St. Paul's beautiful chapter on love in 1 Corinthians. And the third is the life and character of Jesus Himself. The true principle of interpretation in reading the words of Jesus is that His ethics must be understood in the light of His character. This is the clue, *e.g.*, to the parables of Judgment. The reward of faithfulness is service. 'God rewards the righteous by showing them how much He loves them, and God punishes the wicked by showing them how much He loves them.'

It will be seen that this is a suggestive study of the ethical teaching of Jesus. It suffers, however, from one-sidedness, as many such studies do. There is no hint in it of the severity of Jesus. There is no reference, for example, to the cleansing of the Temple. The impression produced on the mind by the words of Jesus about the wicked is certainly not that 'God punishes the wicked by showing them that He loves them.'

The whole subject of the relation of Christ's teaching to the state is discussed in a few words which surely give a false impression of what

Christian citizenship is. 'Jesus has little to say about the state. . . . This may be because the state only touched His life when it ended it, but it may be because He neither needed nor wanted the state, that the methods of the state are inevitably opposed to His methods.' That is misleading. But in spite of these defects, we draw attention to this article as a very capable and helpful summary of one side of the teaching of Jesus.

Can mathematics help to solve any theological problems? The question will provoke mirth everywhere except among those who know something of both of these sciences. Mr. A. S. Percival, M.A., M.B.(Camb.), one of our leading experts in the science of optics, is a mathematician who is also deeply interested in theological questions. And Mr. Percival has no doubt at all that mathematics does eminent service to theology.

Mr. Percival read a Paper at a meeting of the Churchmen's Union at Durham, and some of his friends compelled him to have it published. Its title is *Science, Materialism, and Determinism.* If this Paper were read and understood by everybody, the world would contain far fewer materialists, of the intellectual type at all events. Two illustrations from the Paper will suffice to show how mathematics comes to the aid of theology.

Mr. Percival finds that physiologists and biologists are as a class more opposed to religion than any other variety of scientific men. The reason is that biology has hardly advanced beyond the descriptive stage. Were physiologists to give close attention to the higher physics their outlook upon the universe would be transformed.

Physical science has recently been busy upon the electron. For example, the β rays of radium are negative electrons, projected from radium with a speed almost as great as that of light, and experiments have been made to determine how much of their 'inertia' is mechanical, *i.e.* due to mass, and how much is due simply to the velocity of the charge. The experiments have been repeated over and over by the most skilful experts, and all go to prove that the electron has no mass in the ordinary sense. All its 'inertia' is electro-magnetic and is due to velocity. That is to say, matter, which is made up of electrons, is in the last resort immaterial.

What comes, then, of materialism? Mr. Percival's conclusion is that in dealing with a materialist it is sufficient to show him how very little science he really knows. 'Get him to study physical science more deeply, and he will discover that materialism is a pure illusion.' There are other independent lines by which the same conclusion is reached. Any one weapon in the armoury of physical science can slay materialism.

Theologians will say that they can deal effectively with materialism without any aid from mathematical physics. Very well, but they will welcome light on the subject of predestination, come from what quarter it may. Mr. Percival shows how true science helps to solve the problem of predestination, and he knows what he is talking about.

Lotze the philosopher proved that space was in us, and not we in space. Now Einstein, Fitzgerald, and Lorentz have proved experimentally that time is in us, and not we in time. Space and time, that is to say, are only human conventions, convenient abstractions from the four-dimensional, space-time continuum in which we live. They are entirely relative. 'Each person according to his own velocity carries about his own private space and private time.' All our accurate measurements would seem at the moment to have gone by the board. But we are saved from chaos by the fact, brought to light by Minkowski, that there is a certain combination of *space and time* which is constant.

But what has this to do with predestination? Much every way. We cannot do better than quote

Mr. PERCIVAL's conclusion. 'God the I AM exists in a timeless now. To God all things are equally present, so although we cannot understand the difficulty, we can apprehend it.'

It cannot be doubted that physical science has now come to aid theology far more than it has ever done, and it is for theology to rearrange its furniture in the larger room in which it finds itself.

Is religion fundamental to man and a universal necessity to our race? This is one of the problems dealt with by the Rev. W. E. ORCHARD, D.D., in his *Foundations of Faith* (Allen & Unwin; 5s. net).

'Religion is certainly a need of which many persons are acutely aware. On the other hand, there are many persons, and among civilized peoples they are now perhaps approximating to a majority, who have no such consciousness of either the reality or the need of religion.' It might naturally, therefore, be thought to be a matter of temperament, and in that case we could only settle down to an attempt at mutual toleration. 'But this is the one thing that the religious person will not do; not so much because he is naturally intolerant or aggressive, he is often nothing of the kind, but the acceptance of such a position would cast doubt upon the reality and truth of religion.'

Is religion a primitive instinct, destined to be replaced by something more rational as man advances in consciousness? It must certainly be admitted that it is in primitive communities that we find religious customs most universally observed, whereas in civilized communities these are often dropped, and for many people religion ceases to exist. Yet 'evidence is not wanting that, despite the undisputed decline in public worship and in private religious belief, modern man is showing symptoms that he will not be able to do without religion much longer. Without a common religion it is found increasingly impossible to live a common life. . . . Moreover the sense of personal misery is mounting ever higher amongst civilized and educated people, as life lived without religion manifests its utter lack of guidance, purpose, and hope. . . . Strange, vague fears invade the consciousness of man, and at length threaten him with paralysing panic. Personality develops what are known as "complexes," in which dissociated centres of feeling and thought set up what seems like a life of their own, defy all rational control, and manifest their unhealthy nature in nervous habits, in a dangerous diminution of vitality believed to be due to their repressed conflicts, and may even threaten the mind with what is called double personality or with the more radical disorders of insanity.'

Modern clinical psychology, setting itself to relieve minds so affected, has discovered afresh how profoundly religion enters into the mental structure of mankind. 'It is often operative where a man thinks he is entirely beyond its influence. In some cases religion may form a complex in the mind, which a man is unwilling to submit to rational inquiry, or which he keeps separate from all his other concerns, as it were, in a water-tight compartment, but the apparent absence of religious concern is often due to the fact that it has been repressed, while a violent anti-religious attitude is often due to a conflict with irrepressible religious elements within.' In no case can religion be disregarded without the risk of dangerous mental disorder.

By some schools of psychologists it is looked upon as an undesirable complex, requiring to be dispersed before mental peace can be found. In that case it is traced back to one or other of the fundamental instincts. Is it the instinct of sex? But it is found that 'if the sex instinct is to be properly regulated, it must be not by repression, but by sublimation, and for that religion is most effective.' Is it the instinct of fear? But 'it is being discovered that when definite religious beliefs have been abandoned under the pressure of modern

scepticism, the old fears still remain. . . . . Only in the belief that there is an Eternal Being who is the anchorage of all our aspirations, not only for personal existence, but for moral progress and satisfaction, can man get rid of his fears.'

Is it the acquisitive instinct? But man, with the whole world in his possession, would still be unsatisfied. 'Therefore the modern psychologist is almost bound to recognise religion as the only compensation for desires in man which cannot be allowed their unlimited satisfaction; not only because other people have the same desires, and all cannot be satisfied alike, but because there is no unlimited satisfaction save in God.'

'We may conclude, therefore, that modern psychology has established the reality of religion as a craving of the human mind, and that this can only be satisfied by the belief that some reality answers to it. . . . Religion is deeper than man's consciousness, and may often be at work when man is quite unaware of it and has not yet awakened to his need. The more conscious he becomes, the more he will realise what his fundamental craving is, and when he makes the satisfaction of this the chief end of life, his instincts will fall into their right place, and even contribute to the harmony of his nature and its resultant tendency towards God.'

Church Union.

By Professor W. A. Curtis, D.D., D.Litt., The University, Edinburgh.

The Christian world to-day furnishes many evidences that the age of Schism is past. Re-union of the Churches, re-construction of the Church, has become a haunting vision, one is fain to say an urgent necessity, throughout Christendom. Articles in the magazines, speeches on public platforms and in ecclesiastical assemblies, conferences of churchmen drawn from the ends of the earth, volumes slender or substantial, incessantly explore the problem and promote the cause.

It is not difficult to recognize the reasons for this change. Take first the human side. Historical studies have cleared up with increasing certainty and dispassionateness the story of past divisions. Tolerance has grown and intercourse increased among the Churches. The world has become more compact. Men of all shades of opinion and conviction cherish a livelier and more charitable curiosity about one another and see that the outstanding types of ecclesiastical organization and fellowship have made good and have proved their power and right to stay. Differences in theology and usage have inevitably shrunk in presence of the great common menaces of modern life, hostile systems of thought, perilous instincts and habits of life, non-Christian religions, and, perhaps we should add, the encroachments of the secular arm. And on the Divine side, can it be doubted that a tide of the Spirit is responsible for the growing sense of obligation of which men in all the Churches are conscious? Just as in the political sphere nationalism has experienced a world-wide shock and the spirit of patriotic loyalty which bore the brunt of war with fortitude and even cheerfulness has reached out wistfully towards a wider horizon, a new order of law and equity and brotherhood which shall embrace all nations, so in Church and Religion the Christian spirit is yearning and groping after a new solidarity, prompted by a disinterested and honourable desire to end old feuds, to remove all causes of friction, to secure by willing sacrifice even of distinctive details in our various traditions a united testimony and a compact influence in the name of Christ. We speak of the wastefulness of our overlapping, the unseemliness of our rivalries, the accretions of prejudice and misunderstanding which are inseparable from partisan enthusiasms, but beneath these altogether we are sensible of the plain demands of our fundamental identity and of our missionary responsibility. 'Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?' 'When one saith, I am of

Paul; and another, I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. . . . We are God's fellow-workers. . . . Ye are Christ's, and Christ is God's.' A Church divided against itself is felt to be a poor instrument for the winning of the world. A Church at strife within itself is not likely to be heeded when it essays to disarm the unchristian and suicidal antipathies and animosities of a striving world.

Let all this be granted. It is a moderate statement of the case. Men of Christian vision acknowledge it universally. We should beware, however, of gratuitous exaggeration when we urge it. I can conceive of divisions which rest on no divisive spirit, of a Church divided which is not divided against itself. I can conceive, on the other hand, of a unity which is degrading because it is merely disciplinary or coercive, or because it means servility or mere acquiescence or apathy, or because it is built upon ignorance or upon ignoble compromise. I can conceive of a unity so cumbrous and complacent as to stifle initiative and fetter liberty and inhibit progress, an ideal petrified into an idol, the cult of numbers, the union-fetish. We are tempted to forget that the spirit of discord can work havoc within a single household not less than between families. And we speak with glib assurance of the 'undivided' Church as if the Church Universal ever possessed a close-knit external unity. Who would be satisfied with the sort of unity Paul found in Corinth, or with the unity which preceded the first great schisms of the fifth and sixth centuries, five hundred years before the East and West went apart, a thousand years before the West suffered cleavage? No union is possible on a lasting basis if the lessons of history are ignored. The story of schism is a text-book for the training of modern apostles of re-union. What kind of unity did the Church covet? What means was she ready to employ for its creation or its maintenance? What price was she prepared to pay for it? What price did she pay for the fragmentary form of it that she secured? The more I read of history, and the longer I ponder the record of the divided Church, the deeper my conviction grows that re-union is foredoomed unless, while holding fast to our vision, we repudiate unworthy instruments for its realization and at the same time do justice to the solid gains which, as a fact, our divided life has brought to Christendom. Divine Providence has made use of our separated Churches for the permanent enrichment of the treasury of Christian experience. Man's experiments may be God's purposes. If the history of Schism is a record of sore hearts and sundered fellowships, of ruthless extrusions and bitter partings, it is also a story of spiritual adventure, of praiseworthy fidelities, of the exploration of new territories in the spiritual world, of the energies of adolescent discipleship struggling in Christ's name against undue repression in the school of Christ. Division we deplore, saying that it ought not to have been, ought not to have been necessary, but it ill becomes the student of history to ignore the wholesome fruits which it has borne.

Withal the vision remains. Its power is not waning. The ends of the earth are alive to it. As one looks across the world one is impressed by the significance of the preparatory phases of its realization.

(i) There has long been in progress a consolidation of Churches which constitute kindred groups. Almost without exception the Presbyterian Churches of the world are at last united within the Presbyterian Alliance, an organization which will celebrate its jubilee at Cardiff in 1925, and which has been increasingly active. The Anglican Communion has long maintained a similar confederation, as world-wide though not as international, and embracing an equal communicant membership. Methodism, Congregationalism, the Baptist and the Unitarian fellowships have moved in the same path. The past year has seen the Lutheran Churches meet in a first world-congress at Eisenach. And—not too soon—greetings have been exchanged across the boundaries of these communions.

(ii) In the field of foreign missions there has been a process of delimitation of missionary spheres, a deprecation and diminution of local rivalry, a merging of educational and theological institutions, a spread of active co-operation, and, as a fruit of this new spirit, corporate unions of native Churches, combining features of the parent Churches of Europe and America with features all their own. Such unions, sanctioned by the home Churches, mean the obliteration overseas of differences of name and organization and doctrine which we still

cherish in the West, and they cannot fail to react upon our home relations.

(iii) In Europe itself the recent uprooting of frontiers has led to many ecclesiastical changes, among them the drawing together of outlying elements of hitherto divided systems. Here and there in Central Europe Lutherans and Presbyterians are making common cause as struggling minorities, and even uniting. The Presbyterian Church of Czecho-Slovakia (the *Czech Brethren*) now includes a Lutheran element, and is drawing closer under the new conditions to the Lutheran Church of Slovakia. In France the retrocession of the eastern provinces means a very large reinforcement of Protestant strength, through the inclusion of Alsatian Lutheranism as well as Presbyterianism, and no one can foresee the full effects of the transference upon the future relations between the Lutheran and Presbyterian systems.

(iv) In Canada startling progress has been made with the great enterprise of forming one 'United Church of Canada' out of the Presbyterian, Methodist, and Congregational Churches. It had been hoped, there as in Australia, that the Anglican and Baptist Churches would join in the movement, and, though that action proved impracticable, the second sentence in the 'Basis of Union' now agreed upon by the conferring Churches maintains the same hope: 'It shall be the policy of the United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national.' Only in one of the conferring Churches is there a dissenting minority. Such Presbyterian ministers and congregations as may elect to remain outside the union are to receive their share of the property of the Church. It is easy to understand their concern lest they should lose their identity and their place in world-presbyterianism, but a perusal of the Basis of Union makes it clear that the United Church will maintain a definitely Presbyterian polity and a form of doctrine in harmony with the Presbyterian consensus. One may therefore hope, with all consideration for the scruples of loyalty, that the threatened schism will not take place, and that this impressive experiment, the counterpart in the Colonies to the Union movement in the mission field, will be given a fair opportunity to succeed. If success crowns this bold enterprise, as well it may since each of the uniting denominations has manifestly been brought nearer to the others during the course of its own development, an example will have been set which cannot but influence the Old World. Already in the Presbyterian Alliance it is being discussed what effect the proposed union would have upon the membership of the Canadian Presbyterian Church within the Presbyterian world-federation. The same problem at once arises concerning the other uniting bodies in relation to their old allegiance to the corresponding federations. In a short time we may be confronted with the striking phenomenon of a great Church which has a place within three such alliances. And a challenge will implicitly be addressed to these to justify their continued separation. It is perfectly conceivable that in Britain and America the same three denominations may yet be drawn into closer intimacy, for the things which separate them are much less serious and less difficult to adjust than those which separate all of them from the Baptist and Anglican communions.

(v) Within Presbyterian Christendom the work of corporate union or re-union is actively proceeding. In Wales the Northern and Southern connexions of the 'Calvinistic Methodist' or 'Presbyterian' Church, which are legally separate bodies but which for some time have held a joint Assembly without legislative or judicial powers, are at present taking steps to secure a legal incorporation with autonomous authority. In Scotland, which has happily a record of re-unions as well as of divisions, the two great Churches that are co-extensive with the nation have long been in serious conference on the obstacles to their re-union and have made great progress with their legislative removal, so that 'The Church of Scotland,' at once national and free, may have its unity restored upon the basis of a constitution framed by itself and recognized by the State. There are many onlookers far beyond the confines of Scottish Church life whose hearts are stirred by the prospect of that consummation. But there are also not a few, whether participants or spectators, who, like the writer, think wistfully how much it would add to its felicity if the other sections of Scottish Presbyterianism were included in it.

Short of re-union, there has also been a marked advance in cordiality and neighbourly co-operation among the divided Presbyterianism of other lands. The Swiss Churches, Cantonal and Free, have at

last formed a federation. The French Churches are drawing closer together. The American Churches work together. In Belgium the need for separation is wearing thin. In Holland it is greatly to be desired that the two great Presbyterian Churches should settle their differences and renew the strength of their common testimony.

(vi) The Anglican Church on its part has not been idle. In spite of its own domestic party-divisions, in part by their help, it has reached out friendly hands East and West, appealing from successive Lambeth Conferences to men and Churches of Christian goodwill throughout the world on behalf of comprehensive unity. Within the British Isles its representatives have been conferring in the friendliest spirit with representative leaders of the English Free Churches, with Irish Presbyterians, and in a preliminary way with Scottish Presbyterians. In America, North and South of the Canadian border, similar conferences have been taking place. On the Continent of Europe the Church of England has long been in friendly relations with the Orthodox Churches of the East, more recently with Swedish Lutheranism, and, last of all, it has been represented in three private conversations at Malines, under the roof of the Cardinal Archbishop, with Roman Catholic leaders in 1921 and 1923, the Vatican and Canterbury both being cognizant of these conferences, which were in no sense negotiations but tentative explorations of the situation and its problems. To the Episcopal Church in America we owe the inception of the proposed World Conference on Faith and Order under the auspices of practically every considerable Christian denomination apart from the Church of Rome, in preparation for which a memorable preliminary meeting was held in Geneva three years ago.

(vii) The same irenic spirit of co-operation has been responsible for the projected world-conferences on Christian Life and Work, and on Christian Politics, Economics, and Citizenship, for the formation of deliberative National Councils of the divided Churches, for the great Federal Council of the American Churches, and for the World Alliance to promote International Friendship through the Churches, as well as for countless local Church Unity Associations and fraternal clubs of ministers, priests, and laymen.

Viewed as a whole, these developments in our time show plainly that the Christian world has reached a turning-point in its history. The War did not create the movement, but it has intensified it, for it has left Church as well as State an aftermath of sobering reflection. The signs of change confront us everywhere. A tide is running. An opportunity quite unprecedented is being offered to Churches and to individual Christians to end the period of division, and to join hands in a resolute campaign of re-integration. Above the confusion of the Churches the Church is taking new form and shape. Even the Churches of the Orthodox East are stirring under a quickened interest in their Western neighbours; stricken from their ancient security, they are looking outside for guidance and re-assurance in a shattered world. Rome remains outwardly aloof, clinging to her dogmatic exclusiveness and trusting that a troubled world will rally to her persistent assertion of unchanging tradition and authority, and that the complex unity, fruit of mingled piety and constraint and compromise, which she has preserved, will yet triumph over the disunion of the rebels and rivals who surround her. But they, on their part, still find the unity which she defends and offers to share upon terms of submission irksome to free-born spirits, a heavy yoke for men and women who deem the pursuit of truth and liberty a vocation inseparable from religious faith. For them, venerable though it is, it yields in antiquity and in authority to the freer fellowship of the Gospels and the pristine Church. And they cannot forget that the most united flock is capable of straying, for it is the manner of sheep not less to wander than to hold together. Yet there are signs that in Rome the re-union movement is being observed with eyes not unsympathetic, and among those who have written helpfully upon it Roman Catholic scholars have a place. For all who cherish the hope of a united Christendom the example and the history of Roman unity must serve as both an incentive and a warning.

Where there exists a common will, the way is opening. For those who have ears to hear, the cry of the world's need and the voice of the Church's duty and ideal merge in a divine call. We stand apart. Before we can become one we must draw closer. By reading, by personal intimacy, by restraint of judgment, by kinder thought, by public and private prayer, we must reduce the distance. Above all, by concentration upon the mind and will of Jesus Christ, by surrender to His Spirit, by loyalty to the elementary obligations of our

membership in the world-wide family of God the Father, we must move forward, assured as travellers to a common end that our several ways will converge. We may not be able to bring to the consummation all that we carry with us at the outsetting, but who doubts that each of our Churches will have distinctive treasures of history and experience and service and grace, talents that have been faithfully put to usury, with which to greet its fellows—that day? Meanwhile it appears to be our obvious duty to link hands with those who are nearest to us in the family of Churches, whose path to union is at no point very far away from ours. Joining them we shall be nearing others all the time, until we come at length unto Zion.

Literature.

ST. PAUL'S TEACHING AS THE NORM.

While the feeling is growing that in our attempt to find the will of God for the life of to-day we are not limited by the experience or the interpretations of the first Christian century, most devout students also recognize that a thorough study of the New Testament literature must always be our starting-point. In this direction, Professor A. H. McNeile has given us a book of very great value, *New Testament Teaching in the Light of St. Paul's* (Cambridge University Press; 10s. net). It may have been partly the scope of his own recent studies that led him to take Paul's teaching as the norm with which other types of New Testament teaching are to be compared; but for all practical purposes, what he has given us is a careful and scholarly examination of the theology of each section of the New Testament. He studies the teaching, character, claims, and life of Jesus recorded in the New Testament as the undying seed of a life which continues to grow till to-day.

Professor McNeile rejects the dilemma on which some scholars would impale us, that we must choose between the teaching of Jesus, 'simple, sane, and moral,' and a synthetic religion, the work of Paul, in which the best elements of the Messianic hope are mingled with the best doctrine of salvation in the Hellenic mystery religions. As well ask us to choose between the foundation and the building.

How many students of the New Testament realize that Paul never uses the term 'Antichrist,' that probably Paul's last reference to the imminence of the End occurs in Romans, that 'resurrection by the mere act of God alone, and therefore the resurrection of the wicked, never enters' Paul's 'thoughts'? How many have discovered for themselves that whereas for Paul it is *in Christ* all artificial distinctions are abolished, for James all are one because all are *human*, 'made in the likeness of God,' or that Peter never speaks of love to God (but only to Jesus), or of God's love to men (but rather of His great mercy and holiness); that the use of the word 'epiphany,' to indicate the first rather than the second appearing of Christ on earth, is based on its use in 2 Timothy alone of New Testament books, or that Paul never speaks of Christ's death as cleansing?

The careful elaboration and comparison of different types of New Testament thought on such subjects as God, the Person of Christ, the Spirit, demonic powers, salvation, and the future life, are a rebuke to all superficial and careless estimates of 'New Testament teaching.'

ESTHER.

In Old Testament discussion the Book of Esther has not been so much in the limelight as the Book of Daniel; but the historicity of both books has been assailed and, in turn, defended. A very learned and exhaustive defence of the former book—which allows, however, for subsequent modifications of the original text—has been presented by Jacob Hoschander, Ph.D., in *The Book of Esther in the Light of History* (The Dropsie College, Philadelphia; $2.50). Dr. Hoschander brings forward evidence to show that many of the improbabilities which the critics profess to detect in the story disappear, if we assign the events recorded, not to the reign of Xerxes, but to that of

Artaxerxes II.—somewhere about 392 B.C. He believes that Haman's real aim was 'the destruction of an idea, not of the individual who adhered to it.' The worship of Anahita had been introduced into the Zoroastrian religion, and the Book of Esther forms part of the story of the persecution to which the Jews were subjected, who could not participate in such worship; it is the reflection of the struggle between Monotheism and Polytheism. This thesis is defended, and the origin of the Festival of Purim discussed, with an abundance of learning and a freedom from bias which entitle the argument to the most careful consideration of those scholars who believe that the book is a historical fiction, reflecting the aggressive and fanatical temper of later Judaism.

CODEX BEZÆ.

Many of us have known what it was to be introduced as 'a Mr. John Smith' and felt later the rehabilitation of self-respect that came when we were introduced as 'Mr. John Smith,' minus the indefinite article that testified to our inglorious past. It is refreshing to find that the great apostle to the Gentiles was once introduced (Ac 7^{58} in the 'Western' text) as 'a *certain* young man named Saul.' In the familiar text (had Saul become famous by the time it saw the light?) the derogatory 'certain' has been dropped. This may seem a somewhat insecure peg on which to hang a theory of the priority of the former text, and it would be if it were the only support of the theory. But nearly twenty years ago, Dr. Knowling was able to say that, during the previous fifteen years, the discussion of the text of Acts had centred largely round the value of the so-called Western text. Dr. Blass, in particular, had stood sponsor for the theory that this text was the author's original version of his book, while the text familiar in translation to readers of the English Bible was a later revision by the author himself.

It is agreed on all hands that the 'Western' text, of which the Codex Bezæ or D is the oldest existing MS., is at least of very great interest, and Canon J. M. Wilson, D.D., who is a convinced believer in its priority, has made all students of the English Bible his debtors by publishing a version in which the variations of the Codex Bezæ (as translated into English) from the text of the English Revised Version are apparent at a glance—*The Acts of the Apostles, Translated from the Codex Bezæ, with an Introduction on its Lucan Origin and Importance* (S.P.C.K.; 3s. 6d. net).

As is well known, two readings of D are of special importance. (1) In Ac 11^{28} this version begins: 'And there was much rejoicing; and when we were gathered together . . .' If this is correct, then the author (Luke?) was present, and the probability is increased that his home was in Antioch, and that he accompanied Paul on his first missionary tour. (2) In 15^{28} D omits 'things strangled,' and after 'fornication' adds: 'and whatsoever ye would not should be done to yourselves, ye do not to another.' The common text suggests that two food laws were imposed on Gentile converts: abstinence from blood as food, and from eating slaughtered animals, a very puzzling fact, if it is a fact. The D text makes the prohibitions all moral—idolatry, murder, and fornication. Canon Wilson puts the composition of 'Acts' in 57–59, and of 'Mark' in the early fifties.

ALEXANDER WHYTE.

The official Life of Dr. Whyte of St. George's has been written by his nephew, Dr. G. F. Barbour—*The Life of Alexander Whyte, D.D.* (Hodder & Stoughton; 20s. net). Shorter appreciations of Dr. Whyte may appear, written from individual standpoints, but Dr. Barbour has left very few facts untouched for others to work upon. Dr. Barbour had access to all Dr. Whyte's correspondence and manuscripts. He has made the most thorough and excellent use of his materials, and the result is that we have a well-balanced, scrupulously accurate, and full life. There are seven hundred pages, and each is packed with matter; and it is a Life that will be read, for it is the Life of a man who is known all over the world from his writings and whom his Church delighted supremely to honour. For he was not only minister of Free St. George's in Edinburgh; he was appointed Moderator of the Church in 1898, and in 1909 he became Principal of the New College. The Life will be read also because of the sheer romance of it. Dr. Whyte's is one of those lives which exiles from Scotland like to think of as being typically Scottish. In 1836 he was born in one of the humblest of homes in Kirriemuir. He left school early and was apprenticed to a shoemaker. During the whole of his apprenticeship he had to educate himself, and to buy books, until at last, after an amazing struggle, he succeeded

in passing into King's College, Aberdeen. There he and a friend studied and lived frugally for four years. They paid three shillings and sixpence each a week for their lodging and food, and the lodging and food must have entailed some self-denial not only on their part, but on that of their landlady. At the end of four years he graduated with honours in Mental Philosophy, and from this time the struggle was really at an end. He took his theological training at New College, Edinburgh. After being a short time in Glasgow, he was called to Free St. George's at the age of thirty-four, and he remained there until he was over eighty, gaining as the years went by more and more influence over the people of Edinburgh.

The chapter in which Dr. Whyte's personality stands out is in the account of him as 'Pastor and Friend.' In this chapter the letter which Dr. Whyte sent to Lady Clark on the death of his old friend, Sir Thomas Clark, who passed away on Christmas Eve, 1901, is given. We give it not only because it is of special interest to readers of THE EXPOSITORY TIMES, but because it is so characteristic of the beautiful simplicity of Dr. Whyte's mind. 'DEAR LADY CLARK,—What a glorious Christmas morning this is for Sir Thomas.—ALEX. WHYTE.' He was a great friend and he was also a great pastor. One of his members has kept some notes of counsel which he gave him. This is a short extract from the counsel: 'There is nothing more that I can say. Christ is before you to take freely; accept Him, trust Him, believe what He says, *assume* that you are His, and behave as if you were. Do your part, and will God fail on His? This will not bear to be stated. . . . Think of Jesus and let Him fill your thoughts, and love and faith will come. He offers Himself to the lost, not to the saved. If you were not utterly helpless why did He come? *Throw yourself in His direction*, even though you cannot reach Him. Even if you die doing this, He will take care of you. He does not say "See": He only says "Look"—that is all you have to do with, He will take care of the rest. Go about your daily duties, your reading, your praying, *assuming* that you are God's child, acting in all things as if you were. He will make it all right: He *is* making it all right.'

The Life is too exhaustive to go into it in any detail. There is only one thing to do, and that is to buy and read it and marvel at the man of eighty-four more liberal than he had been in his younger days and full of interest in a new world designed by the Labour Party.

THE EPIC OF CREATION.

All previous editions are superseded by the most recent publication of *The Babylonian Epic of Creation* (Oxford University Press; 16s. net). The author, Professor S. Langdon, has had the advantage of being able to use recently discovered tablets from Aššur, dated twelfth to tenth centuries B.C., on which Dr. Erich Ebeling has done valuable pioneer work. The result is that a fairly complete text of the Epic is now available, the only serious gap occurring in Book V., the astronomical section, and this is further increased by the removal of K 3449*a* to Book VI., where it properly belongs. The recovery of Tablet VI., with its account of the creation of man, is to be reckoned a great gain.

Apart from the cuneiform text, the volume presents full materials for the student, who must feel after perusal that not much more remains to be done within this department. Professor Langdon's work has also a certain value for the theologian, as may be seen in the introduction, particularly in the section dealing with the fragment on The Death and Resurrection of Bêl-Marduk. The writer here exercises restraint, and confines himself to his duty as an Assyriologist. But the advertisement on the cover remarks on the vital bearing of this myth upon the beliefs and rituals of early Gnosticism and the origins of Christianity.

While Babylon is the home of the Epic, it travelled to Assyria, and there was subjected to redaction, the god Marduk being replaced by the national god Ašur. This is only partially carried out, not being found in Tablet VI. The Epic has a history of fully two millennia before Christ, and before that a Sumerian poem of a similar kind is postulated. For this and kindred material the introduction must be consulted. There also appears a lengthy discussion of the New Year Festival ritual in Babylonia, and the influence of this upon the mystery cults of other lands is traced. Professor Langdon is keenly interested in astronomical matters, as certain weighty notes attached to Book V. bear evidence. His reputation, already great, will be enhanced by this scholarly production.

CHURCH PRINCIPLES.

We look for candour, clarity, and penetration in whatever comes from the pen of Professor Carnegie Simpson, and we do not look in vain for these things in his latest book—*Church Principles* (Hodder & Stoughton; 5s. net). He writes as 'one of a Committee of six Anglicans and six Free Churchmen who have met regularly at Lambeth Palace to explore fundamental questions relating to reunion.' That he gives the Anglicans the courtesy of prior mention is by no means the only indication in the book that he is himself a Free Churchman. Writing in a non-controversial spirit and intention, he gives a rapid and illuminating sketch of Church Principles as seen from the standpoint of one who is both a Free Churchman and a High Churchman. Incidentally he expresses a grave doubt as to whether one who is not a Free Churchman can be a High Churchman in any real sense at all. Altogether, the combination in this book of inexorable logic, with a profound appreciation of those spiritual magnitudes which are not amenable to logic, is admirable. Professor Simpson deals worthily with fundamental things, and if the grace and truth which are breathed through these pages were valued as they should be in all the Churches, reunion on a large scale would not be far off.

The author of *Thirty-Two Passages from the Iliad* has added another volume of poetic translations—*Thirty-Two Passages from the Odyssey* (Allen & Unwin; 3s. 6d. net). Mr. C. D. Locock, the writer of these translations, won warm commendation for his previous essay, and his new renderings will be received with as warm a welcome. They comprise the most interesting parts of the story of the Odyssey, and the interest is heightened by the headings which the author has given to each piece. We should put a volume like this into the hands of youths who are just coming to a love of good literature. They would learn the priceless heritage we have in the great classic poem of Greece.

Labour and the Industrial Revolution, by Mr. E. C. Fairchild (Allen & Unwin; cloth, 5s. net; paper, 3s. 6d. net), is a succinct and well-written account of the emergence of the Labour Movement in England. It covers the period from the middle of the eighteenth century to the Reform Bill of 1832, is as unprejudiced as an account written from a definite economic standpoint can well be, and is altogether a model combination of conviction and moderation. While definitely socialistic in outlook, it advocates education and politics as the true instruments of social progress. Its description of the inhumanities of which the industrial system in its earlier stages was guilty, will appeal to everyone with a heart, whether Socialist or otherwise.

Jesus, Lover of Men, by the Rev. Wilton Rix (Allen & Unwin; 2s. 6d. net), is a sketch in ten short chapters of the life and character of our Lord. The narrative follows closely the Gospel records, but is cast in modern language, and is just such a story as might be told to the man in the street to interest him in Jesus. The type is clear, but it seems unfortunate that each sentence is treated as a paragraph, so that the flow of the narrative is interrupted, and the page is broken up into a succession of bullet-like utterances. The reader who is not repelled by this will find here considerable freshness of thought.

A second edition of *The Protestantism of Tomorrow*, by Henry Wallace Dowding, D.D., has just been issued (American Book Supply Co.; 8s. 6d. net). It is an earnest and even vehement plea for the union of the scattered forces of Protestantism and of Christianity. The writer has before him mainly the condition of the Churches in America, and his position on questions of criticism is decidedly conservative. The text is plentifully adorned with words and phrases in bold type, which smite the reader between the eyes and stun the senses rather than aid reflection. The book, however, contains many good things, and it has an urgency which some readers will find impressive.

The contents of Dr. H. E. Fosdick's latest book, *Twelve Tests of Character* (New York: Association Press; $1.50), were originally contributed to an American journal. Now we welcome these essays on practical religion in book form. Each chapter lays stress on some fundamental test of character. The schemes for men's betterment in this generation are many and varied, and character in the individual is too often lost sight of. In these articles, Dr. Fosdick puts the emphasis on the power of the individual for

good, and does so with the clear vision and forceful directness that have made him so well known, not only in America but in Britain.

Who's Who has long been a weighty book of reference (A. & C. Black; 42s. net). It is still growing, and the issue for 1924 reaches three thousand one hundred and ten pages of double column. We are told that it was necessary to begin printing the book early in June, and in many cases occurrences of a later date last year are not recorded. The obituary contains more than fifteen hundred names, but many more than that number must have been added to the new volume. By far the longest record is that of Sir Ernest A. Wallis Budge, Keeper of Egyptian and Assyrian Antiquities, British Museum. Among the shortest are those of the late Prime Minister, Mr. Stanley Baldwin, and of his predecessors Mr. Lloyd George and Mr. Asquith. There are a good many Lloyds, but only one Lloyd George, for it is under that name and not that of 'George' that the ex-Prime Minister appears. Mr. Baldwin's name, by the way, immediately precedes that of the first Earl of Balfour and Viscount Traprain of Whittingehame, Prime Minister, 1902–1905. The Smiths are by far the most numerous in the list of notables with a total of one hundred and ninety-nine names. The Joneses come next with one hundred and nineteen names, the Campbells with ninety-nine, the Browns with ninety-nine, to which must be added the Brownes with thirty-seven. This is one of the unpardonable sins that *Who's Who* prevents one from committing—that of addressing Mr. Browne as Mr. Brown. The Robinsons with seventy-one names exceed the Roberts with sixty-eight and the Robertsons with fifty. The Mackenzies with sixty-nine exceed the Macdonalds with fifty-five. The Andersons with sixty-nine names, the Murrays with sixty-five, the Johnsons with fifty-eight, the Allens with forty-nine, and the Alexanders with thirty-eight are all of a goodly fellowship.

Religion and Natural Law was the subject of the Hulsean Lectures, 1922–23, delivered by Mr. C. F. Russell, M.A. (Blackwell; 5s. net). Mr. Russell is Headmaster of King Edward VI. School, Southampton, and does not profess to be a specialist in theology, but he thinks to some purpose theologically all the same. His logic is clear and convincing, but whether he has taken all the vital factors into account is another matter. Within the limits of his own material, he has produced four excellent lectures with some interesting appendices. His merit is that he treats Natural Law with the seriousness it deserves, ascribes an equal authority to the Moral Order, and never forgets that all things are of God. From the theological point of view, his first lecture, on the Trinity, is the least satisfying. It may be quite true to say that we are helped to the true thought of God by learning (1) in *nature*, that He is Power, Order, Beauty; (2) in *history*, that He is Righteousness and Love; (3) in our *intellectual and spiritual life*, that He is Wisdom and Truth. But, not to dwell on the arbitrary and cross-divisional character of this schema, it cannot help any one to say that this is what the Christian Doctrine of the Trinity stands for. Besides, one wonders from what source Mr. Russell has derived his view of the theological mind. His book conveys the impression that Christian theology is doing nothing else than persecuting Copernicus, Galileo, and Darwin. He takes us all for fundamentalists. Beware of generalizations.

A Century of Anglican Theology, and Other Lectures, by Professor Clement C. J. Webb, M.A., LL.D. (Blackwell; 5s. net), is a compilation of eight lectures upon three subjects. (1) Four lectures on 'A Century of Anglican Theology.' Here Professor Webb gives an interesting and suggestive account of the relation of distinctive Anglican theology to wider historical movements. After affirming *isolation* and *Platonism* to have been early marks of Anglicanism, he goes on to show how the former mark has disappeared under the impact of external forces. The evangelicalism of the Church of England took its impulse from the sentimental movement whose literary protagonist was Rousseau. High Churchism was encouraged by the ideas of the 'Age of Restoration,' whose leading apostles were Goethe, Hegel, Wordsworth. These influences were absorbed unconsciously, but Broad Churchism developed through a conscious appropriation of ideas from general culture.

(2) Three lectures on 'Morality and Religion.' Dr. Webb argues that the sphere of religion is distinct from that of morality, while the two spheres act and react upon each other. Then he proceeds to consider religion under the criticism of morality, and morality under the inspiration of religion,

dealing faithfully and interestingly with Kant and Matthew Arnold.

(3) One lecture on 'Theology as the Science of Religious Experience.' Here we are shown how many theological systems which profess to start from authority are in reality intellectual constructions of Christian experience. Clear thinking and fine tone are admirably combined in the whole book.

Those who have read Rose Fyleman's 'Good-Night Stories' aloud to children and seen their ecstatic delight in them will easily believe that she is an ideal editor of a children's magazine. And so *The Merry-Go-Round* (Blackwell; 1s. monthly) will have a good run. This number (the second) is what its clients would call 'top-hole.' Its stories and pictures, plays and poems, are all first rate. Let your children once see it and they will love it.

A new and very handsome edition of the devotional meditation of Donne has been sent out by the Cambridge University Press: *Devotions upon Emergent Occasions*, by John Donne, late Dean of St. Paul's, edited by Mr. John Sparrow, with a bibliographical note by Mr. Geoffrey Keynes, F.R.C.S. (12s. 6d. net). Donne was pronounced by Rupert Brooke to be 'the greatest of our love-poets,' and he had a varied interior history before he settled down as the ascetic Dean of St. Paul's. It is from his last period the Devotions come. They are not in any sense models for devotional meditation any more than Augustine's 'Confessions' are. But they are revealing and individual, and in their own way as fascinating as Augustine. It will be enough to say that this edition is in every respect worthy of the University Press and of the editors. All information that can throw light on the meditations and their author is given in notes and introductions, the relevant literature has been mastered and is used to good effect, and the printing and general appearance of the book make it a real pleasure to handle.

India Pie is a little book of stories about Indian life by various authors. It is lavishly illustrated by admirable woodcuts and some coloured pictures. The publishers are the Church Missionary Society, and the price 1s.

The Rev. Paul P. Levertoff, M.Litt., who is director of Jewish work in connexion with the Bishop of Stepney's fund, has published the first of a series of Studies in Jewish and Christian Piety, entitled *Love and the Messianic Age* (Episcopal Hebrew Christian Church Publications; 3s. 6d. net). The material is drawn from hitherto unpublished Hasidic writings, a field in which Mr. Levertoff is an acknowledged master. His aim is to indicate affinities between the devotional literature of Hasidism and Christian mysticism, especially the Fourth Gospel. The book is addressed primarily to Jewish readers, in the hope that it may help them to realize 'that the difference between Hasidic and Christian conceptions of Love is not a difference of degree, but of quality, a difference between expectation and realization.'

Some admirable parables are quoted, which breathe the spirit of the gospel. For example, the condescending love of God is thus set forth: 'A king invited the representative men of his land to a royal banquet. The rarest dishes were provided, and the guests might help themselves at will. One among the guests there was, however, for whom the king cherished feelings of especial love. For this guest the king selected a portion from one of the simplest dishes and, placing it on a golden platter, *carried it himself to his friend*.'

There is no excuse now for ignorance regarding the modern critical attitude to the Old Testament. Books brief but sympathetic and accurate have recently appeared in large numbers, and the latest, small as it is, is one of the most helpful. It is by J. Arundel Chapman, M.A., and Leslie D. Weatherhead, its subject is *The Old Testament and To-day*, and it is published by the Epworth Press at 2s. net, and in paper at 1s. 6d. The writers deal freshly with the earlier historical books, the revelation to the prophets, and the inspiration of the Old Testament, and incidentally answer the kind of questions raised by one who wants to know the nature and the effects of the Higher Criticism. The progress of Old Testament thought from tribalism to a world religion is simply and clearly indicated, and the great work of the prophet in bringing that religion to the point which it eventually reached is duly appraised. It would be a good book to put into the hands of any one who is trembling for the foundations.

One effect of the Great War was that it gave to

many the opportunity of travelling. Thousands of men have now seen France, the Mediterranean, Egypt, and the East, who but for the War would probably never have left the British Islands. But only a few made the best use of their opportunities. Sickness was a great deterrent to adventure, and the constant ill-health of the troops in the eastern zone took away their zest for discovery. Mr. R. Martin Pope, however, was not one of these, for in his *Here and There in the Historic Near East* (Epworth Press; 3s. 6d. net) he has recorded with a discerning eye and a ready pen his impressions and reflections during the last two years of the War. It is not a war diary in any sense, but an account of the historical and archæological interests of Greece, Macedonia, Constantinople, and Asia Minor, and its perusal is calculated to make those who did not see these interesting scenes a little envious.

Swedenborg was a far greater man than many realize. His was one of the most versatile intellects of his time, or of any time—man of science, man of letters, engineer, mining expert, economist, statesman, and philosopher. He was in correspondence with nearly all the eminent men of his day. He was a trusted adviser of the King. He anticipated La Place with a nebular hypothesis. Emerson called him, not unfittingly, 'the Darwin of the eighteenth century.

In *Reasonable Religion: The Message of Emanuel Swedenborg*, by E. Brayley Hodgetts (Dent; 6s. net), we have an admirable account of the life of this genius, and a reproduction, largely in his own words, of his theological and ethical theories. It was worth doing, and it is well done. That it will win many converts to Swedenborgianism we do not predict, but it leaves no excuse for the ignorant criticism which smiles at the system—for system it is—as a mere eccentricity.

In *The Bible Doctrine of Womanhood* (Epworth Press; 3s. 6d. net) the Rev. Charles Ryder Smith, B.A., D.D., does not discuss the many and pressing problems that the 'Feminist' movement has brought to the front. But he illuminates these problems by an historical study of the evolution of womanhood in the Bible. Old Testament thought on the subject is treated in three sections—Israel before the Monarchy, the Hebrew Monarchy, Israel after the Monarchy. In the time of the Exile there comes the 'articulation of a doctrine that had always been implicit in Israelite thought—the doctrine of the likeness of man to God'; in other words, 'the worth of personality.' But ambiguity remains till we reach the day of Christ when the New Testament treats woman neither as a means of pleasure, nor as a means of family, but as an end in herself. The teaching of the New Testament gathers round the two great words, personality and home.

Why is it that so many ministers fail in preaching to children? It would not seem a difficult task to address children effectively, and yet it is a well-known and admitted fact that ministers who can deliver addresses which hold the attention and impress the minds of young people are few indeed. Such addresses must be brief and simple yet arresting and interesting, the illustrations pointed and of a nature to appeal to the child-mind.

All these qualities are found in a book of addresses to children, *Listening-in* (Gardner; 3s. 6d. net). The author is the Rev. William Hay, B.D., Trinity Church, Newport-on-Tay. The book contains twenty-six addresses.

Our Father, by the Rev. H. C. Carter, M.A. (Heffer; 3s. 6d. net), is a short study of the Lord's Prayer. Without making pretentions to originality or scholarship, it is full of sound Christian teaching, and enriched with apt illustrations. The writer's aim is to show that the Prayer is not only a model for our petitions, but contains 'our Lord's own exposition of the nature, the objects, and the results of prayer. Learning to pray after this manner, we learn, too, what is to be our outlook on the world and our service in it.'

A great deal of useful information relative to the literary history of the Bible and its interpretation is succinctly presented by the Rev. Professor H. Schumacher, D.D., in his *Handbook of Scripture Study*, vol. i. (B. Herder Book Co.), a book which reflects much credit on Roman Catholic scholarship. It includes the History of Biblical Introduction, the Biblical Text, the Canon, the Apocrypha, the Agrapha of the New Testament, Hermeneutics, Inspiration, and a brief but suggestive discussion of the chief problems raised for Biblical religion (both O.T. and N.T.) by the study of Comparative Religion. The book is very fair in its presentation

of the facts; if, on the one hand, it informs us that A.V. is full of intentional as well as unintentional errors; on the other hand, it frankly admits that patristic quotations have to be treated with caution. In the discussion of Hermeneutics occur terms not particularly familiar to Protestants, *e.g.* Noëmatics, Heuristics, and Prophoristics. Every section contains excellent bibliographies which include many names of Protestant scholars. A particularly useful part of the book is the presentation of the chief points of recent decrees bearing on the Bible issued by the Holy See, and of the decisions of the Biblical Commission. The Encyclical of Leo XIII. (1893) 'Providentissimus Deus,' and of Benedict XV. (1920) 'Spiritus Paraclitus' are printed (in Latin) in full.

Messrs. Hodder & Stoughton are issuing two new series of books of a popular nature. One is called the 'People's Library,' and the object in view is the impartation of 'learning without tears,' or, still more ambitious, to make the acquisition of knowledge a thrilling adventure. A good beginning was made with Mr. Chesterton's 'St. Francis of Assisi,' and Professor J. Arthur Thomson's 'Everyday Biology.' Two new volumes are before us: *The Renaissance: A History of the Age and the Men*, by the general editor, Mr. Sidney Dark, and *The Poetry of Architecture*, by Mr. Frank Rutter (2s. 6d. net each). Mr. Dark deals with the broad aspects of the Renaissance in six chapters, its art, literature, politics, and social conditions, with a chapter on the Reformation. It is all admirable and admirably fitted for its purpose. Mr. Rutter sums up each age in his story of the development of architecture in a single word: 'the age of fear . . . of grace,' and so on. This is rather artificial, but, apart from his headings, the author manages to convey in a popular form a great deal of helpful knowledge. This series should be popular as well as edifying.

The second series which Messrs. Hodder & Stoughton are issuing has a higher reach. It is a 'Library of Philosophy and Religion,' under the editorship of Dr. W. Tudor Jones, M.A. The volumes announced as forthcoming are extraordinarily attractive. *Problems of Belief*, by F. C. S. Schiller, D.Sc., *e.g.*, will arouse intense expectancy. But the series makes an excellent start with *Metaphysics of Life and Death*, by the general editor himself (3s. 6d. net). Not so long ago the word 'metaphysics' in a title would have secured oblivion for a book. But we are passing into a new intellectual and spiritual climate. And it is part of the merit and the purpose of this excellent little volume that it shows how present-day movements in ethics, psychology, and other sciences are all pointing to a religious background with essential fundamental beliefs. Dr. Jones discusses, in a competent but simple fashion, man's relation to nature, to his body, to his instincts, and his mind. He reviews history and the facts of life. His conclusion is that in every sphere, nature, mind, and soul, a metaphysic is necessary. The only reasonable interpretation of nature and of life is to be found in religion, and, above all, in the Christian religion. Dr. Jones' book is an admirable introduction to the serious study of religion.

The Rev. G. A. Studdert Kennedy has been called 'a preacher of common-sense Christianity,' and he preaches with a freshness and pungency peculiarly his own. He has issued another series of discourses entitled *The Wicket Gate; or, Plain Bread* (Hodder & Stoughton; 6s. net). The twofold title is fitly descriptive of the contents. In the opening chapter a really striking picture of the perplexities of our time is given, under the figure of Bunyan's pilgrim desperately looking hither and thither for some way of escape from the City of Destruction, and dimly perceiving the light which shines above the Wicket Gate. To a generation confused in its religious thinking and with a strong distaste for dogma, the writer offers plain bread for the wayfaring man.

It may be said at once that here is strong and wholesome fare, the very bread of life. The petitions of the Lord's Prayer are taken as the thread by which the discourses are held together, but the book is much more than an exposition of the Prayer. It is a powerful appeal for a Christian solution of the world problem. Occasionally one is struck with an incongruity of style, as when one reads, '"I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," and I have jolly well got to take care.' But much may be forgiven if the truth gets home; and Mr. Kennedy does get home. He writes with a fine glow of feeling and a deep intensity of passion which carries the reader irresistibly along, making him feel that something great and immediate must be done if Christians are to continue praying in sincerity the

Lord's Prayer. This book will enhance the writer's reputation.

If every Christian believer had the faith of Dr. Samuel M. Zwemer, the gates of hell would not withstand the assaults of such faith. Dr. Zwemer's *Call to Prayer* (Marshall Brothers; 3s. 6d. net) rings with this note of confidence in God. He is one of the great authorities on Islam, and his book is a plea for utter faith in God in face of the difficulties in the way of Christian missions to the Moslem world. This book should awaken echoes in many hearts and move many hearts to new prayerfulness.

The Rev. W. Graham Scroggie is one of the most acceptable speakers at religious conventions. Under the title of *Tested by Temptation* (Marshall Brothers; 2s. 6d. net), he has published a short series of Bible readings given at Keswick in 1923. The book deals with the Temptation of Jesus in the wilderness, and the exposition is sane, devout, and rich in homiletical matter.

Commissioner F. Booth Tucker has written an account of the work of the Salvation Army in India from its beginning in 1882 till to-day. The title of the volume is *Muktifauj*, or Get-saved-while-you-are-alive religion. It is published by Marshall Brothers very cheaply at 2s. 6d. net. This account of the enthusiasm, the audacity, the faith and the sanity of the Salvation Army makes good reading.

Commissioner Booth Tucker was, as a young man, in the Indian Civil Service. He retired from it to become a Salvation Army officer, and was one of the little band of four who began the Indian work, and as it extended he remained in charge. Some modifications were introduced later, but at first the officers lived as Indians, begged their food from door to door, slept in the huts of the poor or under trees, until they came to 'think Indian.' The most interesting part of the book is the account of the Settlements for the Criminal Tribes and of the amazing cures wrought there.

There are few who will be able to appreciate at its true value *A Critical Examination of the Peshitta Version of the Book of Ezra*, by Professor Charles Arthur Hawley, S.T.M., Ph.D. (Milford; 9s. net). A minute and scholarly investigation like this shows how much has yet to be done before we have a complete textual apparatus to the Old Testament. Professor Hawley has published his work in the conviction that the value of this Syriac text of Ezra for textual criticism has been considerably underestimated. His method is to go over the Hebrew text carefully, and to call attention to the more important points at which the Syriac text differs; and the result of his investigation is to establish the excellence of this text, though it is in the main not slavishly literal but paraphrastic; and in no less than forty-two instances he believes it to have preserved the original reading. Its paraphrastic quality is illustrated by its rendering of 'the evening oblation' in 9^4 by 'the ninth hour.' Even those who know no Syriac may profit by the book, as the more important Syriac variants are frequently translated; but scholars will understand its value best and give it a hearty welcome.

A small volume in the Biblical and Oriental Series bearing the title *Tutankhamen and Egyptology* (Morehouse Publishing Co., Milwaukee; $1.50), appears opportunely. Its author is Professor Samuel A. B. Mercer, Ph.D., D.D., whose main purpose in writing is to present to the general reader an account of the first stage of the discoveries made at the tomb of Tutankhamen. Added to this is a summary of Egyptian history up to this king's time, and a list of inscriptions belonging to his reign. His bearing on the Bible is linked to a particular theory of the 'Exodus,' which is regarded as proceeding by instalments, a process which covers in all a period of two hundred years. Thus Tutankhamen may be said to be '*a* pharaoh of *an* exodus' of Hebrews from Egypt. Subsequent chapters are devoted to Egyptology, with special reference to language, literature, culture, and religion. A glossary of technical terms will be found useful. Altogether the book is one that should be read at this juncture.

The fifth volume in 'The Modern Churchman's Library' is *The Causes of the Present Conflict of Ideals in the Church of England*, by R. D. Richardson, B.A., B.Litt.(Oxon.) (Murray; 6s. net). It contains a valuable and suggestive discussion of all the main movements in the religious life of England since the Reformation. It is written soberly and dispassionately, and many not directly interested in the Church of England or in English Nonconformity will find it profitable. 'The time

is ripe,' the author concludes, 'for the restatement of Catholic theology and the reconstitution of the Catholic Church. It remains to be seen whether the Church has learnt the lessons of its history.'

The Apocalypse of St. John, by the Rev. Canon M. G. Glazebrook, D.D. (Murray; 6s. net), is the sixth volume in 'The Modern Churchman's Library.' Canon Glazebrook sets out to popularize Dr. Charles' monumental work on 'The Apocalypse,' and he succeeds in his aim without following Dr. Charles in every detail. Many will owe him a debt for bringing the substance of a large and difficult work within their reach. Many will also feel that, while they here receive a real contribution to the interpretation of the last book in the Bible, it is not yet the last word on the subject. Intense moral earnestness and a triumphant religious mood are the most obvious marks amid all the obscurity of the Book of Revelation, and this modern interpretation does not rise to these two peaks. When we are told that the visions of the Beast 'perhaps' mean that 'a long-established order of society, unless constantly renewed by the admission of fresh elements, inevitably becomes corrupt,' we are disposed to reply that the failure of a social order to admit new truths is usually due to the readiness with which it admits the positive seeds of corruption. Moral degradation cannot be wholly set down to intellectual obscurantism. The Book of Revelation sees how deeply wickedness is intrenched among men and nations, but is able, nevertheless, to utter its *Hallelujah*. And inasmuch as this modern interpretation fails in moral depth, we miss the *Hallelujah* in it.

Jesus at School is the attractive title of the fourth volume issued by the National Sunday School Union in their series 'Every Teacher's Library' (2s. 6d. net). The author, the Rev. H. Wilson, M.A., has divided his subject into five chapters, dealing respectively with 'The Field,' 'The Street,' 'The Home,' 'The Church' (that is, the synagogue and temple), and 'The School.' Of these, that dealing with the Jewish system of worship is the most informative, but the Sunday-school teacher, for whom the book is written, may still find many other interesting facts in the remaining pages.

One or two statements in the book should be received with caution. For example, the author says, 'In most Jewish homes, even in those of the poor, there would be copies of parts at least of the O.T.' But if we compare Mt $5^{21.27.33.38.43}$ and 17^{10} with Mt $21^{16.42}$ and 22^{31}, it would appear that the common people were not able to read, and depended upon the Rabbinical expositions for their knowledge of Scripture.

Readers of THE EXPOSITORY TIMES know the Rev. Albert D. Belden, B.D. They may not, however, know his children's sermons, but these are excellent. A small volume of them has just been published by the National Sunday School Union, with the title *The Commands of the King* (2s. net).

We acknowledge the receipt of the current issues of The Graded School Magazines for teachers, the *Primary*, the *Junior*, the *Intermediate*, and the *Senior*. They are all quarterly magazines, and, besides notes on the lessons, contain all sorts of useful articles like 'Music for the Junior Department,' 'Mid-Week Activities,' and so on. These are excellent aids (Pilgrim Press; 9d. each net).

Three volumes in 'The Heritage of India Series' have been written by Dr. A. Berriedale Keith. The latest to be published is *Classical Sanskrit Literature* (Oxford University Press; 2s. 6d. net), which is such a wide theme that it has been found necessary to impose restrictions, especially on the side of criticism. Sanskrit drama, in which the literature of India attains its highest perfection, is reserved for special treatment. All essential elements are present in this volume, which possesses the great merit of concentrating on the best writers and the best works of each. Kālidāsa, as the great master, the foremost poet, has rightly most space assigned to him. Summaries of several of the classics are given, and quotations of gems of literature, so far as the limits of the volume allow. The work amply satisfies the tests set by the editors; it is scholarly throughout, and in fullest sympathy with the literary traditions of the East. It is also to be commended as a model of accurate printing.

Four historical inscriptions, transcribed, translated, and commented on, constitute volume II. of *The Weld-Blundell Collection of Cuneiform Texts* (Oxford University Press; 10s. net). The author is Professor S. Langdon, who in the preface claims that one of these inscriptions (W-B. 1923, 444) is 'the most important historical document of its kind ever recovered among cuneiform records.'

It is a duplicate of a fragmentary tablet from Nippur, published by Poebel, which, with kindred material, serves for comparison. Such lists of kings, before and after the Flood, have now fixed Babylonian chronology back to 3000 B.C. But a margin of uncertainty remains. The First Dynasty of Babylon, founded by Sumu-abu, is still dated 2225 B.C., but astronomical authority may require the lowering of this date by half a century, not more. From this as a fairly fixed point the author works back through nine dynasties with a full measure of certainty, and through the remaining eleven dynasties with some degree of likelihood, arriving thus at the First Dynasty of Kish, *c.* 5500 B.C. This date is the outcome of severe reduction of the legendary figures of the earlier post-diluvian dynasties, external data, *e.g.* epigraphy and archæology, being here the sole guide. For the ante-diluvian period this tablet (or rather prism) shows only eight kings, whose regnal years total 241,200. W-B. 62 deals only with this period, and yields 456,000 years (cf. Berossus 432,000). Thus by the present work some problems are resolved, but others are raised, and prolonged discussion may be anticipated. The two remaining inscriptions are: the hollow, barrel-shaped cylinder of Sin-Idinnam (*c.* 2180 B.C.), owned by E. S. David, commemorating the excavation of the Tigris to supply Ellasar with water, and annals of the reign of Hammurabi for certain specified year dates (W-B. 1923, 373). All the texts are Sumerian. Several curious slips in spelling appear to be accounted for by the fact that the book was printed abroad.

The Last Journey of Jesus to Jerusalem, by the Rev. William Healey Cadman, B.Litt., B.D., D.Theol. (Oxford University Press; 7s. 6d. net), contains a very able and scholarly survey of the Synoptic narratives dealing with the close of our Lord's public ministry. Its aim is to elucidate the purpose which led Him to go up to Jerusalem, and to trace the alterations of plan forced upon Him by the hostility of Herod and the treachery of Judas.

Lord Balfour, in his recent Gifford Lectures, has shown how even the greatest system-builders in philosophy have been unconsciously animated by 'the desire to find good reasons for a foregone conclusion.' There is no field where this motive operates more powerfully than in the field of Biblical Criticism. With curious confidence each critic finds that the text has undergone just so much re-editing and no more, that it contains just so much of historic fact and so much of later accretion, that Schweitzer errs here and Wellhausen there, while Loisy oversteps the line yonder. And so, in fine, the sources speak with the critic's voice, and confirm his view.

In Dr. Cadman's view Jesus, being forced out of Galilee by the hostility of Herod and the rulers, resolved to carry His mission to Jerusalem, where He hoped to bring about a mass movement of repentance, not, however, without Himself dying a martyr's death. This plan was upset by the treachery of Judas, which brought it to pass that Jesus died amid the execrations of the people. It was the realization of this failure that made the bitter cup of Gethsemane.

A good, popular account of Buddhism by a believer will be found in *The Buddha and his Doctrine*, by C. T. Strauss (Rider; 3s. 6d. net). This exposition is taken from the original sources for pure Buddhism, and deals with the man, his doctrine, his ethics, and his brotherhood in successive chapters. The last chapter, 'In Defence of Buddhism,' falls into the error which it criticises. The writer complains of misrepresentations of Buddhism, but in his defence of it he offers the grossest misrepresentation of Christianity.

The Birth and Growth of Religion, by Professor George Foot Moore (T. & T. Clark; 6s. net). In these Morse Lectures Professor Moore of Harvard has given a clear and scholarly account of the origin and development of religion. Starting from the hypothesis of self-preservation, rising in higher forms to self-realization, as the universal motive of religion, he proceeds to work out the thesis that the character of any religion is determined by two things: (1) what men want to secure by it from the powers on which they find their welfare dependent; (2) what they think about the nature of those powers. Of these two factors Professor Moore accords the priority to the former. The progress of civilization enhances human needs, and these growing needs lead to 'the emergence of gods.' But many readers of this excellent book will feel that the author has barely done justice to the fundamental character, in the higher religions, of men's thoughts about the Deity. The statement that 'religion was not made ethical,

but morality religious ' will not be accepted without qualification. Professor Moore indeed qualifies it himself when he comes to deal with ' the humanizing of the gods.' Again, when he finds that historical Christianity is ' a cord of three strands—Jewish ethical monotheism ; Hellenistic soteriology, profoundly modified by the Jewish element ; and Greek philosophy '—many will feel that the original element in Christianity, which makes that religion what it is, is not covered by this analysis.

It is not, perhaps, wise to talk of second editions in connexion with any newly published book, but surely we may safely prophesy a second edition—and shortly—of Lady Hosie's *Two Gentlemen of China* (Seeley, Service ; 21s. net). The book is a delightful and illuminating study of the intimate life of two Chinese families. Both households are patrician, and for that reason Lady Hosie does not draw any sweeping and all-embracing conclusions about Chinese family life. ' I can only,' she says, ' set forth my own experience. I admit candidly that I was fortunate. My lines fell in pleasant places. We ourselves would rather be judged by our highest types, and would prefer a student from Eastern lands to take as his example of English life, the Balfours and the Gladstones, rather than some poor consumptive tailor's family circle in the east end.'

Lady Hosie is not concerned with the intellectual, political, and economic upheaval in the China of to-day. She has written the story of its family life. But at the same time she throws much light on the history and social conditions of the people.

The book is handsomely illustrated. But we confess to a regret that there is no photograph of the authoress herself.

The Epistle to the Hebrews, by the Rev. J. H. Wade, M.A. (Skeffington ; 2s. 6d. net), is an endeavour ' to convince those whose faith is weak that in this epistle they will find a sure foundation for belief and a clearer view of the glories of the life beyond death.' It is cast in the form of a series of short but interesting dissertations on the character and argument of the Epistle, followed by a brief commentary. The author makes no claim to originality, but he has many suggestive things to say by way of presenting the Apostle's thought in modern dress, and showing the application of his teaching to the conditions of to-day.

Christ the Saviour of All, by the Rev. R. Woodhams (Skeffington ; 1s. 6d. net), is a reissue of a little book first published in 1915 under the title of *Everlasting Punishment : Is there such a thing ?* The writer does not go deeply into this profound and mysterious subject, but deals mainly with the interpretation of various New Testament words and phrases. His standpoint is that of universalism.

In *King Hezekiah : A Tragical Drama in a Prologue and Four Acts* (S.P.C.K. ; 2s. 6d. net), Canon W. H. T. Gairdner has interpreted in an extraordinarily vivid way the events which centre round Sennacherib's advance upon Jerusalem and his mysterious withdrawal from it. The characters are all alive—the cunning Shebna, the perplexed Hezekiah, the great-souled Isaiah, the insolent Rabshakeh. A very dexterous use is made of Biblical language and allusions, but there is nothing remote about the presentation ; scene after scene is tense with excitement. We are made to see the burning villages of Judah, to feel the cruelty of the Assyrians, and to understand the difficulty practical statesmen had in deciding between a pro-Egyptian and a pro-Assyrian policy. Above all, in lonely grandeur, towers the noble figure of Isaiah. A drama of this kind, even if only read, much more if adequately played, is capable of bringing a knowledge of Biblical events and characters into circles which even the most attractive of commentaries is little likely to reach.

The S.P.C.K. is issuing a series of translations of ' Early Documents important for the Study of Christian Origins.' We have before us *Select Passages illustrating Neoplatonism*, translated with an Introduction by E. R. Dodds, B.A. (5s. net). The series, if this be a fair sample, promises to be exceedingly useful. Mr. Dodds has chosen his passages with great discrimination, and his Introduction is excellent.

A new and revised edition of *Notes on the Revelation*, by Mr. P. P. Cutchey (Elliot Stock ; 1s. net), has just been issued. This is interesting, for we have here another of those futile attempts to read from the Apocalypse the history of the world. The Great War and the Kaiser figure prominently, as Napoleon did a hundred years ago, and the end is fixed for 1925.

A treatment of the labour question from a rather original angle will be found in *Christ and Labour*, by Mr. C. F. Andrews (S.C.M.; 4s. net). Mr. Andrews has had a wide experience of labour conditions, gained in many lands, and his argument is illustrated and enforced by incidents culled from this wide knowledge. The two main contentions of the book are, first, that the labour problem is a world-wide affair and can be solved only if we take a broad view of world conditions; and, second, that the solution lies in applying the main principle of our Lord's teaching to it, viz. that humanity is one family of God. The two aspects of the outlook of Jesus, the evolutionary and the apocalyptic, are illustrated in a very interesting fashion from current events. Throughout the book the discussion is both intensely earnest and at many points persuasive.

It has been matter of frequent rumour and speculation what is to be the future of Devonshire House, the externally very plain London mansion, in a commanding site in Piccadilly, of the Duke of Devonshire. But few people know that there was a far older Devonshire House in the heart of the City of London, now a quiet secluded spot which for more than two centuries has been the headquarters of the religious activities of the Society of Friends. The long and often eventful history of *Old Devonshire House by Bishopsgate* (Swarthmore Press; 6s. net) has been extracted from the records of the City of London with extraordinary diligence and care by Margaret Sefton-Jones, F.R.Hist.S., and narrated with a wealth of interesting details, and with extracts from letters characteristic of English Court and social life in Tudor, Stuart, and early Georgian times.

The Chairman of the Guild of Health (London), the Rev. Harold Anson, M.A., has written an excellent book on his own subject: *Spiritual Healing: A Discussion of the Religious Element in Physical Health* (University of London Press; 3s. 6d. net). This is one of the sanest books on a difficult subject that we have met. It is so sane and balanced that we can quite imagine that all the extremists, medical, psychological, and spiritual, will find fault with it. But any one wishing to read a fair and clear-sighted review of the whole subject will find it here. Mr. Anson is, of course, a believer, and writes frankly as a Christian. But he makes it quite plain that in his view the question of health is one of harmony with one's whole environment, and he discusses it from that point of view. The two religious prerequisites are a right view of God and a right view of man, and these topics are expanded into a series of interesting and helpful essays.

Some Minor Works of Richard Rolle with *The Privity of the Passion*, by S. Bonaventura, translated and edited by Geraldine E. Hodgson, Litt.D. (Watkins; 5s. net), is a useful supplement to the same editor's 'Rolle's Form of Perfect Living, etc.,' deepening and clarifying our impression of an English lay mystic whose life and work well merit remembrance. The translation from Middle English is admirably done, the pungent savour of Rolle's style being preserved along with the earnest and homely strength of his thought. There is a well-balanced Introduction on Mysticism in general, with special reference to the peculiar quality of Rolle's Mysticism. 'Love cannot be lazy,' and Rolle's life (born 1300, died 1349) was filled with both love and labour. Although a layman, his conception of Christianity was of the monastic type, and there pervades his writings the feeling that he does not expect his words to appeal beyond a spiritual aristocracy. But all who are in earnest about the things of the spirit may have help from this exalted Yorkshireman. S. Bonaventura's *The Privity of the Passion*, translated anonymously into Middle English, is retranslated and added, because it reflects Rolle's style and thought, but it is questionable whether it adds anything of real value to the book. Many readers will prefer Richard Hermit to the Seraphic Doctor.

Poor Relief in Scotland, by Mr. Alex. A. Cormack, M.A. (Wyllie; 5s.), is a somewhat unattractive title to a most instructive monograph. The writer traces the methods of poor relief in Scotland from the earliest times to the present day. He is equally at home among ancient Church records and recent amendments of the Poor Law. The main value of the work lies in the numerous extracts which are given from ecclesiastical and municipal records dealing with the help and maintenance of the poor, which throw many quaint and interesting sidelights on social and religious life in Scotland. The writer has gone over the field with great care, and shows a notable aptitude for historical research.

Two Parables: A Study.

By the Venerable Archdeacon R. H. Charles, D.D., D.Litt., LL.D.

In the thirteenth chapter of St. Matthew there are seven parables. These seven parables may have occurred in the same order in the original source, on which the first Evangelist drew, and their order may even possibly be the order in which our Lord stated them, but on this question we can arrive at no certain or even probable conclusion at present. Notwithstanding the fact that they are given in a certain order in St. Matthew is in the opinion of that Evangelist significant. Let us, then, in a few words attempt to set forth the line of thought that binds the first six together. The seven parables are the Sower, the Tares, the Mustard Seed, the Leaven, the Hid Treasure, the Pearl of Great Price, and the Net.

In the parable of the Sower we have the advent of the Divine Word in the world, but withal with no great apparent success. Of the four classes of mankind to whom it comes, to only one does the Divine Word become the power of an endless life. In the second parable, that of the Tares, we are given to know that the small and slight beginnings of the Kingdom shadowed forth in the first parable are beset with further and great dangers. An enemy is at work, who is ever striving to undo the labours of the Lord of Life. The prospect is full of gloom, and so, lest His followers should be tempted to despair, Christ declares under the figure of the Mustard Seed and the Leaven that His kingdom, though at first small and ineffective beyond all expectation, would nevertheless grow into an all-powerful Kingdom, which, like a mighty tree, would cover the earth with its great arms and foliage, and like leaven would leaven the whole world with its spirit, potency, and life: that its growth would be at once outward and inward, and its outer manifestation would keep pace with the development of its inner life. Herein we have the declaration of the final triumph of the Kingdom, which is likewise foretold in the beatitude, 'The meek shall inherit the earth.'

But, as in the parables of the Mustard Seed and the Leaven, Christ represents the Kingdom in its universal aspect; in those of the Hid Treasure, and the Pearl of Great Price, He sets it forth from the standpoint of the individual, and declares the means by which a man becomes a citizen of His Kingdom. These two parables agree in emphasizing one great lesson—namely, the incomparable value of the Kingdom of God. However many really good things there may be, and there are many, it is the chief good, in respect of which all the rest are inconsiderable or as nothing. Hence both classes of men are represented in these two parables as selling all that they have in order to make this good thing their own.

Thus these two parables agree as to the incomparable value of the Kingdom. But in a very important respect they differ. They deal with two different types of men—the first with those who are not seeking it: the second with those who are. The parable of the Hid Treasure relates to those who have never discovered that there is a supreme end in life till they have come upon this truth unexpectedly: and so in their case 'Christ is found of them that sought him not.' On the other hand, the parable of the seeker after goodly pearls relates to those who are assured that there are some or many good things in life, in the acquiring of which they shall find their heart's desire. And accordingly they set themselves to acquire these good things and spare no pains in the quest, till at last they come upon the one supreme good, which embraces all other good things within it.

But though these two classes of men are distinguished from each other in this important respect, there is also one essential characteristic in which they agree. Thus, when they come upon the treasure, they both take the same action—those who had never sought it at all and those who had sought it earnestly—they both take the same action—they at once proceed to sell all they possess in order to make this treasure their own. In both classes, therefore, there is the honest and good heart. Both are ready to part with all they have, when the supreme call comes. They may have been ardent seekers after pearls of great price, like St. Paul, Justin Martyr, Augustine, Luther; or, like the finders of the hid treasure, they may have never thought of the supreme ends of life at all: they may have been ordinary decent folk, thinking only of this world and its interests, or else gross repro-

bates, such as Mary Magdalene or the thief on the Cross, and the countless sinners who have found Christ though they sought Him not. Both classes alike possess in some degree the honest and good heart—that is openness to conviction, teachableness, single-mindedness. When a truth is set before such men and women, they start forward and take its side and give themselves up to it single-heartedly. When their sin is brought home to them, they do not attempt to palliate or shuffle out of it, but confess their guilt without excuse and without extenuation. Whatever, therefore, their previous life may have been, both classes are in greater or less degree open to conviction, teachable, single-minded.

As regards the finder of the hid treasure, his action in buying the field in order to make himself the owner of the treasure set him right with the requirements of the Rabbinic law,[1] but certainly did not set him right with equity. According to equity the finder virtually stole the treasure. While making the purchase, he deliberately suppressed the fact that the field contained treasure. But we are not concerned with the morality of this transaction any more than with that of the Unjust Steward in the parable, who was commended as in certain respects worthy of imitation though not in others, nor with that of the Unjust Judge in another parable, where in a certain respect the judge stands for God.

The morality of the man who purchases the field is ignored, and only the essential aim of the parable taken into account. And the essential aim of the parable is to enforce the duty of buying the field, even should its purchase require the finder of the treasure to sell everything else that he has in order to buy the field. When this fact is translated into its spiritual equivalent, it means just this, that there must be a selling and a buying in order to obtain the heavenly treasure. And the selling and the buying in this connexion express a man's willingness to give up, to sacrifice, everything that prevents his making the heavenly treasure his own. All have the wherewithal to buy the field; the price is the surrender of themselves to God in Christ. This surrender may involve very different degrees of sacrifice. When the supreme call comes to men, it finds some loving things that ought not to be loved at all, and others loving legitimate objects of affection far too well. From both alike it requires the absolute surrender of these, and, if the demand is complied with, then the price required is paid, and both become citizens of the Kingdom of God.

But let us study more in detail the characters of the finder of the hid treasure and the seeker after goodly pearls. Now, if we paid attention only to the most typical members of these two classes of men, we should regard the finders of the hid treasure as men who had never shown any spirit of self-sacrifice in their conduct, or any discontent with their moral condition, or any deep desire after higher things: and we should regard the seekers after goodly pearls as men whose moral energies were ever on the stretch, whose vision was always fixed on something beyond the best they had, and who were ever ready to sacrifice any present comfort or possession in order to realize these aspirations. But in actual life the difference between these two classes is not so clearly marked. It is not true that the finders of the hid treasure never sacrifice selfish aims at the call of some high duty. Occasionally—and in some cases frequently—many men of very questionable character exhibit noble qualities. In ordinary life many a man may be most unselfish as a father, yet most unprincipled in business relations with his neighbours. He sacrifices the lower for the higher in one department of life, but in other departments he pursues only his selfish interests. In other words, he belongs to the finders of the hid treasure and not to the seekers after goodly pearls. In this class are to be found the numberless Esaus, who have often individual good points, charming manners and personalities, who are ready frequently to make small sacrifices, and, under exceptional circumstances, perhaps even the greatest, but on whom you dare not count in the day of your own great extremity, any more than they can count on themselves in their own day of decision. In that dread day, if their character is put to the test, they will in all likelihood sell their divine birthright for a mess of pottage. Besides, much of the apparent goodness of such Esaus is simply constitutional or hereditary. It has become theirs through no effort of their own, but simply through the happy fortune of a good ancestry, or a good digestion, or a good environment. Where their goodness is *true* goodness but limited to some narrow sphere of activity or sporadic in its exercise, there has been some arrest in their moral development: else this goodness would never have left off growing. Thus the first class embraces not only the men who are

[1] See *Baba Mezia*, i. 4. 28b.

thoroughly selfish and are quite ready to sacrifice their own people, their friends and country, in order to save themselves, but also the men who under exceptional circumstances on some clear and urgent call of duty are ready to give themselves up for family, friend, or country, and yet on the ordinary occasions of life are often too ready—nay more, are accustomed—to sacrifice the higher for the lower end.

The fact, however, that they can forget and sacrifice themselves on certain great emergencies shows that they have within them possibilities and potentialities of the higher life, which are only waiting to be awaked through some unexpected visitation or summons of God's Spirit.

But though there are great diversities of character in this class, its members agree in this that, whether they are among the ambitious and successful ones of the world, or are mere earners of their daily bread, aiming at nothing beyond the fulfilment of the day's routine, whether they are contented or discontented with their lot, they all alike ignore the fact, or else are ignorant, that there is a blessedness that transcends their highest desires and transcends them in an infinite degree. Their outlook is confined to this world: they seem to have no interest that travels beyond it, no aim outreaching its utmost horizons. They find in it so much interest and satisfaction, such an ample response to their desires and ambitions, that you cannot imagine them as desiring something better or higher, or even as speculating whether there is anything higher and better than what they already know and have made their own, or are seeking to make their own. These are the typical muck-rakers in Bunyan's *Pilgrim's Progress*.

Suddenly in the midst of such purely earthly pursuits the vision of a higher life bursts upon them unexpectedly, and then, if they are willing to make the needful response, or, to use the words of the parable, to sell all that they have to buy the heavenly treasure, Christ is truly found of them—found of them though they had sought Him not.

Let us now turn to the second class, who are represented in the second parable by a merchant seeking goodly pearls. Unlike the first class, the members of this class refuse to be satisfied with such things as they at present possess. Employ themselves as they may in the quest of the good things of this world, they have barely made them their own when the spirit within them discounts their value, and so they strike their tents anew and resume their lifelong quest. They regard physical health, good education, and the respect of their fellow-men as goodly pearls, but they cannot rest satisfied with these. They will have nothing short of the best, and so they make one acquisition after another. They may be far from blameless, but since the prevailing note in their conduct is their discontent with their present achievement and their resolve to better it, the redemption of their entire nature sooner or later is assured. They may desire money, but soon they recognize that knowledge is better, and so they part with the one to get the other. If the alternative of large means or large knowledge is presented to them, then they close at once with the more exacting claims of knowledge. The esteem and approbation of their neighbours are good and much to be desired, but self-respect and an unstained conscience are much better. And so they go forward, ever seeking some other good that transcends the best they have. With Rabbi ben Ezra in Browning's poem their deepest conviction is—'the best is yet to be,' and, finally, that best they find in the knowledge of Christ.

But though the lower object has to be abandoned in order to secure the higher, the lower object is in reality not lost to the man who forsakes it at the call of the higher. In fact, the forsaking of the lower object in obedience to a higher aim is found on experience to be the very condition for securing the lower. Just as the thoroughgoing self-seeker in his base pursuit loses his heart and soul and all his best faculties and ultimately the things themselves for which he sacrificed them, so the self-surrendered soul recovers in glorified form the very blessings he had surrendered.

His discovery of the truth of all truths does not lower the value of other forms of truth. Rather it gives them a greater value, and, even if his pursuit of them has to be abandoned for a time at the summons of truth in its highest form, yet the surrender is but temporary, and their attainment sooner or later assured. Having sought first the Kingdom of God and His righteousness, he finds that all things else are in due course added unto him.

There is one more point which should be carefully observed, and this is the different tenses used in describing the action of the two men after their

discovery of their respective treasures. Of the merchant it is said, 'The kingdom of heaven is like unto a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.' The sale of all that he had and the purchase of the pearl of great price follows *immediately* on its discovery. There is not a moment's delay in the whole transaction. That this is the idea intended, a comparison of the language used in the first parable affords further evidence. According to it, 'The kingdom of heaven is like unto treasure hid in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.' Here we observe that our Lord says 'goeth and selleth and buyeth'[1] over against 'went and sold and bought.'

[1] These are historic presents. On this point all scholars are agreed. But, strangely enough, commentators hold that in this passage they are used merely to give vividness to the narrative, and their use here is therefore simply of a dramatic character. They require the reader or hearer to take his stand in the midst of the drama described. Blass, in his earlier edition, considers that such historical presents 'habitually take an aoristic meaning.' But in the fourth edition (edited by Debrunner, 1913), p. 186, it is only claimed that this is mostly the case. The historic present can also have a durative force (see Robertson, *Grammar*, p. 867), and this is the meaning that the context supports in Mt 13[44]: ὑπάγει . . . πωλεῖ . . . ἀγοράζει — 'goeth — selleth — buyeth,' or 'keeps going—keeps selling—keeps buying.' For these are not used simply to impart vividness to the narrative, but to express the ethical difference in the character of the two classes of men described in the two parables.

There is, however, a difficulty to be explained here. Seeing that Mark in his general narrative uses the historic present 151 times and not once in the parables he recounts, can we rely on the originality of these historic presents in Matthew? I think we can do so without hesitation on the following grounds. (1) Since Matthew systematically eliminates the historic presents in the passages common to Mark and himself—88 times out of 110—it is clear that he does not like them, and therefore it is not likely that he would alter aorists in his sources into historic presents. (2) But it may be urged that this historic present does occur in Matthew 93 times. That is true, but 68 of these are λέγει, λέγουσιν, φησίν. Moreover, if he had used the historic present relatively as often as Mark, it would have occurred 244 times instead of 93. The appearance, therefore, of this present in passages derived from sources is good evidence that they were in those sources. (3) The historic present occurs 12 times in Matthew in parables peculiar to Matthew. Hence there is no positive evidence against their originality in his sources, whereas there is evidence in their favour, seeing that Matthew's tendency would be to replace them by aorists. (4) But the evidence is still stronger if we take Luke into account. Luke positively avoids the historic present. If he had used it relatively as often as Mark, he would have done so 257 times, but he admits it into his text only 9 (or 11) times. And of these 9 times, 5 occur in parables peculiar to Luke. Hence the occurrence of the historic present in the original sources of some of the parables is well attested.

Now the usual, and, as far as I am aware, universal, explanation of the present tenses in this parable over against the aorists in the second parable is that the Speaker uses here historic presents merely to give vividness to the story. But I am convinced that the use of the presents here is due not to the dramatic character of style, but to psychological grounds. Rightly understood, therefore, the presents here are what grammarians call durative, not dramatic: they are not used to give vividness to the narrative, but to represent continuous and sustained action. In the case of the finders of the hid treasure it is a long process and one not capable of immediate dispatch.

Thus these different tenses bring out a specific difference between the two classes. Though the first class may on minor and isolated occasions not only show a willingness to surrender the lower aim for the higher, but actually in some instances or departments of action do so, yet such conduct is not habitual with them: it is not the ideal they set before them: much less do they attempt it in practice. On the other hand, the ideal of the second class is to make this surrender and, when they fall short of it in practice, as they no doubt frequently do, they are overwhelmed with shame and self-reproach and give themselves anew to their task with purer aims and fuller devotion. Hence it follows that when the occasion arises for the supreme surrender they do not find the difficulty in making that surrender that the first class do. To make such surrenders on the lower levels of life has become habitual to them, and so, when the supreme summons comes, they can make the surrender more or less in its completeness from the centre of their being to its circumference.

Thus the past character of the seekers after goodly pearls furthers their spiritual activities, and makes the process of their spiritual transformation a task of speedier accomplishment; whereas the past character of the finders of the hid treasure hampers their spiritual activities and makes the process of their spiritual transformation a task

calling for time and prolonged effort. It is true that the latter may just as faithfully and as wholly surrender their hearts to God as do the seekers after the goodly pearls, but such surrender cannot at once transform their character; for that character is the creation of years, it may be of a lifetime, the product of a variety of impulses, thoughts, desires, actions, habits, which as a rule have not risen above material standards or self-regarding ambitions. Hence, though in the crisis of conversion their souls are brought into actual communion with Christ, it is only gradually that their habitual thoughts, desires, activities, and habits can be brought into complete subjection to His will. Therefore it is that our Lord says in the parable, 'The kingdom of heaven is like unto treasure hid in the field; which a man found and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field,' or better, 'keeps going and keeps selling all that he hath, and keeps buying that field.' His soul's aim is transformed, but it may take a long time to transform his life and character. At the crisis of conversion the character of the finder of the hid treasure is generally wholly unlike that which it should be. Though in his soul and aspirations he has in a real sense died to sin and risen to righteousness, the task of transforming his character is one that requires faith and constancy and time. Since the new life is a growth, and often a very slow growth, the difference to the outward observer between the old life and the new may be hardly perceptible. And yet as to inward principle the two lives are poles asunder.

In conclusion, and herein I would address more especially those who are dissatisfied with their present lives, and are seeking—whether it be only now and again, or with sustained purpose, like the seeker after goodly pearls—for the blessedness that is offered to all the souls of men. To such I would say never give up the quest, however often you fail. We are not made for final discomfiture but for victory, and that in the highest of all things. This blessedness is in store for us, if we are but steadfast to make it our own. No true effort in this quest, despite repeated failure, is ever lost. To this conviction let us be true alike for ourselves and for those who call us friends, and under no lure of gain or pleasure, no stress of difficulty or defeat, ever relinquish it. The quest will not be fruitless either for ourselves or others. If we seek, the Master assures us, we shall find. The only essential difference between the man who finds and the man who does not find is just this, that, whereas the latter after one or more failures gives up the quest in despair, the other, however often he fails, pursues it till he finds.

Is Human Nature Mean or Great?

By the Reverend J. D. Jones, D.D., Bournemouth.

'And Nathanael said unto him, Can there any good thing come out of Nazareth?'—Jn 1[46].

Beyond reading my text I am going to say practically nothing about it. It is the difficulty suggested by the question which is going to be my real theme. Philip had just announced to his friend Nathanael that they had found the prophesied and long-expected Messiah in the person of Jesus of Nazareth. Nazareth was Nathanael's difficulty. There is no need to say, as some of the older commentators said, that Nazareth was a small town of specially evil reputation. It is sufficient to say that it was a poor and insignificant little village never once mentioned in the Old Testament. Galilean though he was, Nathanael could not believe that Messiah could issue from such a home as that—that One so great could have so lowly and even mean an origin. Can there any good thing come out of Nazareth?

Now it is not of Jesus and His lowly origin that I want to speak, but of man and his beginnings. For that is what great multitudes of people are thinking and saying about *man* in these days of ours. They are thinking and saying it by way of excuse and apology for the evil he does. They are saying, Can anything good come out of a creature that has had so base and mean an origin as man? Have we any right to expect it? Are not his

passions and lusts and sins natural and inevitable? That is how people are talking—or if not talking, *thinking*—in these days of ours. And this kind of speech and thought accounts largely for the relaxation of moral restraints and the lowering of moral tone so disastrously prevalent amongst us.

When David Livingstone went to Africa in 1840, he perhaps had no idea of becoming the great traveller he actually became. But he had not been there very long before he felt the lure of the dark and untrodden interior, and the conviction was formed within him that to explore and open up that unknown interior was to be the business of his life. Ten years later he was standing on the banks of the Zambesi river in the heart of the continent. For centuries that great river had rolled by the native villages huddled together upon its banks. But the natives could tell Livingstone little or nothing about it. They had a curious chant which for generations they had sung to their river:

> The Zambesi. Nobody knows,
> Whence it comes and whither it goes.

But Livingstone could not be satisfied with that. He wanted to know where the great river came from. The natives could not understand why he should worry about the sources of the river. King Cazembe said to him, 'We let the streams run on and do not inquire whence they rise or whither they flow.' They called Livingstone 'the Seeker of Rivers.' They did not understand that the tracking of the great rivers along their length to their sources was necessary to the understanding of the physical geography of their continent. But Livingstone knew, and so in spite of danger and difficulty of many a kind he plodded his way tracking the rivers, and thereby revealing the features of Central Africa to the eyes of a watching world. And if I may be allowed to use the illustration, that is what scientists and thinkers have been busy doing for the last fifty years—tracking human nature to its origins, following the stream of human life back to its source. For long centuries people—like these natives of Central Africa—had been content to accept man as he was, to accept human nature as it was, to accept life as it was. They never troubled themselves about the back history of man—how he came to be man. They probably did not realize that he had a history in that sense, but took it for granted that man had been man from the very start. They never concerned themselves about the dim far-away beginnings of life. They accepted the world and life as it was, and probably believed that the world and life had always been the same. But for the past fifty years or more men have felt a restless desire to trace things back to their beginnings. They are no longer content just to sit by the side of the stream of life and to accept it without inquiry. They want to know where the river springs, and so they have been tracing man's physical history back to its beginnings. Darwin was the kind of Livingstone of this particular search. But following him came a multitude of other explorers. And now they can furnish you with a sort of sketch of the course of the river of man's physical life. You perhaps remember how Browning puts it:

> 'Will you have why and wherefore, and the fact
> Made plain as pike-staff?' modern Science asks.
> 'That mass man sprung from was a jelly-lump
> Once on a time; he kept an after course
> Through fish and insect, reptile, bird, and beast
> Till he attained to be an ape at last
> Or last but one.'

There is the life-history of these bodies of ours. They have found their source in something they call protoplasm.

And latterly other scholars have been busy with the mental and spiritual sides of human nature. The new psychology has been investigating man's mind, and the psychologists find an equally mean origin for man's mind as the scientists have for his body, for they trace back everything to three primary instincts—the self-instinct and the sex-instinct and the herd-instinct. Now all this is very humbling to the pride. But that is not the most grave and serious thing that can be said. It has had serious practical effects. It has dulled men's sense of sin. It has taken away their horror of wickedness. It has loosened moral restraints. The Christian ethic, they argue, makes impossible demands upon men. What can you expect of a being who is physically allied to the brute creation and whose primary instincts are those of self and sex and the herd? What is the use of struggling against our basic nature? It seems not only impossible to do so, it seems even bad to do so. What can we do except let the tides of life and nature have their way? This is how we are made. This is our history. This is the truth about us. We

may regret it, but it is of no use struggling against it. With such an ancestry and such instincts, what can you expect? Can any good thing come out of such a Nazareth as in the light of its history we perceive this human nature of ours to be? Now I do not say that all this is being expressed exactly as I have now expressed it. But these new ideas about human nature are in the air. It is of no use ignoring them. And for the Church to take no notice of them, to treat them as if they did not exist, is simply to pursue the ostrich policy of burying our heads in the sand. For we don't get rid of these ideas by being silent about them. Science and fiction and drama all publish them abroad, and their effects are seen in the unblushing candour and freedom of conversation—a freedom which would have made the hair of our Victorian grandfathers and grandmothers stand on end. For the result of this interpretation of life in terms of its mean beginnings is this—that the authority of religion is repudiated, the sanctions and prohibitions of conscience are challenged, and men's whole conceptions of moral obligations are being cheapened and debased. 'These ideas,' as Mr. Willard Sperry, one of the most brilliant of our younger American ministers, says, 'creep across the open spaces of the world, like some invisible gas, poisoning the native air of the habitual religion and the dominant morality of our familiar life.'

Of course, if these ideas are true, we must accept them. We may dislike them, we may feel their moral influence is bad, but if they are true, there is no more to be said. We have no right to make our preferences, our likes and dislikes, the touchstone of the truth. Least of all have we Christian people the right to do this. For our Master declared 'I am the Truth.' He who is 'the Truth' is really never going to be served or His cause advanced by anything savouring of falsity on the part of His followers. Facts must be faced and accepted. We dare not ignore facts in the interest of so-called faith, we must make our faith square with the proved and accepted facts. So though I may dislike much in the modern psychology for instance —and I confess to a hearty dislike of it—and though I hold my mind in suspense as to many of its findings—the only question that concerns us as to the modern method of tracking life to its beginnings and the report which it brings back is this, 'Is it true?'

Now I am going to make two criticisms upon this modern estimate of man which results from the discovery of his mean and base origin. I am not going to challenge any facts. I am not, for instance, going to deny that account of man's physical origin which traces it back through long ages of development until it finds man's humble beginning in protoplasm. In broad outline I accept the evolutionary theory and find in it no essential contradiction with the Bible story of God's relation to the created world. I accept it, so far as it goes. But that is my first broad criticism—it does not tell the ultimate truth.

God, the Ultimate Source.

Let me revert to the illustration of the river again. Livingstone tracked the Zambesi to its source. He found the tiny stream out of which it all issued. But had he got to the real source? How came that primary trickle of water to be? George Borrow in his *Wild Wales* gives an interesting account of his climbing Plynlimmon and of being led by his guide to the source of the Severn. 'The source of the Severn,' he says, 'is a little pool of water, some twenty inches long, six wide, and about three deep. It is covered at the bottom with small stones, from between which the water gushes up. Rather a shabby source,' is Borrow's comment, 'for so noble a stream.' But when Borrow had got to the tiny pool from which the Severn issued, had he explained the Severn? Had he got to the ultimate source of the Severn? *Where did the little pool itself come from*? It is that little pool that needs explaining more than anything else. And when it comes to that little pool, the explanation of it is to be found in the rains that fell on the slopes of Plynlimmon, and the rains came from the clouds, and the clouds in turn came from the sea. The Rheidol, the Wye, the Severn—they are all supposed to start on the slopes of Plynlimmon; Borrow was taken to the little pool in which each took its rise within the limits of a short hour's walk—but really the Wye, the Rheidol, the Severn do not rise on Plynlimmon at all; they take their rise in that vast and infinite sea into which again they ultimately empty themselves. So that the real source of every river is not the pool or tiny trickle in which it seems to begin; the real source of every river is the ocean.

Now has not that something to tell us about

these mean and humble beginnings to which our life is traced? They trace these bodies of ours back to some formless, jelly-like substance they call protoplasm. Nobody, so far as I know, has ever seen the protoplasm out of which these human bodies of ours have been evolved. And the gradations in man are matters of guess and speculation and theory. Still, let us accept protoplasm as being as truly the rather shabby source of these bodies of ours as the pool on Plynlimmon is of the Severn. What about the protoplasm itself? Where did it come from? The word really means 'the first-formed substance' You notice, the first-*formed* substance. It is already 'formed' when you come across it. Well, who 'formed' it? Some translate it 'the first thing stuck together.' Again the question suggests itself, 'But who stuck it together?' And what *was* stuck together? I turn to my encyclopedia and I find *protoplasm* thus defined, 'a technical name for living matter.' *Living* matter! Then clearly we are not at the source—the stream is already in being. Living matter! But that is exactly what we want to know—where did the life come from? The fact is, when you say 'protoplasm' you really explain nothing at all. When you get as far back as protoplasm, you get as far back as ever the human mind can carry you, and there you have to call a halt. But you are up against a mystery—for form and life are both already there. This modern attempt to explain things by tracking them back to their origins in reality explains nothing at all, for the ultimate origin still eludes us. The fact of it is, when you trace back the beginnings of man you cannot account for him so long as you keep within the bounds of the material. Protoplasm is just the tiny but visible pool; but just exactly as behind the pool there is the rain and the clouds and the infinite sea, so behind protoplasm there is the infinite God. That is a daring and sublime venture of faith which Luke makes—but a venture of faith which accords with deepest reason—when in tracing the genealogy of Christ, after reaching right back to the beginnings of things and saying 'which was the son of Adam,' he adds that final word 'which was the Son of God.' There you get the real and ultimate source of this human nature of ours. Adam is the pool—God is the ocean. Adam, so to speak, is protoplasm, but back of protoplasm giving it form and life is God.

So my criticism of the modern and popular view of the origin of man is not that it is not true so far as it goes, but that it is not *complete*. It does not tell the *whole* truth. There is more than dust in man, there is divinity as well. He does not simply inherit from his brute ancestry, he is also 'Son of God.' To palliate and excuse brutish conduct therefore on the ground of his brutish descent is to ignore the ultimate and final truth about us men, namely, that we derive from a higher and nobler source than the world of matter—that we derive in the last resort from Almighty God Himself.

The True Measure of Manhood.

I pass on now to the second broad criticism of the modern method of trying to explain man by his beginnings. My first criticism is that the beginning which science reaches is no beginning at all. My second is that the method is wholly wrong. I do not say it is inaccurate so far as it goes—but it is wholly wrong as a guide to the capacities and qualities of human nature. We get a far truer conception of human nature by taking stock of the end man has reached than the point at which he began. Just as the real method of finding out the origin of a great river is not to work back to its small beginnings, but to follow it down, down to the ocean where it ends: so exactly the real method of finding out what human nature is, is not to track it back to its dim and distant beginnings in protoplasm, but to consider what it has achieved and accomplished and attained and the point it has reached and at which it stands to-day. Sir Henry Jones says we may take as the principle of explanation either the beginning or the end of a process of development. We may explain the complex by the simple, or the simple by the complex. We may analyse the highest into the lowest, or we may follow the lowest up to the highest. Of these methods the latter is the only true one. 'If we wish to know what any particular living thing means,' he says, 'we look in vain to its primary stage. It is not the first that explains the last, it is always the last that explains the first.' It is not the seed that explains the flower, so much as the flower that explains the seed. You look at a seed and you cannot tell what it is; you cannot tell what powers and potencies are in it. But when the flower is born it says to you, 'Here is the meaning of the seed. Now you can see what it really was.

The potencies of all this colour and fragrance were in it.' 'The reality of a growing thing is always its highest form of being.'

Now the same truth exactly holds good when we pass from nature to human nature. Let me quote one more sentence from Sir Henry Jones, who himself quotes Principal Caird: 'The ultimate interpretations even of the lowest existence in the world cannot be given except on principles which are adequate to explain the highest.' You do not explain man to-day by going back to his humble beginnings, but you begin to realize what possibilities lay in those humble beginnings when you look at man to-day. No account of human nature is adequate which will not explain human nature at its best, which will not explain apostles, prophets, saints, and martyrs. A theory of the savage beginnings of human society will account for that murderous slave trade which laid the interior of Africa desolate, but it does not account for David Livingstone himself who gave his very life to stop the iniquitous traffic. It may account for the fear and squalor and indecency and hideous cruelty of life in certain parts of Africa to-day, but it does not account for Dr. Laws toiling for forty years to bring to those degraded Africans rescue and release. A theory that life at bottom is only a brutal orgy may account for Jerry M'Auley drunk in the gutter, but it does not account for Jerry M'Auley sobered, saved, and saving the wrecks of humanity from the gutter out of which he arose. A theory that emphasizes the filthy ignorance in which man once lived may account for plague and typhus, but it wholly fails to account for Dr. Arthur Jackson fighting the plague in Manchuria, shutting himself up with hundreds of infected Chinamen and laying his own life down in the effort to save them. A theory of life which says that religion is just a survival form of fear may explain the haunting dreads which afflict certain ignorant and degraded peoples, but it wholly fails to account for the fact that in multitudes faith has transfigured fear into courage and joy—so that women like Felicitas and Perpetua, and boys like Ponticus and William Hunter have met death in its most fearful form with a serene and triumphant gladness. A theory of human nature which lays all the stress on the self-instinct and the sex-instinct and the herd-instinct entirely fails to account for a man like Athanasius who stood alone in defence of the truth. Athanasius *contra mundum*; it fails to account for Mary Godolphin living her pure and unsullied life in the licentious Court of Charles II.; it fails to account for a life like that of Sir John Kirk or Lord Shaftesbury spent in sacrificial service for others. This theory of the brutish beginnings of human life may seem to account for the profligate men and fallen women of the West End, but it leaves wholly unexplained the Salvation Army sisters who labour for their redemption.

No explanation of human nature, no account of it is adequate which does not account for its highest and noblest manifestations. I am not sure that I am going too far when I say that no explanation is adequate which does not account for Jesus of Nazareth. For He was the representative, pattern—in a very deep real sense, normal—man. In Him we see human nature unsullied, untainted, as God meant it to be. If you want to tell men what human nature is—you must point them not to the degraded and sensual folk of our world—you must point them to Jesus—'Behold, the Man.' It must be defined not in terms of its crude and raw and brutish beginnings, but in terms of its highest manifestation. And when you come to its highest manifestation, what are you to say about it? What but this—that it is *capax Dei*, capable of receiving and containing God and made for fellowship with Him. It is not to the brutish but to the Divine, this humanity of ours is akin. 'Thou hast made him,' said the Psalmist, 'a little lower than God.' 'God made man in his own likeness,' says the story of Creation, 'in the image of God created he him.' And that real and essential Divinity of man has flashed forth upon the world in many a brave, unselfish, pure, sacrificial life. We pursue an entirely false method when we pursue human life to its mean and brutish beginnings as if we found its true character revealed there. The true character of human life, the capacities of human nature are revealed when we lift up our eyes to the world's noblest and best, and especially when we fasten our eyes on Jesus. The first does not explain the last; it is the last that explains the first. And we sin against ourselves and our fellows and our race when we make these humble origins an excuse for brutish and sensual conduct; when we plead them in extenuation and condemnation of base and unworthy living. What we see in the best and holiest of men is the measure of our obligation. The life of Jesus illustrates the moral demand made upon us. He has left us an example

that we should follow in His steps. Manhood finds its meaning in Him, not in some savage and sensual creature of a bygone age. Consider Him, and you will stand firm as a rock amid all the laxity of these days—firmly loyal to the ethical demand of the Christian faith. You will never tamper with truth. You will never cheapen chastity. You will never play fast and loose with morals. The moral demand for you will always remain that stringent, searching demand embodied in that word of Christ's, 'Ye therefore shall be perfect, as your heavenly Father is perfect.'

Troeltsch on the Nineteenth Century.

By the Reverend J. G. Tasker, D.D., formerly Principal of Handsworth College.

To the second supplementary volume of the Hauck-Herzog *Real-Encyklopädie für protestantische Theologie und Kirche* (1913), Dr. Ernst Troeltsch contributed a lengthy article (pp. 244–260) on 'The Nineteenth Century.' It gives expression to many of his leading ideas, and will amply repay careful study by all whose interest in the writings of this eminent historian, philosopher, and theologian has been deepened by Dr. Sleigh's comprehensive statement of his thought in the volume entitled *The Sufficiency of Christianity*, and by the translation of the Lectures prepared by Troeltsch for delivery in England, and published under the common title: *Christian Thought: Its History and Application*, with an appreciative yet discriminating preface by Baron F. von Hügel.

1. In the introductory section, Troeltsch institutes a comparison which eventually becomes a contrast between nineteenth-century civilization and two older types, namely, those which flourished respectively in the 'Enlightenment' (*Aufklärung*) era, and in the period when German Idealism was dominant. In the third type the influence of the two former types may be clearly traced, but new factors must be taken into account, as, *e.g.*, the development of the Sciences, the rise of Democratic Imperialism in politics, and of Capitalistic theories in Economics. The nineteenth century is described as ending with opposition to the civilization of modern Imperialism which was at once democratic and capitalistic, and amid gropings for new spiritual bases for the social order. The article follows the outline of thought which has been briefly sketched.

2. The 'Enlightenment' philosophy was affected by the revelation of the consequences of Romanticism in the French Revolution, by reform movements both ecclesiastical and political, but especially by the general spread of the democratic principle among European peoples. In England, Bentham and Mill were conspicuous for their efforts at the democratizing of the nation, but they were seconded by the Dissenters, although on religious subjects their views were quite diverse. In France the Positivism of Comte was an endeavour to combine an enlightened Utilitarianism with a reconstruction of society on a rational basis. In Germany the spirit of 'Enlightenment' overspread the country at the time of the civil Revolution of 1848; it gave an anti-religious and naturalistic bias to the socialism of Marx. Up to the present day Italy remains almost entirely under the sway of French Positivism. *Survivals* of the 'Enlightenment' in the nineteenth century are: its purely intellectual solution of life-problems in opposition to all historical, authoritative, and mystical theories; its individualism, due to the atomism of the natural sciences, and aiming at a rational and utilitarian construction of society in the interests of the individual; its optimism and belief in progress arising from the triumph of reason and of technical skill; finally, its utilitarian and eudæmonistic interpretation of morals. *Changes* in the 'Enlightenment' during the century were religious, for in England and in Germany, except in middle-class circles, the compromise effected with Christianity favoured the anti-religious forces. The general tendency of Darwinism was to strengthen optimism by its theory of evolution, but nineteenth-century socialism is held to have been 'democratically individualistic' and its utilitarianism 'increasingly naturalistic.'

3. In German Idealism two diverse tendencies are distinguished: Classicism and Romanticism. Classicism was informally represented by Goethe and philosophically supported by Hegel. Its influ-

ence on modern civilization was, however, narrowed by its union with the New Humanism, which met with increasing opposition from the realistic spirit of democracy. On the other hand, Romanticism was a fructifying principle in the historical domain, and more fully met the very various and extensive demands of the age. As long as these two tendencies supplemented each other, the influence of German Idealism was exceedingly great. It spread to other lands and found expression in the writings, *inter alia*, of Carlyle and of Emerson; and more recently in the philosophy of Bergson and of Croce.

To describe this movement of thought Troeltsch multiplies adjectives, sometimes combining them in triplets: its metaphysics were idealistic and pantheistic; its sociology aristocratic; its political philosophy platonic. But Idealism, powerful as it was, did not satisfactorily formulate the essential elements of nineteenth-century thought. The principles of the New Humanism underlay the education of the upper classes; but its ideals failed in their application to the State and to society. The failure of idealism is attributed partly to the friction between its two constituent, but really divergent, elements, and partly to the 'realistic-democratic-capitalistic' spirit of the century.

4. The spirit of the nineteenth century was determined not so much by the general tendencies to which reference has been made, as by the progress of the several sciences independently of philosophy. Natural sciences were distinguished from historical, and the rapid development of specialization resulted in a greater technical advance than in the previous two thousand years. Culture was no longer predominantly æsthetic, whether classical or romantic, but realistically scientific and historical. An eloquent passage on the internationalizing of scientific studies—which united the nations, 'including China and Japan,' and led to an enormous literary output—concludes with an inquiry as to how long the human mind and human nerves can endure the toil involved in co-ordinating this superabundance of literary material, and how long it will be possible to speak of a survey and mastery of Science, differentiated, as it is, into innumerable sciences. Nevertheless, it is possible to distinguish two main streams, namely, natural sciences which continue the traditions of the seventeenth and eighteenth centuries, and historical sciences which derive from two sources, the 'enlightenment' movement and evolutionary idealism. For these and for other reasons Troeltsch thinks that the nineteenth century is most accurately described as the 'historic' century.

5. Under these circumstances the position of philosophy has been difficult. Troeltsch holds that the most important philosophical event of the nineteenth century was the revival of Transcendentalism as a reaction from Naturalism. The metaphysical problems of the older Idealism reappeared in the theories of the Neo-Kantian school, which was under the influence of historical studies. There was a new will to philosophy, but not, as yet, a new philosophy. Its beginnings may be discerned in the Neo-Kantian logic and theory of knowledge, and especially in Bergson's criticism of naturalistic psychology. During the nineteenth century the prestige of philosophy was considerably heightened, though it did not recover the leading position which it held in the eighteenth century—the first century of its emancipation from ecclesiasticism. The need for a great synthesis is acknowledged, but the rôle of leadership has passed from philosophy to the separate sciences. Metaphysics are likely to remain in the background, with the twofold result that, on the one hand, philosophy will leave room by its side for the dogmatic metaphysics of the Churches; and, on the other hand, that so-called modern thought will fail to attain unity in its world-view.

6. Of late, historical research has been largely occupied with the complex problems resulting from the enormous increase of population during the nineteenth century; its thought has, in consequence, been dominated by economic and social theories, generally referred to as Capitalism. The century has been characterized by social and political experiments and by class wars; yet the chief result of the capitalistic system has been the setting up of a boundary to the individualism which was born out of the Rationalism, the Protestantism, and the autonomy of the eighteenth century. The new world has been created by the individualism of free competition and the bold initiative of labour organizations. The individualism of the eighteenth century was only a transition from the old social groupings to the new. The individual still retains intellectual and religious freedom; but, as a basis of society, freedom is vanishing before trade unions, commercial combines, and socialistic politics. Moreover, the future has to reckon with a decreasing birth-rate; regulations must be adopted for the

preservation of the race from degeneration, and these will necessitate further restrictions of individualism.

7. Notwithstanding universalistic and humanitarian theories, the nationalizing of democracy has progressed during the nineteenth century. Nationalism has been the underlying principle of politics. Side by side with a theoretic and rational love of peace, there have been not only dissensions between governments and antagonisms between ambitious dynasties, but also violent oppositions of whole peoples, one against another, owing to radically divergent views on world-politics. Imperialism is, therefore, a prominent characteristic of the nineteenth century. Democracy, however, is anti-national in so far as nationalism means belligerency; but it is national in so far as the co-operation of the masses is essential to the unity of a people. There are also two sides to Imperialism; on the one hand, its gigantic organization rests upon standing armies and an ever-increasing number of officials who sprang from the people, but rule as absolutely as any despot; on the other hand, Imperialism has need of popular enthusiasm and of the support of citizens and peasants. Referring to The Hague tribunal and similar movements for preventing war, Troeltsch says that in America and Western Europe these efforts were regarded with favour, but in Prussian Germany, Russia, and Austria they broke down owing to political necessity and to the survival of elements of the old feudal civilization. The forecast for the future is a kind of State socialism with a fluctuating admixture now of democracy, now of imperialism.

8. In this section Troeltsch directs attention to subjective tendencies making for unity of which he finds numerous signs at the end of the nineteenth century. A deeper individualism not only consisted with, but also promoted a more inward fellowship and sense of community. Nietzsche's 'naturalistic' philosophy is described as a transforming of modern individualism from the democratic idea of equality to a qualitative individualism, and it is pointed out that an aristocratic socialism accords with this modern qualitative individualism. Evidences of reaction from mechanical theories of life are found in the rediscovery of the soul and of a supersensible world. In direct opposition to the 'aristocracy' of Nietzsche, insistence on the unfathomable depths of the spiritual element in all men without distinction is a leading idea in Maeterlinck's writings. Although no direct line of evolution can be traced, unquestionably developments of thought in the nineteenth century have tended towards the deepening of the earnestness of the religious quest. A yearning for the absolute is the product of an age of relativity.

9. The more or less intimate connexion with Christianity of modern expressions of a need for religion is the last subject discussed by Troeltsch in this comprehensive article. The great question of the future is whether these new strivings after religion can be harmonized with inherited Christian traditions, or whether tendencies towards subjectivity and pantheism will result in a breach with prophetic and Christian Theism. During the nineteenth century there was a relatively conservative adjustment of the opposition between Christianity and the modern mind. The essential orthodoxy of the Churches and their increased political influence rendered the position of Christianity in the modern world more difficult. In the first half of the century the Churches were dogmatically conservative in spite of opposing intellectual tendencies. Since the middle of the century this opposition has been more sharply defined, and has led to a demand for the separation of Church and State. On the Continent this means that the Churches will no longer be the centre of the life of the community; but in their isolation they will have opportunity for developing their dogmas. This is the direction in which Catholicism will certainly move. The future of Protestantism is more difficult to predict. Christianity has now, politically and socially, an important and independent influence in the State; its missionary activities are world-wide. On the other hand, the tension between Christianity and Science is greater than ever it was, and those who attempt to effect a reconciliation find themselves between two fires. The situation is serious; more is involved than the future of Christianity, even the future of the religious, metaphysical, and ethical foundations of modern civilization, which is intimately interwoven with Christianity and would have no religious basis if Christianity were set aside. The choice lies between no religion at all, the restoration of confessionalism, or the unfettered evolution (*Fortbildung*) of Christianity; and this, in Troeltsch's view, would imply a quite new development of religion.

In the Study.

Virginibus Puerisque.

Reflections.[1]

'We all . . . beholding as in a glass the glory of the Lord.'—2 Co 3[18].

THREE hundred years ago, when our English Bible was made, a very fine work was finished; but the men who did it were only men, and they made some mistakes. This verse is one of their mistakes. They thought it meant that the face of Jesus Christ is like a mirror in which we see God, Whom we can't see in any other way, and so they used the words which stand in our Bible to-day. Of course it is true. We do know what God is by looking at Jesus. Our Lord Himself said, 'Whosoever hath seen me, hath seen the father.'

But although it is true, it is not what Paul was thinking about, and it isn't what he meant to say. What he meant was that Christians are like mirrors to help people to see Jesus. This is quite easy to understand and very good to remember.

We mostly think of a mirror as a means of seeing ourselves, but it is also used to let us see somebody else. In the village of Comrie there is a very sharp corner. The houses hide the road and you can't see who is coming round the corner; so to avoid accidents, a large mirror is set across the corner, so that as you approach you can see reflected in the mirror the carts or bicycles or motors that are coming to meet you.

In some city houses, you may notice a mirror set at an angle in one of the windows to reflect into the room whoever is standing at the door.

One day I was visiting a man who was ill in bed. His wife was looking after him. She was sitting by the fire; and noticing that the high end of the wooden bedstead cut them off from seeing each other, I remarked, 'But you can't see your patient, and he can't see you.' 'Oh! yes I can,' she said, and pointed to the corner of the room where a tall pier-glass stood. She had only to raise her eyes to see her husband reflected in the glass, he had only to look across to see her.

Now Paul means something like that. Nobody can see Jesus face to face, as 'once in royal David's city' the disciples saw Him. There is something between: a hymn says, 'The veil of sense hangs dark between thy blessèd face and mine.' Jesus is a living Spirit, but our eyes can't see spirits.

How are people to see Christ? Christians must be the mirror, reflecting from their lives the unseen Christ who is helping them to live. People are to see in us His glory, His grace and truth, the goodness of Jesus.

It is a great matter what we say about Jesus, but it is a far greater matter what people see of Him in us. They won't see much if the mirror is dusty. If we let dust settle on our habits of prayer and worship and kindness they will only see a vague, blurred shadow. They won't see much if there is only a broken bit of the mirror, only a bit called Sunday morning, or an hour of Sunday school. They won't see truly if the mirror is twisted and warped by evil passions and bad habits. Have you ever seen distorting mirrors? I have seen them in exhibitions, and people sitting opposite them laughing at what they saw in them. For as people walked past, quite nice, good-looking people, one mirror made them look as long and thin as a piece of string, another made them look as fat as balloons, another made them look like nothing on earth. And if a visitor from Mars who knew nothing about the people of earth had only seen them in these mirrors he would have formed a very queer and completely wrong idea of what we were like.

And some folk get very strange and unlovely ideas of Jesus because they only see Him distorted and caricatured in the lives of some Christians. So we have a big responsibility and a great task, to reflect Jesus truly in our lives to men, so that they may want to know Him. Our life is the mirror. It must be clean, so that they shall see Him clearly. It must be complete, so that they shall see Him whole. It must be straight so that they shall see Him truly. An old conundrum asks: 'What is the difference between a looking-glass and a fool?' 'The looking-glass reflects without speaking, and the fool speaks without reflecting.'

We must never speak or act without reflecting Jesus in our acts and words, and it must be a 'speaking likeness.'

Then the world will always see
Christ the Holy Child in me.

[1] By the Reverend Stuart Robertson, M.A., Glasgow.

'It.'[1]

'Here am I; send me.'—Is 6[1].

Do you know what 'it' is? Of course, you say quite haughtily, with your head in the air, it's a pronoun. Even the little kiddies in the class below me could tell that. Yes, I know. But I mean the real 'it.' What 'it'? Why 'it' at games, of course. Don't you call it that? When you're playing hide-and-seek (and that's a great game in a stackyard or among the stooks in a harvest field), some one has to do the seeking and the finding, and no one, perhaps, wants it much. There are so many ways to get into the den; you'll never catch them, so you think, and so you're quite afraid it may fall to you to be 'it.' And when they start choosing, and singing 'Eenie, Meenie, Mainie, Mo,' you are so relieved and happy when you're out; you get so excited when there are fewer and fewer left, and you're still in, till perhaps there are only two of you, you and one other, and it's 'Eenie, Meenie' for the last time now. And oh! hurrah, I'm out! Nobody as a rule wants much to be 'it.'

Well, do you know, I think that's rather small. It means that you know you're not very good at the game, are afraid that you can't run as fast as the others, and will never catch anybody, will be left 'it' time on time. But the better players rather like being 'it.' Have you never noticed that? For they know they can run like hares, and will soon get some one. If they all get home this time, well it will be the next, and so they don't mind one bit; find 'it' better fun even than hiding. And that's the kind of boy and girl that gets things done, and that helps other people. Here, you see, is a man who one day went into a church, and, as the service went on, he thought he saw God looking this way and then that way, as if He were seeking for something that He couldn't find, thought he heard God saying, 'Whom shall I send, and who will go for Me.' He was searching for somebody ready to face a very difficult job, that would be hard to do, and would mean giving up whole heaps of things. And no one wanted to do that. And God's eyes kept looking. Was there nobody at all? And, with that, before he knew what he was doing, the man stood up there in the church, and cried, 'Yes, I'll be "it"; send me, I'll do it for you.' That's the kind of person who helps things along. Did you get Kipling's book for scouts among your Christmas presents? If not, it wouldn't be a bad idea to let drop a hint before your birthday. In it he has a poem. You don't like poems! Stupid you! But you'd like this one. For it's so exciting and so thrilly, and makes you feel all kind of fizzy inside of your head. Here's a bit of it:

Once and again as the ice went north,
The grass crept up to the Firth of Forth.
Once and again as the ice went south,
The glaciers ground over Lossiemouth.
But grass or glacier, cold or hot,
The men went forth who would rather not,
To fight with the tiger, the pig, and the ape,
To hammer the earth into decent shape.
Singing Eenie, Meenie, Mainie, Mo,
What's the use of doing so?
Ask the gods, for we don't know:
But, Eenie, Meenie, Mainie, Mo,
Make—us—it.

It's the boys and girls who say that who make things go; it's to the men and women who don't shirk but who choose to be 'it' when it's all hard and horrid and uncomfy that we owe everything.

At the War my battalion went through the Hindenburg line and had days and days of fighting in the country where the Germans had been living for four years. And one day the colonel was asked to take a village lying on the top of a little slope. 'How can I,' said he, 'for I've got hardly any men left now? And you tell me there are seven hundred Germans in the village. Still, I'll do it.' And he did. And do you know how? He sent for a boy who had been in a shop before the War; and, 'Jackie,' he said, 'I'm going to give you twelve men, and to-night you've got to take that village with seven hundred Germans in it.' 'Very good, sir,' said he, clicked his heels and saluted and was going out, as if that were just nothing at all, as if he took villages every day for healthy exercise after his breakfast, and perhaps snapped up another little one before turning in at night just for something to do. All that he asked for was a certain sergeant. And then the colonel sent for twelve officers' servants who had never been over the top. 'And do you see that village over there?' he said. 'There are seven hundred Germans in it' (and, mind you, the Germans were great fighters). 'Mr. So-and-so and Sergeant What's-his-name and you

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

are going to capture it to-night.' And one of the men put out his chest, and answered, 'If you'd only sent for us months ago, the War would have been over long since!' No whimpering, no grumbling, no saying how can we, and it can't be done, and all the rest of it! *Make—us—it.* And they did take it that night by a most clever surprise, and swept up the whole garrison, with only one man slightly wounded. Make—us—'it.' These are the folk who get things done.

And what about you? Do you ever choose to be 'it' when there's something to be done that no one wants to do; or something to be given up by somebody that you all want to have? You can't all go out in the car or to that treat that Dad has planned. You can't all have the wireless when the best thing is on, unless you have a huge lot of head-phones in your house! Some one must run that message. And there's such a jolly game on, or your book is so exciting, and outside it's so wet and horrid. One of you has to be the first up in the morning and down into the bathroom, and it's cosy and warm and splendid under the blankets. Do you ever choose to be 'it'? do you ever jump up cheerily, and say, 'I'll do it,' not waiting to be picked, not trailing off with a sulky face and feet so slow and heavy you can hardly lift them, but calling out, 'I'll go,' 'Let me'? It's men like that who win the V.C. and make everybody proud of them; and it's boys and girls like that who cause God's face to light up with pleasure, and His heart to cry out as He watches them, 'Well done!' What about trying it? You won't be long before you get a chance to say,'Take me, let me run, make me "it".'

The Christian Year.

Second Sunday in Lent.

Secular and Sacred.

'In that day shall there be upon the bells of the horses, Holiness unto the Lord.'—Zec 14^{20}.

There is no doubt that in this highly figurative passage the author refers to a state of things realizable upon the earth. Earth is the scene, earth is the setting of this glorious picture which he unfolds. He gives us an ideal sketch of what life ought to be in these days.

He himself lived in a time when the only sacred things were those which were associated with the religion of the land; but with a marvellous gift of vision he looks forward to the time when that distinction will be done away and when all things, all acts, all persons will be alike sacred. He sees the day coming when the whole of existence will be a consecrated thing. 'Holiness to the Lord' is to be written on 'the bells of the horses.'

But the question might be asked why out of all the symbols at his hand he should have chosen this particular one of the trappings of the horses to be the object of his lesson. And the answer is that he could scarcely have chosen a better for suggesting the many and varied employments and the many and varied interests of our outward and workaday life.

1. The horse is the sharer of man's labours. It suggests work. It is the bearer of man's burdens. It is the drawer of his ploughs and the servant of his errands. Thoughts of a hundred familiar industries and a hundred familiar interests gather round the bells of the horses. They are still to chime—those bells. And the prophet listens to their chiming as the builder brings stones to the house; as the merchant brings his goods to the mart; as the husbandman brings sheaves to the barn. In this vision of his he sees life going on much as usual—men buying and selling, sowing and reaping, toiling and moiling, journeying here and there, while the tinkle of the bells upon the harness accompanies them through all.

Christianity does not stop that life. Christianity does not silence those bells. What it does is to sanctify that life, inscribing on the very bells that symbolize it, 'Holiness to the Lord.'

And what does that mean for our everyday work and occupations? It means for one thing that the labour done shall be right. It will always be the kind of work on which conscience sets its seal of approval. And it means also that the work, right in itself, shall be rightly done. These words, 'Holiness to the Lord,' written upon our work will be a standing testimony against all careless service and all scamped work. Surely the man who has written these words upon the work and labour of his hands will see to it that everything he does is in harmony with their teaching.

On the top of a hill at Athens stands the ruins of the Parthenon—one of the most beautiful temples in the world. It was built more than four hundred years before Christ in honour of the goddess Athena Parthenos. Round the walls of this temple were wonderful carved figures. The

backs of these statues were placed against the wall and were never meant to be seen, and yet they were as carefully carved as the fronts. 'What is the use of that expenditure of time and labour?' the sculptor was asked. 'Nobody will ever see your work.' 'Yes,' he replied, 'the Gods will see it.'

2. But there is another idea connected with the figure in the text. On occasions of rejoicing, horses with bells formed part of the holiday processions. The horse is not only a partner in man's labours; it is also a partner in his pleasures. Well, these purposes are not forbidden. Human nature as it is constituted at present needs recreation and pleasures, and the conveniences that help recreation are lawful and right. Christianity does not take the bells off the horses. But it *does* do something to these pleasures. It inscribes the words 'Holiness to the Lord' upon them.

What does that mean? It means several things, and these among others: (1) These luxuries will not be indulged in by those who cannot pay for them; no one will maintain show at the expense of honesty. (2) These luxuries will be kept in their proper place; no one will use them except to fit himself for truer and more serious work. (3) These luxuries will be taken up at their proper season; no one will indulge in them at a time set apart for other and for higher things. Otherwise it is not 'Holiness to the Lord' you inscribe upon them; it is consecration to self, and consecration to the world. It is not 'Holiness to the Lord' that a man writes upon the pleasures that take him away from the services of the Church and from the religious fellowship on the one day of the week which has been set apart for the worship of God. It would be a great thing for our day and generation if men would write 'Holiness to the Lord' upon their golf clubs and motor cars and the harness of their horses.

3. There is no need for us to restrict the idea of sacredness to the bells of the horses alone. You may take this figure and apply it in a hundred different ways. Suppose, for instance, you applied these words not merely to the bells of the horses but, let us say, to the *centrepiece on the dinner-table.* There is nothing out of place in this suggestion. It is just the thought which the Apostle Paul expresses when he says, 'Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God.' What a suggestive thought that is—the consecration of the food upon our tables, and of the conversation that we hold as we sit round the table. It is not merely the sacredness of the food that lies there, so that there will be no intemperance and no excess, no ostentation and no extravagance, but the sacredness of the family relations, the fellowship and conversation at the table.

Lady Glenconner, in her delightful book, *The Sayings of the Children*, tells how one day at dinner she noticed her little boy who was sitting near her suddenly bend his head, and under the table she saw him put his two hands together for a second. It was so instantaneous that she was hardly sure she had understood the action, so she whispered, 'What were you doing then?'

'I just quickly asked for forgiveness.'

'Why?'

'Because I dropped bread.'

His mother could say no more then, because there were other people present, but it set her thinking, and she remembered having once told the children that we should never misuse bread or dishonour it, because it had been taken once by the Lord as a great symbol. It was a fine thing to tell the children that all bread should be sacred because of its use in the Holy Supper.

That is the prophet's ideal of society and the good time coming when all things shall be done to the Lord. But how is that time to be brought about? It is certainly not to be done by abolishing everything that is worldly. The bells are not taken away from the horses and thrown into the melting-pot to be turned into the high priest's mitre or into the vessels of the sanctuary. Yet that is the principle that many people seem to go upon. 'This world,' they say, 'with all its associations and interests is so hopelessly steeped in sin that it is the Christian's part to ignore it. He must have nothing to do with it—nothing to do with its politics, its art, its literature, its pleasures.' But that is an unworthy position for those who believe that the earth is the Lord's and the fullness thereof. No! it is not by turning the bells into mitres that the change is to come, but by leaving the bells where they are on the neck of honest earthly work and honest earthly pleasures, and inscribing them with the words, 'Holiness to the Lord.'

But—if the bells are not to be turned into mitres, neither are the mitres to be taken from the holy place and diverted from their lofty vocation to please the people who like horses and

bells. There are some people in these days who talk very easily about destroying the distinction between sacred and secular. And this talk has an attractive and pleasing sound about it till you find that what they mean is to bring down sacred things to the level of the secular instead of making secular things sacred.

It is not needful that we should have great things to do. We can do little things for God and set His consecrating mark on all we lay our hands to.

'I turn the cake that is frying in the pan,' says Brother Lawrence, 'for love of Him, and when that is done, if there is nothing else to call me, I bow in worship before Him who has given me grace to work; and then I rise happier than a king. It is enough for me to pick up but a straw from the ground for the love of God.'

THIRD SUNDAY IN LENT.

Imitators of God.

'Be ye therefore imitators of God, as beloved children.'—Eph 5^1.

Where shall we place the emphasis on these words? Everything depends on our point of view. Let us read the passage again, and, turning out two of the lamps, mark our dark impoverishment. 'Be ye imitators of God, as devoted servants.' The light and music have disappeared from the counsel! The word 'servant' is suggestive of circumference and externality. The word 'child' is laden with the significance of home. Servant implies obedience: it moves in the region of commandment; child implies kinship, fellowship, ample privilege, and joyful freedom. Surely we must place the emphasis here. We must not begin with the word 'imitators,' or the ideal may paralyse us. We must begin with the word 'children,' and imitation will appear as the natural and inevitable fruit. 'Be ye imitators . . . as children.' That is the status of the Christian. We are the Father's very own; His house is our home.

But the Apostle now adds a richer glory. We are not only children, we are children 'beloved.' Even children may be orphaned or ignored, but a Christian is a child with the Father's love for ever resting upon his life. Now let us see the meaning of that. Love is no idle sentiment, a transient emotion of a summer's night, a fleeting sensation that comes and goes with a breath. Love is an energy, a force, a gracious power. The essential characteristic of true love is that it is ever imparting. Love is always giving its best. 'Bring forth the best robe.' That is ever the speech of the lover concerning the loved. How true is it of the love of a mother for her child! The mother is continually giving; her life consists in self-impartation. Now, with this large and rich significance, let us turn to the counsel of the text. We are not only the children of God, we are beloved by God. Our spirits are enswathed in the love of God, as our bodies are enveloped by the atmosphere. This energy is mighty and redemptive, ever seeking our salvation. It is a dynamic, the most powerful dynamic in heaven or on earth. It quickens, uplifts, and sanctifies. 'Thou hast loved my soul out of the pit.'

Now we can get our atmosphere. We are the 'children' of the Father, with the large privileges and enjoyments of 'at-homeness' with God. We are 'beloved' children, the life of the eternal God flowing out towards us in affectionate goodwill and ministry. 'Be ye therefore imitators of God.' Why, if we realized and utilized the privileges enfolded in the two words, 'children' and 'beloved,' we should not need to be counselled to imitate the Father. Imitation would become inevitable; we could not help it! Take a little child; let him be set in a home of perfect freedom; surround him with a conscious possession of parental love, and what will happen? The ministry of imitation inevitably begins. We speak of our little ones as 'perfect little mimics.' And it is this word 'mimic' that lies behind our English word imitator. In the profoundest and most deeply spiritual sense we are to be mimics of God; we are to catch His ways, His tones, His accents. We are to repeat and reproduce Him.

What, then, are the essential factors if beloved children are to be imitators of God? Before a child can imitate a parent it must observe him. *Vigilance* is essential. We say of little children that they are 'all eyes and ears.' They are alert, observant, receptive, ever watching for unveilings. But they are more than observant. They are *aspiring*. They want to become like that which they see. The child notices its mother's attire, and wishes to wear it. She delights in putting on her mother's gloves, or hat, or ribbon. Ah, but the aspiration proceeds to deeper and more vital ends. They not only wish to imitate in external

attire; little eyes can see through the vesture of the body and can perceive the habits and garments of the mind and the soul. What they discover they desire to reproduce. They want to wear our clothes! But they do not rest contented with the mood of aspiration. They make ceaseless *endeavours* to repeat us. Almost unconsciously they seek to obtain our likeness. Now can we carry over these suggestions into the realm of the spirit, and find in them any help to express our relationship with God? If we are to be imitators of God we must certainly watch Him. We must be all eyes and ears! We must fix our eyes upon the revelation of God in Christ, and mark every line and feature and colour in the glorious unveiling. But we must not only fix our eyes, we must set our desires upon the Lord. And let us remember for our encouragement that a desire can be trained, taste can be acquired. To wish to be like the Master is to intensify desire. To express a wish is to confirm it. To be in the presence of God, and to even *wish to desire*, is to have the beginnings of heavenly aspiration. And like the children, in their imitativeness, our aspiration must be registered in endeavour, we must seek to repeat what we see. And let us not forget that all this time the Lord is loving us; the affectionate energy is flowing from His heart, and is working upon us for our redemption. While we are looking, love is strengthening our eyes! While we are aspiring, love is strengthening our desires! And while we are endeavouring, love is strengthening our wills! 'Be ye therefore imitators of God, as beloved children.'

Paul now proceeds to say that there is one thing we must imitate above all things—the Saviour's walk. 'Walk in love.' We are to walk about in the home, in the street, in the market-place, with the very walk of Christ. We are to walk with Him from Bethlehem to Calvary, and Paul tells us that this is what we shall see. As the Master walked, He was for ever 'loving' and 'giving Himself' away. He was always presenting Himself as an offering; submitting His powers of body and of mind and soul to the will of the Father. And everything was consummated in a 'sacrifice' which necessitated the shedding of His own blood. I am to move like a child among all this, and I am to imitate the walk of the Master. I, too, am to go down the ways of life, distributing myself to the right and to the left in ministries of love. I, too, am to use my gifts and powers in generous offering. If need be I, too, am to shed my blood.

Let us live with Him as children, and we shall begin to imitate His life. We shall not rise into His likeness in a day. The glory will come line by line, colour by colour, until the fashion is perfected. It is a welcome suggestion that the literal rendering of the counsel might be given as follows: 'Become ye therefore imitators of God.' It is a process of gathering powers. The imitator of to-day will be a stronger imitator of to-morrow. Every line faithfully copied makes the copying of the next an easier task.[1]

Fourth Sunday in Lent.

A Fool and his Folly.

'Fools make a mock of sin.'—Pr 14^{9}.

When we think of all the unhappiness sin causes, and of all the misery of which it is the parent, we might deem it to be a thing incredible that any person should make light of sin.

Sin is the great power that makes for loneliness, as it is the power everywhere that makes for wreckage; and in the light of that knowledge, which is common property, to make a mock at sin might seem impossible.

Still more might it seem to be impossible when we recall the teaching of our faith, for Christ has shown us what God thinks of sin. And the one fact that the Father gave the Son that He might die for sinners on the Cross, might be thought to make such mockery incredible.

Yet the fact remains that men do mock at sin. They treat it lightly and make a jest of it. They do not view it with that holy anger which is the constant attitude of God. We see this in different ways.

1. We see it, for instance, in the *confession of our sins in prayer*. To a certain extent all unite in thanksgiving, for all men recognize that God is bountiful. To a certain extent all men are in earnest when the prayer goes up for the distant and the dear. But when it comes to the confession of sins, no part of prayer is less real.

2. Again, we gather this prevailing lightness from the *kind of way in which men talk of sin*. They speak of it with a smile or with a jest, and cover it up under some pleasant name. When a man is dead in earnest in a matter, it is then he begins to call

[1] J. H. Jowett.

a spade a spade. And the very fact that in men's common speech sin is not spoken of with such directness, is a straw that shows us how the wind is blowing. We hear men talking of the gay world. If they spoke the truth they would say the godless world. Who calls that man of business a smart man, when his practices just border on the shady? Who says that the young fellow is just a little fast, when his mother's heart is being broken by him? And men smile and say he is sowing his wild oats; and so he is, and, my God! what a harvest, never to be exhausted in his reaping, but passing its curse on to children's children.

3. Again, we may gather how lightly men think of sin from the different standards by which they judge it. Sin is a very different thing in us, from what it is in the lives of other people. Why, think of David, and of his splendid scorn when he heard the story of the one ewe lamb. Against the background of another life, he saw the criminality at once. But the same sin, with soft and sensual touch, had leaned on his own heart for many a day, and somehow he had never judged it there. What excuses we can all make for ourselves! We could not help it, or it was our destiny, or, after all, has not life been sweeter for it? And what I say is that if you talk like that, lessening the guilt of sin as it comes nearer, all judgments passed upon another's sin are shallow and unilluminating estimates. Disease is terrible in distant India: it is more terrible to us in our own home. And if sin were as real to us as war is real, if it were terrible to us as war is terrible, then the nearer it drew to our own heart, the more would we cry to God against its misery. Now the very fact that men do not do so, is a proof of the unreality of guilt to them.

Well, then, if that be the fact, can we discover the causes of that fact?

1. In the first place, men treat sin lightly just because they are so accustomed to it. It is so common that their hearts are hardened; so universal that they are never startled. There are a thousand mercies of which we are regardless, just because we are so accustomed to them. They have been over us like the heavens, under us like the earth, round us like the air since we were born. And there are a thousand sins so interwoven with the very tissue of our being, that they never arrest us for a moment. If life were a paradise and sin a rarity, then sin would startle us when it appeared. But the whole world lieth in wickedness, says Scripture, like a great city in its pall of smoke.

2. Again, we are tempted to make light of sin because of its intertwining with the good. In deeper senses than the Psalmist thought of, we are fearfully and wonderfully made. If all that was bad in individual character stood by itself in visible isolation, then as we looked at a man and praised the good in him, we might feel the loathsomeness of what was bad. But human character is not constructed so, with separate stations for its good and evil: it is an intricate and inextricable tangle of what is brightest with what is very dark. Then I beheld, says Bunyan in his dream, and there was a way to hell from nigh the gate of heaven. I think that that is so with every man: his heaven and hell are never far apart. Now all this intermixture in the life has two notable effects on judgment. It makes it hard to extricate the good, and to give it the value which it has for God. And it makes it hard to estimate the evil in its inherent guilt and naked ugliness, as it stood out before the sight of Christ, whose eyes were as a flame of fire.

3. Once more, men are tempted to make light of sin because it veils its consequences with such consummate skill. Sin is the jauntiest of all adventurers, and sets its best foot forward gallantly. If one thing is certain in our human story it is that the wages of sin is death. And I tell you I could almost honour sin for the skill with which it covers up that grave, and spreads the greenness of the grass upon it, and decks it with the beauty of the rose. Whatever may have happened to other people, somehow we are going to escape. The wonder of all righteousness is this, that its to-morrow is brighter than its yesterday. The certainty of sin is always this, that its to-morrow is a little worse. And so with consummate skill it hides to-morrow, and says in the very words of Christ *to-day*, and to-day is so exquisitely sweet and passionate that certainties of judgment are forgotten. If here and now were to arise before us all the long consequences of the smallest sin, there is not one of us but would abhor it, and pray to God for mercy and release.

4. Again, many make light of sin because no one knows sin's power till he resists it. It is a natural law in the spiritual world that power can be measured by resistance. How silently the river glides along when there is nothing to impede it

in its flow. But let a rock be hurled into its bed, and how the resisted current chafes and foams!

It is the same with sin—you never know its power till you bid it defiance and resist it. So long as its evil sway is undisturbed, so long its terrible strength is undiscovered. Only when the life of grace begins, and a man awakes to all that life may be, does he learn the powerful swirl of that black river that flows in the dark places of his heart. Let a man take up arms against one evil habit, and he will never jest at that habit any more.

Let us look at sin with the eyes of God the Father. Look at it with the eyes of Christ the Son. And then remember that for your vilest sin there is abundant pardon in His blood.[1]

Fifth Sunday in Lent.

The Cross-Bearer.

'He that doth not take his cross and follow after me, is not worthy of me.—Mt 10^{38} (R.V.).

1. '*Take his cross.*'—When people speak about their crosses, they usually mean what would be more appropriately expressed by the figure of a fly in the ointment. In the lot of every man there is an element which is apt to make him fidget. But Jesus Christ never intended to provide those whose tempers were more cruciform than their trials with convenient phrases under which to cloak their failure to sustain the ordinary discipline to which all flesh is heir. This warning about cross-bearing was one of the hard sayings which even His most attached disciples found it difficult to hear. It set before His followers a standard which looked like a Quixotic squandering of great opportunities when He applied it to His own case. He told His disciples that He was about to make good the principle in His own Person, and that immediately. 'Behold, we go up to Jerusalem, and the Son of man is delivered to be crucified.' Peter took Him and began to rebuke Him. He loved his Master too well not to talk to Him for His own good, to deal faithfully with Him, as we should say. So accustomed are we to connect the thought of salvation with the Cross, that we fail to realize the situation. That the Son of Man must be crucified seemed to His best friends a proposition wholly inconsistent with that rôle of the world's Redeemer which they had just acknowledged as His proper part. Their zeal in Jesus' behalf was proportioned to the fullness of their belief in His Messiahship. It was because they had committed themselves to the great confession that He was the Son of the living God, that the little band of devoted disciples, who followed Him from Galilee, were eager to save Him from the strange madness that seemed suddenly to have taken possession of Him. Had something snapped in His brain? Crucifixion for the Son of Man was inconceivable, impossible, absurd. They wanted to save Him from a course which meant nothing short of a stultification of His whole career, a surrender of His whole claim, a complete and utter denial of Himself. At all costs the catastrophe must be averted. Where all seemed to be at stake, remonstrance even with such a Master as Jesus was peremptorily demanded. 'This be far from thee, Lord.'

The reply was startling as it was strong. It was a staggering blow to that latent satisfaction which underlies all interference, however distasteful, which men deem to be demanded by the greatness of the issues. 'Get thee behind me, Satan; thou art a stumbling-block unto me.' Then the Lord reiterates the great principle of cross-bearing, of which His own approaching sacrifice is to be the supreme example. 'If any man would come after me, let him deny himself.'

2. '*Deny himself.*'—Here is another instance in which the coinage has been debased. We often take credit to ourselves for what we call self-denial because we curtail our amusements by an occasional hour in order that we may pay some of the debt of service which we owe to others. We may mount much higher on the ladder of self-denial and still remain much nearer self-indulgence than what the Saviour calls the denial of self. When Garibaldi offered the Italian patriots hunger and hardship, wounds and death, as the price of their country's freedom, he appealed to a well-understood instinct of our glorious human nature. When he thus summoned his followers he knew well that he was making a demand to which hundreds and thousands of brave men, yes, and of women also, have in every age been ready to respond. When Latimer called on Ridley to play the man, his soul glowed with an intense passion of self-realization, for, though his body was consumed in the flame, he knew that such a candle would be lighted in England as should never be put out. You and I may not be martyrs, but we are convinced that no great

[1] G. H. Morrison, *The Return of the Angels*, 214.

cause will ever appeal for them in vain. But it was something different even from heroic self-surrender that Jesus meant when He said, 'Whosoever doth not take his cross is not worthy of me.' Look again at Christ as He meets the remonstrances of Simon Peter. It is not alone the risks which attend the assertion of an unpopular claim that He is willing to undertake. It is not alone the reluctance of the flesh, the love of life, the applause of the world, that He is willing to trample underfoot. It is not the resistance of the lower nature that He flings to the ground. Give the words their full meaning. *He denies Himself.* It is clear from the form of the disciple's urgent representations that Jesus is embarking upon a course that seems to crush and annihilate the very claim that He is making. He is the Saviour, and to the eye of those who love Him best He is flinging away His very power to save. The world needs Him and He forsakes the world. God's Messiah has become a fool. He denies Himself.

It is difficult not to use language which would seem to imply that when Jesus went up to Jerusalem to die He became, what the Son of God could never be, untrue to Himself! Yet we must hazard misunderstanding if we are to attempt to convey what self-denial really means as it is interpreted by the sacrifice of Christ. It is the entire abandonment of everything that is rightly called life. 'He emptied Himself.' So St. Paul, looking back upon the self-abnegation of the Eternal Son, expressed the sacrifice which redeemed the world. And it was only when, as it were, He was already cut off out of the land of the living, that the Saviour took up the Cross.

3. *The impossibility.*—No one can bear the cross in any sense which approaches that in which Jesus bore it, until he has passed upon himself that sentence of outlawry which Jesus means by self-denial. He must have placed himself in regard to all the world in just that position in which Peter placed his Master with regard to himself at the moment when the cock crew. It is difficult for us to understand the consternation with which the Twelve listened to this startling figure, because for us, with centuries of Christian experience behind us, the Cross is the sign of triumph at which Satan's hosts do flee.

Who among us would have stood beneath the Cross of Jesus? The disciples forsook Him and fled. Peter denied Him in the judgment hall. They were braver than most men. But three short years before they had forsaken all to follow Him. They had stood by their Master in more than one dangerous encounter. Some of them at least had dared to declare themselves ready to drink of His cup and be baptized with His baptism. And one of them had even drawn the sword on His behalf. But they understood only too well what bearing the cross meant. It meant neither honourable wounds nor glorious risks. What they had to look upon was Jesus going forth beyond the camp bearing His reproach. No one carried the cross who was not beyond the pale of human society, a slave who was already no better than living carrion, who had no character to lose, and who only awaited the shameful process of extinction. Suppose that one had told those followers of Jesus that in the ages to come these words would trip from the tongue as a synonym for petty troubles and trivial trials. They would have been less able to understand his meaning than we should be if one were to predict to us that a pretty metaphor was to be culled from the gallows. When those disciples continued to follow Jesus they must have hoped against hope that His words were after all some wild paradox, the limitations of which time would at length disclose.

To what conclusion does this lead, then? To the conclusion that no one can reach that height of discipleship at which it becomes possible to take up the Cross and bear it after Jesus.

4. *The transformed meaning.*—None knew better than the Master Himself that He must go forward alone to tread the wine-press of the wrath of God. Ah! we must be humble enough to let the Saviour bear the Cross for us. We have not yet begun to be disciples until we have learnt the humiliating lesson of our entire dependence upon the grace of Christ. The Cross becomes our glory when it spells for us, not punishment, but pardon. When St. Paul declares out of the fullness of a rich experience that he has been crucified with Christ, he means that he belongs wholly to Jesus, whose sorrows are the joy, whose death is the life, of every one that believeth. He is the freedman of Him who became a slave, the child of His redeeming love, and the offspring of His pains. He suffers, but it is a light affliction. The burden which he bears is an exceeding weight of glory. Nothing can be clearer, to any one who will have the patience to follow his impassioned argument in the Epistle to the

Galatians, than the true cause of the triumphant song into which he breaks in the sixth chapter: 'God forbid that I should glory, save in the cross.'

Look at the context and you will see at once that it is not his sufferings for Christ, but Christ's sufferings for him, that the Apostle here salutes in the wondrous Cross.

To take up the Cross daily, while it does not exclude suffering and persecution, yea and death itself, has for the Christian a transformed meaning. 'How might any pain be more than to see Him that is all my life and all my bliss suffer?' So said Julian of Norwich. To take up the Cross means that, but it means infinitely more. It means to glory in the Cross, as St. Paul gloried.

It is a changed cross which is offered to the Christian, a yoke which is easy, a burden which is light. Hast Thou said, O my Saviour, that if I take not up the cross, I am not worthy of Thee? What, shall I carry Thy Cross, who am not worthy even to bear Thy shoes? Nay, Master mine, but I come to Thee. Stoop down from the Cross which carries Thee. Embrace me with the arms of Thy mercy. Whisper the word of pardon. Breathe on me with the spirit of power. I am not worthy, but worthy art Thou. The feast is prepared; Thou hast sanctified the guests and called them to the sacrifice. We have an altar, on which they have no right to eat who deem that here in this camping-ground of weary mortals, with its daily tasks and customary routine, they have found an abiding city. We who seek the eternal city must needs be pilgrims. Without the gate Christ suffered. Thither we go forth to Him, bearing the reproach of believing in His Name. Beneath the Cross is opened the fountain for sin. Beneath the Cross the Table of the Lord is spread. Through Him let us draw near, in full assurance of faith. Through Him let us offer the sacrifice of praise to God continually.[1]

[1] J. G. Simpson, *Great Ideas of Religion*, 259 ff.

Contributions and Comments.

Note on Job xxi. 27.

הֵן יָדַעְתִּי מַחְשְׁבוֹתֵיכֶם וּמְזִמּוֹת עָלַי תַּחְמֹסוּ.

The R.V. translates: 'Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.' The rendering 'wrongfully imagine' is the best that can be given for the text, but is, it must be admitted, forced. מְזִמּוֹת itself already suggests the idea of 'evil' and makes the repetition of the same idea in the verb, unnecessary and superfluous. A man does not 'wrong,' *i.e.* 'distort' evil designs which are in themselves evil *ex hypothesi*. What we require is some word meaning simply 'to think' or 'imagine.' Emendations have been proposed. Some suggest תַּחֲרֹשׁוּ from חָרַשׁ, 'to work,' 'practise in'; cf. Pr 12^{20}, חֹרְשֵׁי רָע, 'devisers of evil.' Duhm suggests תַּחְפְּשׂוּ, 'think out,' lit. 'search out,' and cites Ps 64^{7}. Such emendations, however, do not come sufficiently near the Massoretic Text to inspire confidence. I would suggest that the original word was תְּהַמְּסוּ. ܬܡܣ is a good Syriac word meaning 'to cogitate,' 'meditate.' In Arabic, also, همس is found, meaning to 'mutter,' 'mumble,' 'utter inaudible words.'

The ח of תַּחְמֹסוּ is simply a scribal error for a ה. Compare the similar case of תַּהְפְּכוּ (Job 19^{3}), which is explained from the Arabic حكر, 'to wrong,' 'detract from,' where the ה is a copyist's mistake for an original ח. The writing of the common תַּחְמֹסוּ for the unknown תְּהַמְּסוּ by a careless copyist is easily intelligible. It is unnecessary, I think, to waste any words in justifying the assumption of an Aramaism or Arabism for a Book of the Bible, in which the large number of such words is a marked feature.

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The Hours of the Day in the Fourth Gospel.

Writing to me from Jerusalem, Mr. Hugh James Orr-Ewing, M.D., M.C., Medical Superintendent of

the English Mission Hospital, says: 'As a resident here, I believe that it is absolutely certain that St. John used the Jewish method of reckoning the hours, and that in John 4^6 the meaning is mid-day or noon. Ver. [35] says: "There are yet four months, and then cometh the harvest." Barley harvest begins at Nablous at the end of May and continues till the third week in June. The whole harvest of the Nablous plain, whether of barley or of wheat, is reaped by 20th June. Therefore, allowing four Jewish lunar months to the beginning of the harvest, our Lord's talk with the Samaritan woman took place in February. Now in February, at Nablous and in Jerusalem, it is pitch dark by 5.30 p.m., except on moonlight nights. It is unthinkable that any Fellatah woman would go after dark at any time in the year—much less in February—to draw water. Neither would she persuade any townspeople in Palestine to go out to the well at 6 p.m. From Nablous it is a mile and a half to the well. All this constitutes conclusive evidence that "the sixth hour," as used by St. John, means noon.'

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Entre Nous.

SOME TOPICS.

The Joy of Creation.

'The fundamental instinct of life is to create, to make, to discover, to grow, to progress. Every one in some form or other has experience of this joy of creating; the joy of seeing the growth, the building, the change, the coming. The instinct of those in authority has recognised—without perhaps knowing it—the love to create, when they devised punishment—the treadmill, prisons, routine, all thwarting that free creative impulse to the point of torture. . . . Life, this beautiful, creative life, comes slowly through the ages, but it comes. Slowly mankind is emerging out of slavery into the beautiful freedom of creative life. Slowly mankind is realising the natural desire, the instinctive natural urge, the essential need for life—of each individual to be free. . . . But the beginnings are here: and here boys must find themselves in the great stream of true life. They must find themselves in the lands of the great vision, of faith, of service. No beating or marking of time here. No easy static state. No satisfaction with conventional static comfort. Here they will join in this great world-life. They came from their homes to join the great world-life here. Even these tiny boys here will feel that something is before them that matters, something of true life and true intent. They will get the germs of life from some of those things we are perpetually trying to do, and never succeeding in doing. They will catch the contagion of effort. For learning is not our object here, but doing. They may learn things in a deadly static way, they may learn much in a static way and gain nothing of life. Not here, I hope. No, the germs of life come from the spirit; from the incessant travail of the soul; from high intent; they come from the burning desire to know of the things that are coming into the world.'

This is a quotation from a new Life of Sanderson of Oundle which has been written by Mr. H. G. Wells. It is Sanderson himself speaking in one of his sermons. Mr. Wells calls his Life *The Story of a Great Schoolmaster*, and the sub-title is 'Being a Plain Account of the Life and Ideas of Sanderson of Oundle' (Chatto & Windus; 4s. 6d. net).

The quotation which we have just given shows us one of Sanderson's root ideas, according to Mr. Wells, and in this Life Mr. Wells works out this idea very fully; and here, we think, he interprets Sanderson faithfully. At other times we feel that he is inclined to strain Sanderson's ideas so as to make them coincide with his own, and the evidence which he brings forward to prove that they do this is hardly as strong as he would like it to be, or as it would require to be.

A few months ago an official Life of Sanderson was issued. This account of him by Mr. Wells does not take its place, but rather is complementary to it. Whether we agree entirely with Mr. Wells' reading of the development of Sanderson's ideas or not, this account of his life and ideals makes stimulating reading and should on no account be missed.

Bereavement and the Life of Devotion.

We are under a considerable debt of gratitude to the Bishop of London. Last Lent he arranged with Canon Peter Green to write on 'Personal Religion and Public Righteousness.' This year he recommends to his Diocese for Lenten reading,

and he writes an introduction to, *Personal Religion and the Life of Devotion*, by W. R. Inge (Longmans; 2s. 6d. net). He does not say so, but we suppose that he suggested the writing of this book to the Dean of St. Paul's, and so we are grateful to him. *Personal Religion and the Life of Devotion* is a practice of the presence of God. It is Christian Mysticism, not apart from life but interpreting it. The titles of the chapters show the scope. They are 'The Hill of the Lord,' 'The Soul's Thirst,' 'Faith,' 'Hope,' 'Joy,' 'Self-Consecration,' 'The World,' 'Bereavement.'

Here we have all the old qualities of Dean Inge —spirituality, intellectualism, a power of putting his thought arrestingly—but in addition we have a revelation of self and a sympathy that are hardly so characteristic. In the last chapter Dean Inge brings himself to speak of the death of his little daughter Paula, who, at the age of eleven, entered into her rest on the night of Thursday in Holy Week, 1923. Dean Inge is led to tell us what he believes the meaning of bereavement to be. It is not that God is not omnipotent. To hold that is, he says, 'undoubtedly one method of justifying the ways of God to man. But I think that it is when we contemplate the affliction of others, rather than our own, that we murmur to ourselves, "A good God could not have sanctioned such cruelty." Or if we sometimes feel this in our own case, it may be that we have substituted "le bon Dieu" of popular sentiment for the loving but wise and stern Father whom Christ taught us to fear as well as love.' Dean Inge's God is the wise and stern Father, and he finds the solution in the words 'Whom the Lord loveth he chasteneth.' What is bereavement, then? Dean Inge has suffered it and this is his answer. 'I think that those who have had to bear this sorrow will agree with me that bereavement is the deepest initiation into the mysteries of human life, an initiation more searching and profound than even happy love. Love remembered and consecrated by grief belongs, more clearly than the happy intercourse of friends, to the eternal world; it has proved itself stronger than death. Bereavement is the sharpest challenge to our trust in God; if faith can overcome this, there is no mountain which it cannot remove. And faith can overcome it. It brings the eternal world nearer to us, and makes it seem more real. It is not that we look forward to anything remotely resembling Ezekiel's vision of the valley of dry bones. Still less could we find any comfort from the pathetic illusions of modern necromancy. These fancies have nothing to do with our hope of immortality, which would be in no way strengthened by such support. Rather does pure affection, so remembered and so consecrated, carry us beyond the bourne of time and place altogether. It transports us into a purer air, where all that has been, is, and will be lives together, in its true being, meaning and value before the throne of God.'

Alone with God.

'Till the very end she [Margaret Paula Inge] was busy with her needle, making Easter presents for her parents, brothers and sister. During the last week she asked to discontinue her child-like practice of saying her prayers aloud to her mother or nurse. She said, "If you do not mind, I should like best to be quite alone with God."'[1]

Dancing Dogs.

'Meanwhile Dr. and Mrs. Whyte went to St. Mary's Loch to avoid the strain of its meetings [General Assembly of 1909, at which Dr. Whyte was appointed Principal of New College]. But many messages continued to reach him, and an incident may be recorded which shows how his sense of humour came to his rescue in these perplexing days. A letter arrived from Edinburgh which made it needful to communicate with one of his advisers there. The one post of the day had already gone, so he and his wife walked along the lovely road from Rodono to the little post office of Cappercleugh, where the telephone had recently been installed. Dr. Whyte always left the task of telephoning to some deputy, and on this occasion he sat with a peaceful smile in the corner of the little office while his wife wrestled for twenty minutes with a dilatory and not too audible telephone. She finally emerged from the contest, hot and somewhat out of temper, remarking, "It is working very badly." He replied, "The astonishing thing is that it works at all! Don't you remember 'Bozzy' and the dancing dogs?" On the way home he recalled the story —how Boswell had once complained to Dr. Johnson that he had wasted five shillings in seeing an exhibition by a troupe of dancing dogs, which, he said, had *danced very badly*; so he asked whether Dr. Johnson did not consider that he had been defrauded. "Not at all, sir!" Dr. Johnson replied; "*the marvel is that they danced at all!*" The dancing dogs became a family proverb from that time forth.'[2]

[1] W. R. Inge, *Personal Religion and the Life of Devotion*, 92.

[2] G. F. Barbour, *The Life of Alexander Whyte, D.D.*, 491 f.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

In Dr. Gore's concluding volume on the Reconstruction of Belief, *The Holy Spirit and the Church* (reviewed under Literature), the most interesting chapter is one near the end on 'The Test of Rational Coherence.' Dr. Gore has come to the end of his argument in which he has dealt with the articles of the 'Catholic Faith' on their merits, showing that they have behind them the whole weight of Catholic authority, of Scripture, and of Christian experience.

But at this point he anticipates an objection from the sensitive modern spirit. It is impossible to be sure of so many theological propositions, says the modern. To which Dr. Gore answers: The propositions are not really many; they are in principle one, so that in accepting one we accept all, or at least we feel that all the rest cohere with it. The whole edifice stands or falls as a whole, as it were. Accept the root doctrine about God and man, and all the rest of the Catholic faith flows inevitably out of this.

The doctrine of God at the root of the Catholic faith is that of a God not only in the world but over it, the absolute Creator of all that is, righteous and good. And bound up with this doctrine of God there is a conception of man. He is not a part of God but a creature of God, absolutely dependent on His will. Man has been highly exalted. He was created in God's image, a rational being with real freedom. He was designed to be a fellow-worker with God in His purposes. This freedom is ambiguous, for it implies not only the power to assist God, but the power to thwart Him. And in point of fact this is what has happened. The lawless rebellion of man has introduced disorder into the moral (and in some degree the physical) world.

Now granted these two Biblical conceptions, all else is in sequence. 'I always experience a slight shiver,' writes Dr. Gore, 'when I read in modern books about Christianity being essentially Christocentric. It is true, no doubt, that God has revealed Himself finally in Christ, but Christ always points us beyond Himself to the Father—to God; and faith in God did not begin with the historical Christ.' The centre of Christianity is its thought of God.

See, then, how everything flows from this. The appalling disorder introduced by sin demands a redemption. Love in God is a category that is bound up with a transcendent and sovereign God. The same Biblical conception of God leads us to the Catholic conception of the Incarnate Person, Jesus Christ, who is the Mediator and Saviour just because He is God and Man. So, further, with the Holy Trinity. This doctrine was the result of experience, the experience believers had of the grace of God in Christ and by His Spirit.

Man, according to the Bible, is an individual with responsibility, but he is also social. Both in the Old Testament and in the New the nation and the race are behind the individual. Mankind is sinful and every individual is born into a sinful world. This carries with it the Catholic doctrine of original and racial sin, and also the Catholic doctrine of a corporate redemption, Christ being the Second Adam, the head of a new race. It is here also the Catholic doctrine of Church and sacraments finds a natural place. And thus the whole range of doctrine is a coherence with two fundamental Biblical truths.

This is made more evident if you consider Modernism. It also is a strictly coherent system. Begin with its dominant conception of a purely immanent God and all else follows—the denial of sin, the refining away of redemption into guidance, the lowering of the place and dignity of Christ into 'Primus inter pares,' and the evaporation of other characteristic Christian beliefs into something shadowy and symbolic.

Consequently the real intellectual problem of belief concerns these two fundamental Biblical truths about God and man. And the obvious duty of apologetic is to busy itself in the vindication of these two truths. If it succeeds in this task the whole doctrinal and moral structure of the Faith will build itself up on this foundation.

Nothing is more significant of the perennial vitality of the Old Testament than the readiness with which it lends itself, age after age, to interpretation in accordance with the prevailing spirit of the age. Except in the case of a few radical thinkers like Marcion, it is never dismissed, it is always accommodated to the current intellectual outlook.

In New Testament times it is regarded as one long prophecy of the Messiah. Philo allegorizes it beyond recognition. Origen finds in it a triple sense—the literal, the moral, and the spiritual. Augustine finds in it a fourfold sense. The Reformers, under the influence of the Renaissance, lay the foundations for its historical appreciation and interpretation. To their successors it is, along with the New Testament, the quarry out of which their dogmatic theology is hewn. To the pietists it is the fountain of their devotional life. To us it is the record of the most significant movement in the history of the world—that, and much more.

Every kind of interpretation has been applied to it, and it has survived them all—survived, perhaps, because of them all: for each interpretation kept the book alive for its own age. It is not quite inconceivable that the Old Testament might have gradually disappeared from the Church, had it not been preserved for it by allegorical interpretation; for, in the absence of a genuine historical method, this was the only interpretation that could have reconciled the Church to what seemed the unworthy or objectionable features of the Old Testament.

The mystic, too, has made his contribution to the interpretation of the Bible in general and of the Old Testament in particular; and a very strange contribution it seems to eyes accustomed to the historical method. An estimate of its nature and value can be made by any one who will take the trouble to read the recently published *Mysterium Magnum* (reviewed under Literature) of Jacob Boehme, which is a mystical exposition of the Book of Genesis.

Let us give one or two illustrations of his method. The three men who were so hospitably entertained by Abraham in the plains of Mamre (Gn 18^2) are a 'type of the triune Deity,' and the tree under which he bade them rest (18^4) 'signifieth the Tree of Life, under which God's children should sit down.' One wonders what Boehme would have thought of such an exposition as that of Gunkel, who calmly suggests that in the original form of the 'legend' the three men were three gods—not of course in

Boehme's sense—and that the story is just the Hebrew counterpart of the Greek tale of the friendly visit paid by Zeus, Poseidon, and Hermes to the old man of Tanagra.

Again, in the story of Abraham and Isaac, Abraham said to his young men, 'Abide ye here with the ass, and I and the lad will go yonder and worship.' On this Boehme comments: 'This points at his ascension according to the humanity; when he had finished the sacrifice he went thither and worshipped in our assumed humanity, unto God his Father; that is, our assumed soul, in divine power and property, doth pray and intercede for our weaknesses and ignorances, unto and before God.'

The seven fat kine of Pharaoh's dream 'signify, in the inward ground, the seven properties of the eternal nature in the holy, good substance or essence, viz. in the kingdom of heaven, where the divine power is substantial. And the seven lean, ill-favoured, meagre kine signify, in the inward ground, the seven properties of the eternal nature in the wrath of God, viz. in the kingdom of hunger and thirst, where nature is without the divine substance of the good power of God.'

The five years which the Egyptian famine had yet to run (Gn 45^6) are interpreted to mean that 'the divine hunger will yet remain in thy five senses of the earthly reason.' The Testament of Jacob in Gn 49 is 'a figure of the whole time of the world, from Adam to the end.' And, more explicitly, Boehme can tell us that 'with *Gad*, who should be the leader of a host, beginneth the time of the universities and schools among Christians, about eight hundred years ago, when men readily set Antichrist with power and might of armies in the chair of Christ, and with babbling, disputing, and perverting prevarication, maintained him against all opposition; when men made the tail to be the head, and forced the power of Christ into human traditions and canons, and made a worldly kingdom of Christ's kingdom.'

These few quotations, which fairly represent the spirit of the whole book, are enough to show what a great gulf is fixed between the mystical and the historical interpretation of the Bible. The modern student begins with the assumption, which seems to him so natural and inevitable, that the Bible means just what it says. If it does not mean that, who is to tell us what it means? The moment the primary meaning is abandoned for some so-called 'inward ground,' the door is left open for illimitable caprice. A mystical interpretation of Scripture may tell us much about mysticism, but it can tell us little about Scripture. We still read books like Boehme's, not for the light they throw upon Scripture, but for their revelation of the human soul in its profoundest experiences of God.

The January number of the *Modern Churchman* begins with an article entitled 'Signs of the Times,' in which three events are brought under notice—the Malines Conferences, the Fundamentalist Movement in America, and the Revision of the Liturgy. On the first topic, as might be expected, the Modernist writer expresses himself in a hostile fashion. He points out that the Church of England separated from Rome on the interpretation of three passages in the Gospels.

These passages are (1) the *Tu es Petrus*: 'Thou art Peter, and upon this rock I will build my Church'; (2) the *Ave Maria, gratia plena*: 'Hail, Mary, thou that art highly favoured, the Lord is with thee'; and (3) the *Hoc est corpus meum*: 'This is my body.' The first, according to Rome, justified the Papacy, the second, Mariolatry, and the third, Transubstantiation. There is no indication that Rome has modified in any degree her former conviction. Why, then, discuss reunion with her, unless the Church of England has modified *her* conviction?

The knowledge that discussions are taking place can only be detrimental to the English Church, because they give the impression that that Church

is willing to reconsider her former attitude. The duty of the English Church at present is to try to come to terms, not with the mediæval mind but with the modern mind, to stretch out her hand not to Rome but to Geneva. It is therefore to be hoped the Malines conversations will be decisively terminated.

The notes in the *Modern Churchman* on the American Orthodox Movement are valuable because the statements on both sides are printed *in extenso*. The House of Bishops of the Protestant Episcopal Church met in November last and adopted an elaborate statement which was fundamentalist in tone and attitude. The American Modern Churchmen at once issued a counterblast in an able and moderate 'Statement.' And these two documents present a more or less complete exposition of the two positions.

The Bishops' pastoral, it must be confessed, is the more impressive of the two, because it is straightforward and simple. It demands honesty in the attitude of the clergy towards creeds which are recited every week. The main burden of the pastoral is an insistence on belief in the Virgin Birth and bodily Resurrection of our Lord. There is no demand for a belief in the inerrancy of Scripture.

The Modern Churchmen's statement has two features of interest. It claims a definite freedom in regard to the Virgin Birth, asserting that there is a double tradition in Scripture on the point, and clergymen should be at liberty to select the more probable, *i.e.* in this case the tradition of a natural birth. The second feature of the statement is the claim that as some clauses of the Apostles' Creed are allowed a non-literal interpretation (*e.g.* 'He descended into Hell') the same liberty should be allowed in the case of the other clauses.

The situation is much more acute in America than it is in Great Britain. But the issue is the same. Is the Modernist position to be allowed a recognized place within a Church which professes the Catholic Faith? So far as the American Episcopal Church is concerned, apparently no particular view of the inspiration of Scripture is exacted, but a loyal adherence to all the tenets of the Faith as contained in the Apostles' Creed is laid down as a condition of office in the Church. And the issue appears to be recognized on both sides to be the question of the Virgin Birth.

When on the 'Contents' page of a new book you come upon such headings as these: 'Numen' and the 'Numinous,' 'Mysterium Tremendum,' the 'Wholly Other,' you naturally conclude that this is another crank writer so familiar to editors and reviewers. And probably in nine cases out of ten you would be right. In the tenth case you would be wrong, and fatally wrong.

The tenth case happens to be one of the most famous books of our generation. An English translation of *Das Heilige*, by Dr. Rudolf Otto, Professor of Theology at Marburg, has just been published under the title *The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and its Relation to the Rational.* The translator is Mr. John W. Harvey, and the publisher Mr. Humphrey Milford at the Oxford University Press (7s. 6d. net).

Das Heilige has had a remarkable reception in Germany. In the six years since its publication in 1917 it has passed through ten editions. In post-war Germany, where conditions are quite unfavourable to book-buying, this is a sufficient indication of the importance attached to Professor Otto's essay. There are other indications that the book is having a widespread influence on thought. It comes at a favourable moment when there is in full flow a tide of reaction against the purely rational standpoint in religion. The tendency of the time is to concentrate on religion as an experience, and this is confirmed by the new movements in psychology.

The central feature of Dr. Otto's contention is his emphasis on the elements in religious experience which are non-rational, *i.e.* which cannot be embodied in 'concepts' and yet are not only real but fundamental. There is an apprehension of the Divine which is not rational in the first place, but is a response to the Divine in the Beyond. It is an awareness which is real knowledge and yet not conceptual knowledge. It may be variously described as a 'creature-feeling,' a feeling of dependence and littleness, or a feeling of awe in the presence of a supreme majesty, an overpoweringness, but along with these a fascination, an attraction, a drawing up of the soul to the Divine Being.

To indicate this Dr. Otto invents the adjective 'numinous' from *numen*, the most general Latin name for supernatural power. 'Numinous,' then, stands for the religious non-rational awareness of the Divine Object of religious experience. Dr. Otto in this remarkable book sets himself to establish the worth, the reality, and the essential place in religion of this 'numinous' experience. God is utterly beyond our comprehension, yet we have a real knowledge of Him and may have a personal communion with Him. The Beyond and the Familiar in God are harmonized in the experience of worship.

Two of the most interesting chapters in the book are devoted to 'The Numinous in the Old Testament' and 'The Numinous in the New Testament.' Dr. Otto, in a fascinating exposition, shows that the fundamental thing in the Old Testament is the apprehension of a supreme majesty. This is never lost, but it is gradually rationalized and moralized, until it becomes 'the holy' in the full ethical sense. And this is an enrichment. For Dr. Otto is not indifferent to the rational elements in religious faith or opposed to their introduction. Indeed to him the supremacy of the Christian religion lies in the way in which Christianity has combined the rational interpretation of experience with its central 'numinous' element.

He traces the enrichment through both Old and New Testaments. Its culmination is found in the prophets and in Christ. Isaiah is the capital instance of the 'intimate mutual interpenetration of the numinous with the rational and moral.' But we never get away from the background of the Mysterious, the Majestic, the Tremendous in the Divine. This is found in Ezekiel as in Moses, in Isaiah as in Exodus. It is found in Job perhaps most of all.

In the Gospel of Jesus we see the consummation of the process which tends to humanize the idea of God. The result is the faith in the Fatherhood of God. But it would be a mistake to imagine that the 'numinous' is excluded or superseded. The first petition in the great prayer is 'Hallowed be thy name.' And all through the Gospels we hear in Jesus' words the 'dark and awful ring' of awe and reverence. Above all, the Agony in Gethsemane can only be understood as a numinous experience with its mystery and awe.

Paul is full of the same pervading feeling. His conception of God's greatness, his teaching about the Flesh, his doctrine of predestination, all reveal that attitude to the Divine which is apart from reason, which is the characteristic fact in all religious experience, the factor that unifies the religions of the world and affords the basis for justifying religious experience in general. It may be rationalized and moralized and humanized, but this is the deepest and most universal and most real feature of all religious life.

In the *Church Quarterly Review* for January there is an article by the Rev. H. Maurice Relton, D.D., Lecturer on Dogmatic Theology in King's College, London, on 'The Idea of Revelation.' The article is an exposition and criticism of Dr. W. R. Matthews' book on the same subject. One of the most interesting parts of the article deals with the idea of Revelation in the Bible. Two

features are found in all religions that profess to contain a revelation. One is that it always comes through persons, and the other that it tends to become depersonalized so that the revelation comes to be thought of as contained in a book.

In the Bible the Prophets hold a place of central importance. And in regard to them we find that in the first place they deliver, not abstract truth, but guidance for a concrete moral situation. They declare, not doctrine, but the will of God. They contain, not revealed theology, but revealed religion. And, further, it is in the Prophets that we first find the idea of the revelation of God in history.

When we come to the New Testament it is clear that the consciousness of Jesus was in the line of the prophetic experience, but there is in our Lord a difference of emphasis in two respects. First, there is a more explicit recognition of the revelation of God in nature; and, secondly, the conception of a revelation of God in history falls into the background.

Paul recognizes the disclosure of God in nature and in history. But there are two other elements in his outlook which are new. One is the idea of the Old Testament scripture as authoritative (the tendency to depersonalize the Old Testament revelation is already here). The other is his 'Christ-mysticism.' The revelation of God is for Paul an immediate experience of his own soul, but it is Jesus now exalted who speaks to him and fills him with Divine power.

Summing up, Dr. MATTHEWS finds two essential elements in revelation of all kinds. It is an interpretation and a fact. It is, on the one hand, an insight into the nature of life and the world. On the other hand, it is Reality standing over against the mind, challenging the mind to take account of it. It is objective datum. In Christianity this is the fact of Christ—not His teaching, but Himself. Revelation is the Logos immanent in human mind, and also the Word made flesh in Christ.

The development of Christology in the early Church is a topic which can never lose its interest for the Christian mind. A very fresh and striking contribution to the subject has been made by Professor A. C. MCGIFFERT in a short series of Yale Lectures, now published under the title of *The God of the Early Christians* (Scribners; $1.75).

Professor MCGIFFERT confesses that his views in regard to Jesus' idea of God have undergone a radical change since he published his 'History of Christianity in the Apostolic Age.' It is, however, in his treatment of Christology in the Gentile Church that he becomes most suggestive. 'It is commonly taken for granted that the original object of worship in the primitive Gentile communities was the God of the Jews—the one almighty God, creator and ruler of the world—and that after a time there was associated with him the Lord Jesus Christ, a subordinate being, who was gradually raised to the rank of Divinity, and finally declared to be true God, one in substance with the Father. This, however, I believe is seriously to misunderstand the course of the development.'

What was the course of the development? Converts drawn directly from the Gentile world did not begin with the God of the Jews, but with the Lord Jesus Christ. His worship did not follow the worship of the God of the Jews; it was primary and original. To the simple believer in the early Gentile Church Jesus was the God of salvation, and continued throughout the primary object of faith and worship.

But the theological problem could not be avoided. Philosophic minds felt compelled to give the new religion a world-wide setting, and relate the personal Saviour to the Divine Power that made and ruled the world. 'Hitherto historians have confined themselves to the problem: how to explain the

addition of the worship of Christ to the worship of God. If my reading of the early situation is correct, another problem equally pressing is how to explain the addition of the worship of God to the worship of Christ.'

In a searching analysis of the early Christian writings Professor McGiffert shows that Christian piety was particularly sensitive to anything that might seem to imperil the Divinity of the Saviour Christ. 'The exponents of the doctrine of the Trinity were interested always to show that it did not make Christ less and lower than God.' He concludes, 'It would seem that the real God of the theologians as well as of the common people was Jesus Christ. So far as they had a God over and above him, he was a philosophic being required only by speculative considerations. The need of bringing Christianity into a universal setting led the theologians of the second century to associate Christ with the God of all the earth; but except for the exigencies of philosophy he might himself have been recognized as the God of all the earth, and no other God have been required.'

The Rev. Dr. Charles Ryder Smith is undoubtedly right when he says that among the numerous volumes being issued to-day from the press on the history of property and labour there is room for one on the history of these subjects in the Bible. And he has himself given us a first-rate history of them in *The Bible Doctrine of Wealth and Work in its Historical Evolution* (Epworth Press; 6s. net). Dr. Smith has already proved his competence to discuss such a subject, both on its economic and its Biblical side, in a previous volume on 'The Bible Doctrine of Society,' published by Messrs. T. & T. Clark.

He articulates his discussion under six heads—The Patriarchal Story, Israel before the Kings, Israel under the Kings, Israel after the Kings, The New Testament Ideal, and The New Testament Practice. Any one who thinks that Old Testament experience and thought have been entirely superseded by the New, may be tempted to turn at once to the last two chapters. This would, however, be a profound mistake: for it is part of Dr. Smith's business to make us feel that the social problem has a history, that the New Testament has the Old for its background, and that, as to-day conditions to-morrow, so it is in turn conditioned by yesterday.

Among other things he shows that, even within the same age, the Hebrew standard of morality was variable. That standard condemned Jacob's deceit of his father and brother, but justified his trickery of Laban. It was strictest with a brother, lax with an alien, and laxest of all with an enemy alien. Israel was right in despoiling the Egyptians, for they were outside the pale. So thought the early Hebrew.

The most challenging sections of this very interesting book are those in which the author discusses the attitude of the Prophets and of the New Testament to the rich. He says roundly in one place that 'from Nathan to Jeremiah the Prophets uniformly championed the poor and denounced the rich,' and again that in the New Testament there are one or two condemnations of the rich as such. But he very wisely goes on to qualify these statements against possible false inferences by pointing out that what the prophets really denounced was not so much wealth, or even the existence of a distinctly wealthy class, but rather the abuse of wealth. They were in reality pleading for the great social principle of a man's responsibility for others.

Again, in the New Testament he is careful to point out that such condemnations as do fall upon the rich are explained by the fact that 'it was still true that the rich as a class both rejected the gospel and harried the poor.' These texts, he very properly adds, 'are not of universal but of particular application. They were apposite to the immediate situation, and they have often been apposite since, but they are not always apposite.' In this con-

nexion, Matthew's beatitude upon the poor *in spirit* throws a significant light upon Luke's beatitude upon the poor.

There is a suggestive discussion on the Parable of the Labourers in the Vineyard. Those who are provoked or at least puzzled because the men who worked for only one hour received as much as the men who had worked twelve, are reminded that the method of Jesus is to consider not what a man has earned, but what he needs. This is the principle which governs the home: the earthly father supplies his children with what they need, in this like the Heavenly Father, who sends His rain on the just and the unjust alike. Besides, it is only fair to remember that the latest of the labourers had done all that they had had an opportunity of doing: for they could truthfully say, 'No man hath hired us.'

The book contains more than one salutary reminder that we do not find, and need not look for, in the Bible any cut-and-dry solution of our modern economic problems. 'It gives no direct answer to the question, *e.g.*, Are strikes and lock-outs right?' But it obliges us in every contingency to consider how we may best promote the Kingdom of God. It reminds us that there cannot be for Christian men two standards of behaviour—one for commercial men, and another for clergymen and doctors. It is the business of the former, no less than of the latter, to seek first the Kingdom of God. What Jesus did was 'to give men the Spirit of God, and leave them to settle their own problems.'

Some Diatessaron Readings from Sinai.

By Rendel Harris, Litt.D., LL.D., D.D., Manchester.

During a recent visit to Mt. Sinai I came across a fragment of a Latin Gospel and commentary, comprising no more than four leaves and of no great age. It probably attracted my attention on account of the rarity of Latin Texts in the great Library; perhaps one might say complete absence instead of rarity. There is, indeed, a valuable Latin papyrus there, which has often been studied by German scholars, who have found in it fragments of Roman Law, but vellum MSS. in Latin hands are not to be found.

Closer examination showed that the four leaves to which I refer were a series of Sunday lessons, in which the text of a Vulgate Lesson was accompanied by an edifying commentary; the original book, of which the leaves formed a part, was designed to cover the Sundays throughout the year.

There was nothing in such a scrap of Latin Vulgate with annexed commentary to invite study, but when I ran my eye over it some curious textual features presented themselves to my attention; the first of these was, that in a lesson taken from the seventh chapter of Mark, in which our Lord goes from the district of Tyre by way of Sidon into the region of Decapolis, the writer of the commentary remarked that it was the city *which at that time* was called Tyre, and another city *which at that time* was called Sidon.

At this point I remembered that in the Dutch Harmony to which Dr. Plooij has recently drawn attention,[1] as containing a text based upon a very early Latin Diatessaron, there were traces of an attempt to substitute for Tyre and Sidon certain modernized forms *Surs* and *Sayette*, which appear to represent *Sur* and *Saida*. It was natural to examine the Sinai fragments somewhat more closely. Suppose we transcribe the first lection.

Dominica xii. (Mk 7^{31}).

Exiens Jesus de finibus Tyri venit per Sydonem ad mare Galilee inter medios fines Decapoleos: et adducunt ei surdum et mutum, deprecantes eum ut imponet ei manum. Duo pariter miracula in uno homine fuisse per saluatorem nostrum,—hodierno narrante euangelio cognouimus; quae verba ad

[1] *A Primitive Text of the Diatessaron.* (Leiden: Sijthoff.)

uestrarum utilitatem animarum qualiter facta sunt dicemus, eorumque uerborum spiritalem significationem exponemus. Legimus in hodierno euangelio quod dominus ac Saluator noster de ciuitate illa *quae tunc dicebatur Tyrus* exiens per illam *quae tunc Sidon uocabatur* uenit ad mare regionis Galilee inter medios fines Decapoleos, erat autem Decapoleis ciuitatum x. regio. Cum ergo dominus ad mare Galilee uenisset, homines illius loci adduxerunt ei hominem quendam qui erat surdus et mutus et deprecati sunt eum ut imponeret ei manum *et eum sanaret.* Et apprehendens eum duxit eum de turba seorsim, misit digitos suos in aures eius et expuens *de sputo suo* tetigit linguam eius ; et suspiciens in celum ingemuit, non quod ei ad efficiendam uirtutem vel in celum suspicere vel gemere aliquid opus esset.

When we examine this commentary carefully we see that it contains traces of a non-Vulgate text ; or, to put it somewhat differently, the comment, so far as it involves a text, is based upon another text than that which it professes to follow. Look, for instance, at the passages which we have put in italics. The allusion to other names for Tyre and Sidon recalls a feature which we had noticed in the Liège Harmony : the addition of the words *ut eum sanaret* is found, so far as we know, in the Arabic Tatian Harmony alone. The next passage has a parallel in the Liège Harmony, which reads :

C. 114. Ende *met sire spekelen* bestreec hi sine tonge.

It is possible to justify this as a translation of the Greek : still the coincidence with

expuens de sputo suo

must be noticed.

The suggestion, then, is a natural one that, underlying the fragment of commentary in the Sinai text, there is another presentation of the Gospel, more nearly allied to the Liège Harmony, *i.e.* ultimately to the Diatessaron, than to the Gospel of Mark.

Dr. Plooij, who first drew attention to the variant texts for Tyre and Sidon, does not think these belong to the Diatessaron, but are a reaction from crusading times. We transcribe his note, which has reference to the following passages :

Liège 114. Van daer so ghinc Jesus dor Sydonien ende lit *Tir dat nur Surs es ghenamt.*

Liège 82. So wee di Corozaym so wee di Bethsaida. Want hadden te Surs ende te Sayette die werke ghewarchtt gewest die in u ghewargt syn si hadden over lanc in haeren ende in aschen penitentie ghedaen van hare sunden. Dar omme seggic u dat den volke *van Surs ende van Sayetten* sachter sal syn in den daghe des ordeels dan den volke dat in u es.

Upon which Dr. Plooij as follows (p. 71) :

'It may be useful to say that the Semitic forms *Surs* and *Sayette* which our Dutch translator uses sometimes for Tyrus and Sidon are not forms belonging to the primitive Latin Diatessaron but Crusader-forms. Maerlant uses them also in his writings, but he has derived them probably from one of his principal sources : Albertus Aquensis, *Historia Hierosolomitanae Expeditionis* printed in *Gesta Dei per Francos* . . . (tom. i. Hanoviae, 1611, pp. 284 + 38). We find there in Lib. xi. p. 365 : "Post haec, Ierusalem reversi, convocata ecclesia, decreverunt communi consilio *Sagittam vel Sidonem* . . . obsidere," and further on the same page : "secessit ad *portum Sur quae est Tyrus.*"'

As far as Tyre is concerned, there was no need to invoke the Crusaders, for the Syrians, from the earliest times, reproduce Tyre by *Sur.* The difficulty lies with the companion vocable. When did Sidon first become Saida ?

If Dr. Plooij is right, as indeed he seems to be, the parallel lies between the Sinai fragment and a Latin Gospel which has come under Crusading influence. We have not been able to identify the lection system which is reproduced in the Sinai fragment.

The foregoing evidence, though incomplete, is not without value, and, so far as it goes, is positive evidence for Diatessaron readings. We now pass on to a piece of negative evidence, disappointing enough, but of importance to the textual critic.

If we turn to v. Soden's *Schriften des neuen Testaments* (i. p. 29), we find amongst the list of MSS. which he removes, for various reasons, from the N.T. catalogue the following entry :

1220. Evangelienharmonie.

As one does not at first see why a Gospel Harmony should be incapacitated from giving evidence of a textual character, nor why it should be summarily dismissed, we inquire into its character and its

location, and we find that the number attached to it leads us to Gregory's list, and that it is a MS. of the Greek N.T. of the tenth century and located on Mt. Sinai (cod. Sin. 183); Gregory's description is as follows:

'10 Jhdt. 25×19. Perg. Kap. Aufs. *Evv.* Mt. 1. 1–14, Scheint zu fehlen, enthalt einiges arabische.'

But this is merely a transcript from Gardthausen. There is no note at this point saying that Gregory had himself seen it, as in so many other MSS. of which he gives a description, and the student will find that Gregory's notes on the Sinai MSS. are quite superficial and worthless. If, however, we turn to his supplementary volume (p. 1135) we shall find that Gregory did see the MS. on the 6th of March 1906, that he thought the handwriting was Calabrian, and added the remark:

'Ich habe Mk 6. 8, λεν αὐτοῖς, ἵν μηδὲν αἴρωσιν εἰς τὴν ὁδόν notirt,'

and wondered if that was the beginning of the MS.

How, then, did v. Soden come to call it a Harmony? His informants with regard to the Sinai MSS. were Professor Glaue of Jena and the late Professor Knopf of Bonn, who worked this district for the N.T. of v. Soden.

My inquiries addressed to Professor Glaue brought the conclusive proof that they had mistaken the MS. for a Harmony. Dr. Glaue was sure, for instance, that it was not a Lectionary, which might have been confused with a Harmony. How, then, did Dr. Glaue and his friend come to speak so positively on the matter? The answer is not difficult, when one examines the MS. itself. One quire of the MS. has been detached, and the leaves folded over wrongly, so that part of Matthew has been put later than Mark, and has given the loose leaves the appearance of being a Harmony; but there is not the least doubt that it is an ordinary copy of the Gospels, beautifully written in a hand of the tenth century, and with nothing wanting except the first thirteen chapters of Matthew.

There is, then, no prospect of finding a Greek Harmony of the Gospels on Mt. Sinai nor, as far as I know, anywhere else in the world, unless it should be some recent composition.

The foregoing statement may be useful to some other scholars of the N.T., even if it record a personal disappointment. One would have liked to see a tenth-century Harmony of the Gospels in Greek.

Literature.

DR. GORE ON THE CHURCH.

Dr. Gore undertook a formidable task when he set himself to formulate a reconstruction of the Christian Faith in the light of present-day knowledge. There are few men living, however, who are more capable of rendering this service. Dr. Gore has a masculine intellect, he knows the field as well as anybody, and every line of his writing reveals a candour that is disarming and persuasive. With the third volume of his trilogy which has just been issued—*The Holy Spirit and the Church* (Murray; 7s. 6d. net)—the work has been brought to a conclusion, and one finishes the third volume with feelings of admiration and gratitude for the whole three. The general verdict will probably be that while the work has not decreased in power or ability in any way its actual contribution to faith is less. The volume on 'Belief in Christ' would have been more effective with some matter cut out. The present volume suffers from a different defect. The treatment is as interesting as ever. We cannot help being absorbed in the discussion. But the reader will receive an impression that the writer is arguing from a brief, a brief in which the advocate thoroughly believes, but a brief all the same.

The central contention of this book is that the doctrine of sacramental Catholicism must be carried back to Christ Himself, who founded, or refounded, the Church, and equipped it with officers in the persons of the twelve Apostles. Then began an episcopal succession which is essential to the nature of the Church. The Church of the New

Testament is the one visible society in which the Spirit operates, and the only covenanted sphere of Christ's redemption. There are chapters on the Authority of the Church and the Authority of Scripture, and other interesting discussions (one on the Mystery Religions). But the main burden of the book is the attachment of the Spirit's working to the visible society which possesses the catholic creeds, the duly-administered sacraments and the episcopal succession.

If Dr. Gore is right, then this *is* the 'Christian Faith,' and not (as many believe) the position of one party in the Church of Christ. But the question at once suggests itself: Is the sacramental Catholicism the body of truth which an unfettered mind would gather from a reading of the New Testament? Granted that Christ 'refounded' the Church and equipped it with sacraments, did He give it 'officers,' and did He ever suggest that the grace of God should be 'tied' to an institution or a rite? Is it not the burden of the New Testament that Christ has made the way to God open to the soul of man irrespective of institution, rite, or priest? Is not this Christian freedom the very soul of the New Testament? Dr. Gore seems to glimpse this truth once or twice. He speaks of 'something in Christendom, below all its divisions, which responds to the test "*ubique, semper, ab omnibus*,"' and he acknowledges, 'with all my heart,' the wonderful and continuous evidences of the work of the Spirit of God among Free Churchmen and Scottish Presbyterians. Is he not nearer the essential truth of the New Testament in these sentences than in the elaborate argument in favour of an exclusiveness which is so inharmonious with the spirit of the Gospels and the Epistles as a whole? At any rate that is the other side. (There are obvious grammatical errors on pp. 20, 29, 41, 46, 58, and 330.)

ASCETICISM.

The Ideals of Asceticism, by the Rev. Oscar Hardman, D.D. (S.P.C.K.; 12s. net), is modestly described as 'an essay in the comparative study of religion.' It has won for its author the degree of Doctor of Divinity in the University of London. And deservedly so, for it is a really able contribution to the subject. Two different conceptions of Asceticism have to be distinguished. On the one hand it is taken to include all voluntary self-discipline for moral and religious ends. By others the term is restricted to such self-discipline as is based on the essential evil of material things, and amounts to 'a deliberate attempt to eliminate and uproot the sensuous.' Dr. Hardman does not find it possible to restrict the term to the latter sense.

In dealing with the place of Asceticism in religion he surveys a very wide field, but never fails to be interesting and informing. While eminently fair and sympathetic in his treatment, he writes not in any professed spirit of scientific detachment, but as one who believes that every religious belief and practice must be brought to the touchstone of the gospel. Coming to the teaching and work of Christ he shows how important is the ascetic element in it. Christian asceticism is cross-bearing, and 'we may regard it as declaring the true ideals of man's asceticism and as carrying it all, wherever it is in any degree true, to its perfect issue.'

The Christian ascetic ideal is threefold. 'There is to be an effecting of vital fellowship, an assurance of increase in the fruits of fellowship, and, as the condition of the first and the necessary accompaniment of the second, the removal of the offence of sin.' These are expounded in detail—the mystical ideal of fellowship, the disciplinary ideal of righteousness, the sacrificial ideal of reparation, and the self-discipline of earnest men of all types of religion is found to reach its perfect expression in Christ. It remains necessary for the earnest Christian to practise disciplinary asceticism. 'The psychologist who supposes that right development may be had without any of that disciplinary control which is called repression, errs as greatly as the fanatical ascetic who has lost sight of development in his furious attention to the work of repression.'

The book closes with an extremely suggestive chapter on Asceticism and the Social Order, in which an attempt is made to indicate how the ascetic spirit may express itself under present economic conditions and prove its social utility.

THE OLD TESTAMENT IN INDIA.

The good work of the Rev. Canon Sell, D.D.—noticed in these columns some months ago—of interpreting the various books of the Old Testament for the Indian clergy is continued in four small volumes which display the same modernness of outlook, the same religious insight, the same concentration upon the things that really matter, and the same profound and affectionate interest in the

welfare of the Indian Church and its clergy, as characterize the volumes which have already appeared. The new volumes (Diocesan Press, Vepery, Madras) are *The Making of a Nation*, which deals with the Book of Judges and carries the story down to the death of Samuel; *Isaiah i.-xxxix., The Prophets of the Exile*, which covers Ezekiel and Isaiah 40–66, and *Daniel*.

The old method of verse by verse interpretation is here discarded in favour of the—to most people—more fruitful treatment by paragraphs or sections, which enables the whole scope of an episode or argument to be taken in at a glance. The wood is never lost in the trees. The result is, generally speaking, a running commentary which has the value of an expanded and illuminating paraphrase, though, in addition to this, important problems raised by special passages, *e.g.* the Servant Songs in Deutero-Isaiah, are more fully discussed. Canon Sell is well acquainted with the literature relevant for his purpose; in his treatment alike of the earlier and later parts of Isaiah he has made good use of Sir George Adam Smith's brilliant volumes in 'The Expositor's Bible.'

Every volume bears evidence of Canon Sell's earnest desire to help the Indian clergy by acquainting them with the real nature of the Bible as understood by modern scholarship, and above all with its spiritual power. From the Book of Judges he draws the lesson of the danger of disunion, and of allowing class prejudices, caste isolation, and 'petty jealousies to hinder the great work of union and co-operation to which the Church in India is now specially called.' He concludes his study of Isaiah by urging all 'who now have, or will have, a leading part in shaping the future destinies of India' to make sure that all policy 'should be shaped according to the will of the Lord.' The Servant Songs teach 'a lesson all Indian pastors should lay to heart,' that 'a faithful ministry often leads to persecution and trouble.' Even the obscure Ezekiel is full of 'precious instruction for Indian preachers and teachers.' But, though India is thus kept steadily in view, these volumes would serve a useful purpose anywhere, presenting as they do in brief and vivid outline the interpretation of the Biblical books that has been reached by the sane and reverent scholarship of the West. It is a piece of singular good fortune that the Bible is here commended to the Indian clergy and Church in a way consonant with the all but universally accepted results of criticism, and it is much to be hoped that the contentions and controversies which in the West have too often deflected the Church from her true task of winning the world for Christ may not be repeated upon Indian soil.

HUMAN PROGRESS.

In *Social Development, its Nature and Conditions* (Allen & Unwin; 12s. 6d. net), Professor L. T. Hobhouse, D.Lit., LL.D., completes his ethico-sociological trilogy. 'The Rational Good' dealt with the ultimate end of human action; 'The Elements of Social Justice' with the application to social relations of the view there achieved; and the present volume treats of 'the actual nature of social life and the conditions of its development, to bring the fact into comparison with the ideal.'

This book, however, will be found to be quite self-contained, and no one need defer its perusal until he has read its two predecessors. It will prove to be one of the most valuable additions that any student of practical affairs can make to his library. It takes a wide survey, is simply packed with matter, and contains a mass of most interesting discussions; with the exception of the clumsy opening sentence of the Introduction, the literary style is charming.

The main problem discussed is—What is meant by and required for social development, and what are the prospects of human progress? We can no longer believe what the nineteenth century was inclined to take for granted, that progress is 'inevitable' and assured. Nor does our author believe that in the main it depends on any factors or laws beyond the control of human mind and will. There are no 'laws of progress' comparable to laws of Nature which we have simply to discover, formulate, and in practice recognize. Whether man is to progress or not depends in the last resort on himself and the choices he makes.

The question, Is mankind to advance? depends on whether an affirmative answer can be given to the three questions—(1) Can we form an intelligent, coherent conception of the Good common to humanity? (2) Can there arise a true effective co-operative will directed to this Good? (3) Can such a will control the conditions of life sufficiently to secure its end?

After we have analysed the mind, social relations, and the correlation between the cognitive, the

ethico-religious and the social development—and this analysis forms the bulk of the matter of the book—an affirmative answer to the three questions is suggested.

The author is far from blind to the possibilities of setback and repeated failure on the part of humanity. The present state of the world he acknowledges to be critical. Europe may revert, he admits, to a less civilized state. Even so, he would have us see that there is no reason to despair of progress. 'Men on the whole mean right, but let their lives be wrecked by petty things, egoisms, vanities, and misunderstandings. Human nature is somehow better than its own performance.'

TIMOTHY RICHARD.

'If there is anyone better equipped to offer such a book I have not met her.' So said Professor Soothill in his introduction to *Two Gentlemen of China*, that delightful study of Chinese family life written by his daughter, Lady Hosie. His words were true in their particular reference; they would be equally true if applied to himself and the notable biography which he has just completed: *Timothy Richard of China* (Seeley, Service; 12s. 6d. net). No one is better equipped to write that life than Professor Soothill, who knew Richard personally, sympathized with his aims, and held his confidence so fully as to be invited by him to become President of the Shansi University, founded and moulded by Richard himself.

'Seer, statesman, missionary, and the most disinterested adviser that China ever had.' That is the claim which Professor Soothill makes for Dr. Richard, and the biography is its proof. For Dr. Richard was certainly a seer.

'On 17th June [1914] he addressed a company of five hundred of the leading men of the province, including the Chancellor of Education, principals of schools and colleges, editors and others. After a hymn and prayer by Mr. Nieh, Richard spoke on the subject, "Thy Kingdom come." Speaking of the principal aim of the Reformers of 1898, that of making China strong and great, he pointed to the advance made amongst the best men in the nations towards the ideal of federation for international welfare. This goal was not the increase of armaments for the purpose of fighting one another, but the federation of the leading nations to form one Central Government for the whole world.

'Little more than a month afterwards Europe was plunged into the most terrible war of its history, and China continues its progress from bad to worse. The cynic may consider this as a speaking commentary on the ideals of the seer, or visionary, as he will prefer to call him. But, though men may have to pray "Thy Kingdom come" for decades or centuries, what better hope has the cynic to offer to humanity? When enough people pray this prayer with all their souls the answer will not be far off.'

He was also a statesman, and a statesman who thought not nationally but internationally. Yet he never failed to advance the true interests of the people among whom he worked and to whose service he had dedicated his life.

And he never ceased to be a missionary, carrying into all his work a wholesome common sense and a large charity. On one occasion a missionary friend came to him in triumph bringing the ancestral tablet of a native Christian which the owner had consented to burn. '"When he burns his tablet, I suppose you will at the same time burn your parents' photographs," said Richard to his friend. The tablet was not burned! Such was his attitude towards ancestor-worship, as towards the Chinese religions in general. While recognizing clearly enough their errors and defects, he was much more interested in their good qualities. In this excellent trait of character lay his strength. He believed in the good in men; he believed in the good in their religions, and to him it was ever incredible that any one should believe that "works done before the Grace of Christ, and the Inspiration of His Spirit, are not pleasant to God . . . yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin"—an attitude of mind still prevalent in his day.'

JACOB BOEHME.

Like many another mystic, Boehme is more frequently alluded to than read. This is due partly to the fact that the religious interest of the average person is not a mystical interest, but partly also to the fact that Boehme's writings make far from easy reading. The two sumptuous volumes entitled *Mysterium Magnum; or, An Exposition of the First Book of Moses called Genesis, by Jacob Boehme* (Watkins; £2, 10s.), deprive us

all henceforth of further excuse for ignorance of Boehme. The translation is that executed by John Sparrow and a kinsman of his, John Ellistone, and published in 1654, just thirty years after Boehme's death.

It was Boehme's original intention to deal with the whole of the Pentateuch, but from the nine hundred and eighty-one pages which treat of Genesis alone we may readily conjecture what lines the larger discussion would have taken. There is nothing here that would remotely help any one who was interested in the historical background or the original and literal meaning of Genesis; we do not look for that in the mystics. What we find instead is the essence of the invisible as disclosed in the visible and sensible things which make up the Book of Genesis. The Grand Mystery is the mystery of 'the eternal spiritual nature, which spiritual world is hidden in the visible.' 'Infinite are the mysteries,' we are told, 'mentioned in the Scriptures'—and, of course, not least in Genesis—'concerning God, angels, men, the world, eternity, time, the creation, fall, sin, corruption,' etc.; and the trouble is that 'we are for the most part willing to let the understanding of them go, or at most desire a literal knowledge only.' So says Boehme's translator in full accord with the spirit of the great mystic himself, who defines his object thus: to signify 'what is to be understood by the deeds of the holy patriarchs; at what the figures of these written histories do look and aim . . . how time and eternity are in one another, and how man may understand all this.'

The exposition is wide as the poles asunder from anything that we understand by exposition in these modern days; but it is a mirror through which we may look into the very heart of mysticism, and every eager student of mysticism will hasten to possess these beautiful and immaculately printed volumes.

Baffled to Fight Better is the title of a series of talks on the Book of Job given in 1917 by Mr. Oswald Chambers in the Y.M.C.A. Huts, Zeitoun, Egypt, to the men of the Egyptian Expeditionary Force (Alden; 2s. 6d.). These talks hardly form a contribution of scientific value to the study of Job, but they have their own value, dealing as they do with life in general, especially on its tragic side. More than once the speaker asserts that 'the basis of things is tragic,' and he points his hearers in talk after talk to the Christian solution. That the book has met a need is attested by the fact that it has now reached a third edition.

The World of Souls, by Professor Wincenty Lutoslawski, with a Preface by William James (Allen & Unwin; 10s. 6d. net), after a long and weary pilgrimage both in Britain and America, has at last found a publisher. We are glad to have it. It is a revelation of a type of mind which is worth knowing, and with which we are not very familiar in Western Europe. It contains a monadological theory of the world of Souls and a peculiar view of marriage which strikes us as not only quite impracticable but incoherent. Despite the feature of the predominance of assertion over reasoning, nay, perhaps, because of that, it is all stimulating and refreshing, as exotic products often are.

Of present-day religious fads British-Israelism is surely one of the strangest and most baseless. Sane students of Scripture and history are inclined to dismiss it with silent contempt. There are, however, a considerable and increasing number of those who hold by the plenary inspiration of Scripture and the literal fulfilment of all prophecy who are impressed by British-Israel arguments. It is perhaps well that these earnest people should be met on their own ground, and have the fallacies of British-Israelism patiently exposed. This has been done by Mr. Samuel H. Wilkinson in *British-Israelism Examined* (Bale, Sons & Danielsson; 2s. 6d. net). The book is notably fair and restrained in argument, and its tone courteous and Christian throughout.

English Literature, by Geraldine E. Hodgson, Litt.D. (Blackwell; 6s. net), does not profess to be a text-book. It is something much better. It aims at presenting the subject in the most convincing way of all—letting it speak for itself. It abounds, therefore, in illustrations from poetry and prose which are designed to set forth the varied beauties of English literature. The selections have been made with fine taste and care, while the accompanying dissertations on the forms of literature are admirably done. Many, besides the young students for whom it is primarily written, will find here a book to treasure and re-read.

Every year the British and Foreign Bible Society publishes two reports. One is popular and costs only 6d., the other is the official report of the Society's work during the whole of the year. Although the official report is published at 1s., it contains over two hundred pages of closely printed matter. The present volume is the *Hundred and Nineteenth Report of the British and Foreign Bible Society*. It contains a detailed account of the Bibles circulated throughout the world, of the colporteurs employed, and of the new translations made since the last report. The Bible, or part of it, has been translated into eight new tongues since the last report. It has been translated into Lur, into Asu, into Tonga of Zambezi. The last two are Bantu languages. We need not go into the five others, but in every case we wonder and rejoice over the amazing perseverance and the intellectual gifts of the missionaries who wrestled with these unwritten languages, and so completely mastered them that they were able to translate the Scriptures into them.

The popular report this year is called *The Bridge Builders*. The Bible Society by its work of translating, printing, and distributing the whole Scriptures may very legitimately call itself a builder of bridges, bridges which are to overcome 'the obstacles which hinder the free fellowship of peoples,' and also which shall span 'the gulf between heaven and earth.'

In *Lunan Water; or, Nature Rambles in a Country Parish*, by the Rev. John Adams, B.D. (Arbroath: T. Buncle & Co.; 2s. 6d. net), we have a little volume of delightful sketches of what may be termed the recreations of a country parson. They are sketches for the most part of the bird life to be seen along the banks of a little stream in Forfarshire. From the first of the series we thought we were to accompany a Scottish Izaak Walton, but Mr. Adams is rather the White of Selborne in his own northern district—a real lover and keen observer of birds, who has, moreover, the faculty of being able to describe all he sees with the art that conveys to his readers much of his own delight in his rural walks. His brief sketches are really poems in prose.

Travellers since the War have been sorely handicapped by the fact that most guide-books are out of date. So we are glad to welcome a revised edition of Father Barnabas Meistermann's *Guide to the Holy Land* (Burns, Oates & Washbourne; 10s. 6d. net). New editions of guide-books to the Holy Land are specially required, for the War has probably made greater changes in the means of access to, and in facilities of travel in, the Holy Land than in any other. The design of this guide-book, however, is not to supply reliable information about the country—although it does that—so much as to be a pilgrims' *vade mecum*; for Father Barnabas Meistermann is a Missionary Apostolic of the Roman Catholic Church.

Twice a year we look forward to a volume of *The Christian World Pulpit*. The 104th volume has just been issued (James Clarke; 7s. 6d. net). It contains no less than 150 sermons. It is only necessary to read through the list of names to see how good the fare is; but we have our preferences, and a sermon found on page 174 (the page is wrongly given in the index as 169) is not one of them. It is called 'The Claim of the Church upon the Young; or, How it strikes a Contemporary.' The preacher speaks first of 'the boys of wartime' and deplores that 'it has not yet been brought home to them that, after a war which has destroyed the savings of centuries and mortgaged the industry of future generations, the only escape from ruin is by longer hours, smaller wages, increased efficiency.' But there is much better matter than this in the new volume, and you will find an example in the last sermon of 'The Christian Year' for this month. This is one of Bishop Gore's sermons which we have slightly abridged for our purpose. Canon Carnegie, in a sermon on 'Spiritual Gifts,' deals with the cult of Spiritualism, saying: 'The Church has always regarded it as illegitimate and has always forbidden her members to practise it. Is there anything which justifies churchmen in disregarding this prohibition and trying to establish communication with the other world along these lines? . . . We have the witness of all previous experience that the spirits which come to us thus do not come from God nor lead to Him.'

Dr. Mayer Sulzberger has done an admirable piece of original investigation in *The Status of Labor in Ancient Israel*, which is published at $1.50 by the Dropsie College for Hebrew and Cognate Learning, Philadelphia. He has taken nothing for granted, but, like a true investigator, has submitted to a searching examination familiar texts with whose meaning every one is supposed to

be acquainted. The results of his conclusions are striking. He seems to have proved that the word *gēr*, represented by *stranger* in our ordinary versions, stands for the conquered Palestinian natives who, by the conquest, lost their lands and became employees in the service of their Hebrew conquerors —the recurring phrase 'to be or abide *with*' a man frequently meaning 'to be *in his employ*.' The word *rēa*,' rendered by *neighbour*, is the *Hebrew* workman or employee, as distinct from the non-Hebrew *gēr*. The *widow* and *fatherless*, so often commended to the tender consideration of the worshippers, are—not indeed always, but very frequently—those of the *gēr*, and not of the Hebrews; on the death of the *gēr*, they would be peculiarly apt to be dismissed, or at least exploited. Dr. Sulzberger points out that the prohibition of interest, which tended to discourage commerce, evidently rested on 'the matured policy of favouring and stimulating agricultural activity.' The book is a fresh and convincing discussion of ancient Israel's labour problem, without some appreciation of which her polity cannot be fully understood.

A second edition of *Catholic Faith in the Holy Eucharist* has been issued. The volume contains 'Papers from the Summer School of Catholic Studies' held at Cambridge in July 1922. The editor is the Rev. C. Lattey, S.J., who has at various times been a contributor to THE EXPOSITORY TIMES, and the publishers are Messrs. W. Heffer & Sons (5s. net). The second edition has been slightly enlarged by the addition of a summary of the Biblical evidence for the Eucharist and an index.

One of the favourite themes of mediæval theology was the seven deadly sins. It is a theme, however, which has been entirely ignored by Protestantism, and a theme which, we might argue to-day, might better be left alone if we are to follow the counsels of psychologists. But the Rev. Norman Macleod Caie, B.D., has written a study of the seven deadly sins. He has given it the title of *The Mount of Expiation* (Hodder & Stoughton; 2s. 6d. net), and he has so treated his theme that he does not join issue with the psychologists; for it is on the positive virtues that he dwells rather than on the deadly sins, on generosity rather than on envy, on moderation rather than on gluttony. To any one planning a short series of talks this little book might well prove helpful.

J. Gordon Hutton died at the age of twenty-two. He was not only a brilliant medical student, gaining distinction in all his subjects, but he was also a student of philosophy and literature. Above all, as his father Dr. John A. Hutton, says in the preface, 'the New Testament was his Defence and his Shield.' During his tedious illness he selected those thoughts which specially appealed to him and arranged them as mottoes for a year. They show not only wide reading but a rare discrimination. For January there are quotations from the Greek and Hebrew classics; for February from Dante. June is taken from 'Lesser Poets of the Victorian Era.' For December he confines himself to no one writer or class of writers. Perhaps we have in this month those quotations which he had most made his own. For the last day of the year there are the following four lines taken from a tombstone in Carsphairn, Galloway:

Quod habuimus, habemus,
Quod fuimus, sumus,
Quod erimus, manet,
Gaudeamus!

We are indebted to Dr. Hutton for permitting the publication of the year book. The title is *Daily Leading* (Hodder & Stoughton; 2s. 6d. net).

A book sponsored by Canon G. H. Box has to be taken seriously: that is why we began with a prejudice in favour of Major J. W. Povah's *Study of the Old Testament* (Longmans; paper covers 2s. 6d., cloth 3s. 6d.), and the prejudice was amply justified by the perusal of the book. It is a short book of twenty-two chapters, containing only one hundred and three pages, and it is therefore compelled to deal only with the really vital things in the great historico-religious movement which it traces down to the beginning of the Christian era. Major Povah wisely focuses attention on the Prophets. The Old Testament movement raises so many intricate problems that Tutorial Classes, such as that for which this book was written, can feel nothing but gratitude for a treatment of it which presents the salient outlines, unblurred by detail.

Moral Theology, by the Rev. F. J. Hall, D.D., and the Rev. F. H. Hallock, D.D. (Longmans; 10s. 6d. net), is designed as a comprehensive text-book for the use of Anglican students and priests. It is a very able and scholarly book. The writers

declare that 'one of the most encouraging incidents of the catholic revival in the Anglican communion is the renewal of interest in Moral Theology which is gradually extending among the Anglican clergy.' This is doubtless to be connected with the increasing resumption by the Anglican clergy of those priestly functions connected with auricular confession and penance against which the Reformation was a revolt. The terminology used is that current among theologians of the Roman Church, and the scholastic method of elaborate divisions and classifications gives to the manual a somewhat dry and formal aspect. Many moral questions are treated with great sanity and wisdom, especially the implications of the Decalogue. But when one reads that it is a mortal sin to allow an infant to die unbaptized, as also that 'apparently still-born, and abnormally formed infants (*monstra*) should be baptized *sub conditione*, "if thou art able to receive baptism,"' with other like practices, one is made to realize how wide is the gulf that separates the Anglo-Catholic from the Evangelical.

Books that popularize the results of Biblical criticism are popular, or at least are being issued from the press. Among these a place of merit must be found for *Roadmending on the Sacred Way:* Suggestions to the Modern Reader of Matthew, Mark, and Luke, by the Rev. J. M. C. Crum, Rector of Farnham, Surrey (Longmans; 6s. net). Mr. Crum has a charming way with him. He chats away about the Gospels, bringing in all kinds of literary and historical illustrations, but all the time drawing the reader on to do a little bit of critical pioneering himself. In this way he seeks to conduct the lay reader through the problem of the Synoptic Gospels and their origin. It is very well done and will do much good to the layman who is fortunate enough to buy and read the book.

Bible-class work among lads of adolescent age is notoriously difficult, but there is no work so urgent or so rewarding. Miss E. Vera Pemberton has done such work and apparently with unusual success. At any rate she has unusual gifts for such work, judging from the series of lessons she publishes under the title *Follow the Christ:* 'Suggestions for Leaders of Bible Classes for Young People over Fourteen Years of Age (Longmans; 4s. 6d. net). These admirable lessons are far more than suggestions. They are careful and elaborate and done with great skill and according to the best methods. They are accompanied by useful hints for guidance. There are forty lessons on the Apostles' Creed, in which Miss Pemberton manages to get all the subjects that are important for youth. There are also six talks on the Sacrament of the Lord's Supper. We commend this book cordially to all who have work of the same kind to do.

The Bishop Paddock Lectures for 1923 have just been published. The theme is *Authority and Freedom* (Longmans; 7s. 6d. net), and the author is the Rev. A. E. J. Rawlinson, B.D. He was asked to give the lectures because of a pamphlet he published called 'Catholicism with Freedom.' The choice was a fortunate one, for this important and difficult subject is handled here with a power and clearness and breadth of mind that make the book one of extreme value. The general idea of it is that real authority can only flourish in an atmosphere of complete freedom of thought. Authority lies in the truth of a self-evidencing revelation plus the accumulated experience of ages. But this authority needs to be criticised constantly by the unfettered mind of man. Mr. Rawlinson believes that the future lies with a genuinely evangelical Catholicism. Protestantism has exhausted its contribution. Romanism is impossible because it is autocratic and tyrannical. The Christianity of the New Testament is already Catholic, and the only hope of religion lies in a revival of this Catholic reality in which authority and freedom are reconciled.

A character of singular attractiveness is revealed in the memoir of the late Rev. G. C. Rawlinson, written by Canon Sparrow Simpson. The memoir is by way of introduction to a selection of Mr. Rawlinson's writings which is published under the title *An Anglo-Catholic's Thoughts on Religion* (Longmans; 7s. 6d. net). Mr. Rawlinson remained a curate in the English Church for thirty years, and sought no better position though his abilities fitted him for high office. He was a 'Catholic' with a broad mind and a free and unconventional outlook. Curiously enough he passed through Oxford unaffected by the Tractarian Movement and got his 'Catholicism' from France. It is a pleasure to read of his simple, austere, devoted life, and an even greater pleasure to read his powerful, original, and unusual discourses in this volume.

There are sermons, public addresses, essays (on mysticism and French religious literature and personalities), and some detached 'Thoughts on Religion.' They are all worth reading for themselves, but they will form a fitting memorial also for one whose words exercised a wide and deep influence while he was alive.

Christian Ways of Salvation, by Professor George W. Richards, D.D., LL.D. (Macmillan; 12s. net), is a thoroughly good book. It contains a valuable study of Christian (and pre-Christian) soteriologies. The statement of historical positions is full and accurate and dispassionate. The criticisms are pertinent and convincing. The concluding section is very interesting. It embodies an examination and discussion of the Brief Statement of the Faith issued some time ago by a Committee of the General Assembly of the United Free Church. Dr. Richard's verdict is very favourable indeed.

When so much attention is given, in speech and writing, to the problems of the hour, it is well that Christian minds should at times withdraw to quiet meditation on the changeless verities of the faith. In *Christ and His Church*, by the Rev. J. Russell Howden, B.D. (Marshall Brothers; 2s. 6d. net), we have a series of four meditations on the origin, function, form, and value of the Church, based upon 1 P 2^9. These addresses were given at the Keswick Convention of 1923, and, as might be expected, they are rich in devotional teaching, devout in tone and spiritually uplifting.

The Year Book for 1924 of the Methodist Episcopal Church in the United States, a volume of three hundred and fifty-one pages (New York: The Methodist Book Concern), is not a mere compilation of statistics. It contains tabular statements in great number, but these are accompanied by explanatory statements that give them life, meaning, and vital interest. We are told that last year's edition was quickly sold out, and doubtless that is the best possible advertisement for the present remarkable compilation, especially in view of the General Triennial Conference to be held in April in Springfield, Mass. The first Conference was in 1773 and represented a membership of 1160. There is now a membership of 4,774,520. 'Still the Church is growing in numbers. Where do they come from? The very place from which they should come—the Sunday School.' One of the outstanding questions at the coming Conference will be, Shall women be regularly ordained to the ministry?

It is a rare distinction when a book whets the reader's appetite, and leaves him thirsting for more. *The Mind of John Gibb*, by Miss C. M. Townsend (Nisbet; 2s. 6d. net), is entitled to this praise. Scottish Presbyterianism has produced many brilliant sons, of whom John Gibb was one, albeit of somewhat unusual type. He is well described as 'standing in the midst of things, where roads from many ages met.' A man of wide reading, catholic in spirit, lacking perhaps something of that decision of mind which makes for effectiveness in this rough-and-tumble world, he stood aloof, a solitary but strangely winsome figure. One would have gladly welcomed a fuller account of him than this little book supplies.

The Divine Inspiration of the Bible, by Mr. W. E. Vine, M.A. (Pickering & Inglis; 2s. 6d. net), is written from the traditional standpoint in defence of the theory of plenary inspiration. There is much here that is true and good, much also that is dubious or irrelevant. The writer says: 'The contents of the Bible have proved their Divine Inspiration by their power to probe the conscience, to penetrate to the inmost depths of the soul, to appeal from every page to the heart of man.' This is admirable and would command the assent of all believing men. It seems regrettable, therefore, to proceed in a partizan spirit and speak of all higher critics as if they were unbelievers, bent on destroying the foundations of Scripture. Such writing sins against the truth, and is but ill-fitted to preserve the unity of the Spirit in the bond of peace.

Messrs. Seeley, Service have added another worthy volume to their fine missionary series in *Missions As I Saw Them* (6s. net), by Mrs. Thomas Butler. The book is justified of its title, for though its main purpose is to describe the work and prospects of the United Methodist Missionary Society in the various centres in China and Africa, the author has given us some insight into the activities of the other bodies as well, notably the China Inland Mission and the Church Missionary Society.

Mrs. Butler tells her story admirably. She gives

a clear impression of the work being done by her Church in Yunnan-Fu, Ningpo, Wenchow, in North China and in East Africa, the difficulties that have to be overcome—difficulties of climate, of understaffing, of lack of funds—the patience and devotion of the missionaries themselves. 'No Society,' she says proudly, 'can boast of a more faithful, competent, or loyal band of workers than the United Methodist Church.'

The deputation consisted of Mr. and Mrs. Butler and the Rev. Charles Stedeford, the Society's secretary. Mr. Stedeford has contributed one chapter to the book. It is the account of his journey into the interior of S.W. China, a journey which the state of Mrs. Butler's health forbade her to undertake, and which the unsettled condition of the country made extremely hazardous for Mr. Stedeford.

A thoroughly scientific account of two of the tribes of New Guinea has been written by Mr. J. H. Holmes. They are the Namau of the Delta Division and the Ipi of the Gulf Division. Dr. A. C. Haddon, the Reader in Ethnology at Cambridge University, has written the introduction, and commends the book to students. And his knowledge of New Guinea is very considerable—it will be remembered that he contributed the article 'New Guinea' to THE ENCYCLOPÆDIA OF RELIGION AND ETHICS. Mr. Holmes gives his work the title *In Primitive New Guinea* (Seeley; 21s. net). The treatment of the subject is detailed, and the writing is easy so that the book can be read with pleasure, and here and there a story is told with some sly humour. In the chapter on Sorcery, he tells of a young woman who is suffering from ague. He gave her medicine and told her that if she continued taking it she would be all right. But in spite of that her husband insisted on calling in a medicine-man. A few days after the woman got better. 'I need not dwell on my own thoughts of the matter other than to say that this particular medicine-man was an old friend of mine, and a costly one at that, because whenever he had a bout of ague he used to send, surreptitiously, to me and beg for quinine and castor-oil. My medicines were good enough for him.'

The Great Mystery, by the Rev. F. Fielding-Ould, M.A. (Skeffington; 3s. 6d. net), is a little book written in the finest spirit of Christian charity and devotion. 'Men have fought fiercely upon the Steps of Sanctuary and around the Christian Altar, and many have been hounded to their death because their particular views of a Mystery which is beyond human understanding were not the popular ones in their day.' No breath of controversy touches these pages, and devout souls of every denomination may wander here as in a fair field full of flowers, and find both enjoyment and profit in these 'thoughts on the Holy Communion.'

The Problem of Human Immortality, by the Rev. Charles Magraw, M.A., F.R.G.S. (Skeffington; 2s. net), seems to have been somewhat hastily put together. There is no table of contents, and some of the chapters lack headings. The book is 'written in defence of personal immortality as against the position of the materialist.' Arguments against materialism from the Hegelian standpoint begin to have an old-world flavour, and it may be doubted whether the indivisibility of the soul and the supremacy of mind really provide foundations for the doctrine of immortality. The writer attaches some weight to the evidence from spiritualism, but strangely enough, though his tone is obviously Christian, he finds no place in his argument for the resurrection of Jesus Christ.

The Way of Jesus, by Dr. H. T. Hodgkin (S.C.M.; 4s. net), is a book which bristles with marks of interrogation, and the judicious reader will feel inclined to add a few more on the margin. It is intended for the use of study circles, but it may be doubted if the method of the oral examination and the breathless piling up of problems is the most effective way of teaching. Certainly it suggests a contrast to the calm, genial, open-air manner of the Master. The book is 'built on the Fosdick plan,' but it lacks something of the fine Fosdick loyalty to the text of Scripture. To make the Pharisees' objection to our Lord's eating with publicans and sinners the text for an attack on the capitalist system is not interpretation, and to declare that the so-called communism of the early Church was 'followed for several generations,' and only 'abandoned when Church and State joined together,' is going beyond sober history.

The manifest bias of the writer towards certain economic theories is regrettable, for the book is full of strenuous thinking, and presses home with fervour the Christian ideal of a world-family united in love.

The spirit of youth breathes through its pages, and it is eminently fitted to quicken thought and kindle aspiration in young and generous minds.

A new and revised edition has been issued of *Modern Discipleship and What it Means*, by Canon Edward S. Woods, M.A. (S.C.M.; 5s. net). It is the fifth edition of this book. Its main theme, as Canon Woods says, is 'the Christian's "inner life," and the illuminating experience of personal contact with God in Christ.' In 1922 Canon Woods published 'Every-day Religion,' which may be looked upon as a sequel to the present work, showing as it does the practical consequences of spiritual re-birth.

Following Mr. Anson's book on 'Spiritual Healing' we have another on the same theme—*Healing*, by the Rev. M. R. Newbolt (S.P.C.K.; 2s. net). Mr. Newbolt looks forward to an 'ideal world . . , where the functions of doctor and spiritual healer would be combined in the same man.' He is an ardent disciple of M. Coué, and in so far as he pleads for the Christianizing of the practice of medicine he undoubtedly strikes a true note. But many will hesitate to accept his attitude towards the Sacrament of Extreme Unction, while scientists will not always agree with his inferences when he speaks on medical matters.

It is twelve years since the S.P.C.K. published 'A Gospel Monogram,' by Sir W. J. Herschel, Bt., M.A. In that work the parallel Gospels appeared on the left-hand page, and on the right was a continuous monogram combining them exhaustively. The demand for the parallel harmony being constant, the whole of that side of the work is now published by itself, with interleaving for the use of students, under the title of *The Four Gospels in Parallel*—Interleaved (8s. 6d. net). The text used is that of the Revised Version, and the selection and arrangement of the parallel passages has been made with the utmost care. The book should prove very serviceable to students of the Gospels.

Ultimate Salvation, by Canon Lacey (S.P.C.K.; 2s. net), is based on eight sermons preached in Worcester Cathedral. They contain a simple exposition of the teaching of the New Testament in regard to the salvation of the individual and the world. Critical and controversial matters are avoided and the tone throughout is quietly devotional. The book may be regarded as an orderly Bible reading of a very edifying sort.

A melancholy interest attaches to *Economic Justice: A Text-book of Political Economy from the Christian Point of View* (Swarthmore Press; 7s. 6d. net). Mr. Gerard Collier, M.A., the author—a singularly lovable and gracious personality—died ere his book could be given to the public. It was practically ready, however, and Mr. Mansbridge has had an easy task as editor. It is a thoroughly good book. The author not only knew political economy, but, what is far rarer, knew how to make 'the dismal science' most interesting. He argues cogently and convincingly for an economic system in which competition is not indeed abolished, for it has a useful part to play, but is subordinate to co-operation. His historical reviews are illuminating and accurate, and the whole is written in a thoroughly Christian temper.

Creative Forces in Japan, by Mr. Galen M. Fisher (United Council for Missionary Education; 3s. 6d. net), is a most timely and welcome publication. The recent earthquake has turned the eyes of the world to Japan, and awakened world-wide interest and sympathy. Mr. Fisher writes with authority after twenty years' residence in Japan, during which time he has been a close student of the social and religious life of the people. He has striking things to tell of recent movements in Japan, especially of the rise of industrialism and of the remarkable awakening of the democratic spirit which followed the defeat of Germany in 1918. A careful survey is given of the work and policy of Christian missions, and of the growing influence of the native Church. The outlook is full of hope and inspiration.

Two new volumes in the 'Home University Library' are *Commercial Geography*, by Marion I. Newbigin, D.Sc., F.R.G.S., and *Our Forerunners*, by M. C. Burkitt, M.A., F.S.A. They are published by Messrs. Williams & Norgate at 2s. 6d. net each. Both sustain the deserved reputation of this excellent series of manuals.

A Marriage Address.

By the Reverend Professor W. A. L. Elmslie, M.A., Westminster College, Cambridge.

My dear Friends,—Permit me to offer you a few thoughts upon the vows which you have taken and the relationship in which you now stand to one another.

The impressions made upon us by the really great occasions of our lives are full of rare and precious possibilities, which should not be wasted, yet easily may be. For with the lapse of time, and under the ceaseless pressure of the events of daily life, our memories, even of the highest hours, art apt swiftly to grow dim and fade—*unless* at the time a conscious resolution is made to prevent it. Resolve therefore, now, that the intense emotions, the sweet and tender hopes of this day shall have a permanent place in your minds. Let the memory of this hour be like some beautiful, quiet shrine to which at any time, and as you need, you can retire in thought for rest and happiness, for the renewal of calm and trust, for strength, and faith, and hope.

How supreme a gift of life has come to you! It is no wonder that men regard true marriage as a Sacrament. I would urge you to enter upon your possession of this sacred gift both humbly and thankfully.

In the first place, *humbly*. Because you ought both to realize vividly that your wedding is not an end, but a beginning; and it is only in the patience and fidelity of its continuance that it can be fulfilled. It is truly said that 'Marriage was not meant for happiness alone, but for the discipline and development of character, and for the welfare of society.' Do not unthinkingly suppose that Love itself can safely be left untended. Constant thought and unselfish sacrifice are indispensable to the unfolding of its full perfection.

Start therefore with the thought that you are Learners. Now 'learning' is essentially a process of acquiring skill; not a matter of making no mistakes, but of discovering how to correct mistakes and how to make fewer. Our human personalities are wonderful, chiefly because they are so diverse and so complex. We are all greatly different in nature and in temperament; that is to say, each of us has elements both of strength and weakness in our character. The ideal towards which, as husband and wife, you must strive is to unite your respective strength, and to help one another in overcoming weakness. True union will be on the one hand a combining of your virtues, and on the other the elimination of your faults.

[*Here may follow remarks suitable to the particular occasion;* e.g. *to a bride and bridegroom, who are members of different churches.* You, my friends, have been by birth and upbringing members of different churches. Strive to be true followers of the Lord Jesus Christ. There would have been no Church at all without Him; and whatever may be the rights and the wrongs of our human opinions, one thing is certain—that the test of all our profession of Christianity is whether we have, or have not, His spirit in us.] Above all else, be united at the spring and source of all goodness and all love. Be one in the supreme ideal, and you will not be misled in the lesser things. Be 'learners'—in the school of Christ. Walk in the light.

But if you are to begin humbly, you should indeed also begin *thankfully*. Life's loveliest gift has come to you—the unselfish devotion of another soul. Imagine a man who possesses in his home some one priceless treasure; who, for instance, is the owner of some wholly exquisite work of art. How he will delight in it! How he will protect it, take thought for it, suffer it to take no harm! So must you do. Guard the infinite treasure of your love. Watch over it! Defend it from every danger. Treat it as sacred, God's gift to you both, to be used unselfishly.

Our part to-day is to wish you well, and pray for you the highest blessings. We do so—your friends, the witnesses of your solemn vows and present prayers. We ask for you the blessing of the Divine grace and guidance. May the Lord bless you, and cause His face to shine upon you. May His Presence go with you, now and always.

Fundamentalism in America.

By B. W. Bacon, Litt.D., D.D., LL.D., Professor of New Testament Criticism and Exegesis in Yale University.

The perennial conflict in the Church between conservative and liberal has recently entered in America a very active phase, so much so as to attract attention from all quarters where the development of Protestant Christianity is watched with interest, whether hostile or sympathetic. There is deep disappointment with organized Christianity as a force either to stay the outbreak of a world-devastating war, to check its most brutal ferocities, or to bring about conditions of real and abiding peace under treaties supposedly adapted to this purpose by the statesmen of nominally Christian nations. Men are calling for real Christianity.

The voices of statesmen, sociologists, leaders of the world's thought, are frankly pessimistic as regards all other solutions of national and economic ills, save a moral regeneration in the spirit of Jesus. In these outspoken utterances they simply give expression to the tacit conviction of the average sober-minded man. Why, then, did Christianity not save Christendom? Why was it powerless to prevent the slow accumulation of those fatal conditions, those predatory and destructive forces which brought on the cataclysm? Why did it have no apparent effect in the clash of nationalistic hatreds? Why does it offer so little hope even now of a restoration of conditions of mutual service between wage-earners and capitalists, helpful interchange of social group with social group, nation with nation, race with race? There seems to be little disposition to deny that the true spirit of Christianity is that of peace on earth, goodwill among men. Its conception of a kingdom of God dominated by righteousness, animated by the joy of mutual service, is generally acceptable as a goal to be striven for. If, then, we are disappointed in the results attained, the fault is not with Christianity as such, but only with the fact that there is too little of it, or too much of the wrong kind.

Reasoning of this kind is doubtless responsible for the present extraordinary revival of religious interest, of which the Fundamentalist-Modernist controversy so prominent in the newspapers and magazines is only a symptom, perhaps not the most important.

The Fundamentalist lays the blame for the ineffectiveness of nominal Christianity on 'liberalism.' And if liberalism be understood in the vulgar sense of relaxation, a merely negative attitude toward problems formerly faced, solutions and obligations once accepted (perhaps mistakenly), the Fundamentalist is mainly right. He who appeals to self-determination merely to excuse his disregard of the old-time religion, letting down the bars of conscience, makes the Divine instinct of liberty an occasion to the flesh, preaching Christ as a minister of sin. The Fundamentalist sees no way to meet the present flood of moral and intellectual relaxation save to revert to the ideas, beliefs, standards of faith and practice, of former times.

There is much to justify his pessimism. Personal morality, the ethics of the family, all those principles of individual rectitude and high-minded devotion which we admire most in the true men of God of a former generation, whatever we may think of their opinions, are in as parlous a condition to-day as the ethics of international, industrial, and commercial relations. It may be the symptom of a despairing mind, but not altogether of a weak or irrational one to say: 'Civilization (so-called) is on the road to hell. This present evil world has doomed itself. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. Christianity for us means a miraculous intervention from outside, a Judge who is coming to gather the wheat into His garner and burn up the chaff with unquenchable fire. And the time will not be long. We are sick of your talk of "progress by evolution." We loathe your weak, self-indulgent optimism, that perverts the commandments of the Lord to its own lusts and denies the visible resurrection and judgment.'

Whoever interprets 'liberalism' in the spirit of Jesus and Paul, regarding his freedom from conventional forms as imposing obligation to a righteousness exceeding any prescription of the letter, considering liberty in Christ to imply a life in the spirit of Christ, will not lack sympathy with the aims of the Fundamentalist, even while he deplores his narrow intolerance and his hatred of Modernism

as such, regardless of its motive and spirit. Therefore the typical Modernist aims at catholicity. He would gladly row in the same boat with the Fundamentalist if the direction be agreed upon. He deplores the spirit of schism and intolerance. He is willing to restrict his own liberty if the truth of the Gospel is not curtailed. He is tolerant of everything save intolerance, willing to welcome to fellowship any man of real devotion to the common cause if it can be done without promoting 'doubtful disputations.' *Per contra*, such leaders of Fundamentalism as Professor J. G. Machen of Princeton Theological Seminary openly proclaim the belief that Christianity and liberalism are contradictory and irreconcilable in their very nature. They insist upon excluding all who depart from the standards as interpreted by themselves, or by those whom they regard as the true authorities. This separation and purging they regard as indispensable if Christianity is to be redeemed from its present weakness. Back to the Westminster Confession, back to the literal interpretation of the Bible, back to the Creeds of the first three centuries; conform or depart, is their cry. The programme is defined for the more scholarly minded of the Presbyterian communion in America in Professor Machen's recent 'Christianity and Liberalism.' Among Anglicans it seems to be represented by Dr. Chas. Harris's 'Creeds or No Creeds' (1922).

Professor Machen is quite explicit in what might have seemed a distinctively American view of the Church of Christ, were it not so closely allied to that which appears to underlie the famous decision of the British law lords transferring the endowments of the United Free Church of Scotland to a small minority who in the judges' opinion stood closer in belief to the articles drawn up a quarter of a millennium ago. Were it possible to disregard all relation to the spirit of Jesus and the first founders of the Church, and all intention on the part of the Westminster divines to make their doctrine and polity conform to this ideal, Professor Machen's view might be adopted, that a church is the exact equivalent of a political club, which formulates its platform from time to time by majority vote, putting the alternative, conform or withdraw, to the minority whenever it thinks best. The members of such an organization are unquestionably entitled to designate it 'our' church, and no objection will be raised in any quarter to those of like opinion and theory becoming members of it, so long as it does not claim to be Christ's Church. The issue concerns the name and spirit of Christ.

It must unfortunately be admitted that the attempt to put in practice this theory of a church as a political club which constructs its own principles in accordance with the opinions of the dominant party is typically American. In the great Democracy there are probably more groups than in any other part of the world who think it practicable to define the absolute religion and organize a society to propagate it, by merely holding a convention, drafting resolutions, and appointing an executive and nominating a committee. At least there would seem to be a larger proportion of men in America than elsewhere whose political experience leads them to regard this as the proper method for redeeming the world, and themselves well fitted for the undertaking. Whether or not this be the case, America is the present scene of conflict where political methods of organization have been carried to their fullest extent among all the churches, regardless of denominational lines, in the endeavour to form a compact body of efficient and consistent Christians on a doctrinal basis, over against a much smaller group of Modernists who regard Christianity as a Religion of the Spirit, denying supremacy to external authority, whether that of a hierocracy such as Rome's, or written formulæ of creed or Scripture adopted and enforced by assemblies, associations, and conventions.

A considerable proportion of the churches, traditionally of the Congregational polity, are committed by their historic principles to toleration. This is eminently true of the Baptist body, largest of all the Protestant denominations. By virtue of this fact the Fundamentalists, in spite of elaborate preparations and the use of political machinery of the most approved type, found themselves unable at two successive annual conventions of the entire communion to carry through their plan of purgation. Even the eloquence of the political leader, Mr. William Jennings Bryan, a Presbyterian elder summoned to the aid of Baptist leaders such as Drs. Massie of Boston and Straton of New York, was unable to carry the Convention in favour of the programme of exclusion. The surprise was great, discouraging no doubt to the Fundamentalists, unexpectedly encouraging to the Modernists because of the exceptionally large proportion in the Baptist body of men of old-school theology. But the Baptist body has a great inheritance of liberty.

Roger Williams and the history of the Rhode Island churches are not yet forgotten. And beyond these is what some might call the deep-lying common sense of the Christian layman which directs his judgment in accordance with what he understands and values as the spirit of true Christian consecration. In some of the more progressive communions of this same type of polity, which are now outside the vortex of dispute in virtue of having faced the issue and settled it from ten to twenty years ago, the principle upon which the Baptist communion has acted is expressed by two far-reaching definitions: (1) The basis of Christian fellowship is the Covenant, not the Creed; (2) Creeds represent not Tests, but Testimonies — they are not shackles around the feet of the marching host, but the banners it carries overhead. On these principles co-operation is sought on the part of all men consecrated to Christian service, in the conviction that all necessary agreement in doctrine will be found in progressive application of the spirit of love and service which animated the saints of old. This 'unity of the Spirit' has been found adequate among Congregationalists outside the Baptist body. It may be expected that among Baptists also it will prevail.

The Methodists, next in numbers to the Baptist body, have a constituency of similar old-school views. But Methodists also have historic traditions of Christian liberty, toleration and moral judgment. They are likely to meet the issue in a similar spirit of sobriety and catholicity.

For the genuine Modernist cannot withhold a deep sympathy from his Fundamentalist fellow-Christian, of whose real, though mistaken, devotion to the common cause he feels convinced. The Fundamentalist seeks to make the Church a living and united body of Christians who take their Gospel in earnest. For this purpose he reverts to that which he takes to be the spirit and principle of the Reformers, but which is in reality the principle of the post-Reformation dogmatists, who thought it practicable to set up over against the Roman ideal of unity through an infallible Church, uttering its unchanging oracles through councils and popes, an infallible authority of Scripture interpreted by scholars and applied by churches or conventions. In the light of present-day experience of the indefinite diversity of interpretation and the equally indefinite multiplication of sects, it seems strange that men of vision should have ever imagined the attainment of any sort of unity by such means. Conformity by compulsion and the suppression of dissent could be carried far. The Church of Rome gave evidence of what could be accomplished by such means. But how could anything else be expected from the post-Reformation substitute for external authority than just that indefinite multiplication of sects which the opponents of the Reformation freely predicted as its certain doom? Nevertheless the Helvetic Confession and other post-Reformation documents give ample evidence of the extremes to which the theory of an infallible book, inherited from the Synagogue, could be carried.

It was certain that Protestantism could not stop at the point where it congealed after the first great eruption, in which the awakening of knowledge and democracy together had forced the more vital half of Christendom to assert the right of private judgment. The Reformers bade men renounce the tyranny of councils and popes, and seek the word of God in the Scriptures, guided by the Spirit. They expected a unity of the Spirit. They did not anticipate shipwreck for the Church on the rocks of unlimited schism; neither did they intend to withdraw their fundamental claim to the right of private judgment. In the memorable farewell discourse of him whom the Pilgrim Fathers looked to as their true father in God, they looked for 'more light to break forth from the Scriptures.' It is eminently worthy of note that these famous words of John Robinson were uttered in a context which called attention to the unfinished work of the Reformers. Winslow's report of the address relates that Robinson went on to deplore the miserable state of Christianity 'because the Reformed Churches were come to a period in religion, and would go no further than the Instruments of their Reformation. As, for example, the Lutherans, they could not be drawn to go beyond what Luther saw. For whatever part of God's will He had further imparted and revealed to Calvin, they will rather die than embrace it. And so also, saith he, you see the Calvinists. They stick where he left them; a misery much to be lamented.'

The post-Reformation dogmatists instead of advancing along the path opened by the Reformers, seeking more light from the Scriptures interpreted by the Spirit, stuck fast in the 'instruments' of their Reformation. But the awakening of historical studies in the eighteenth century made it increasingly difficult to put off the day of reckoning. Neither a return to suppression of dissent by

conciliar authority in imitation of Rome, nor the method of schism by the exclusion of progressive minorities, has availed to secure the needful unity. Division has come. The more we define and dogmatize, the more we disrupt.

The generation that endured the War is impatient of convention, of dogma, of the authority of tradition and the past. In all history there has never been a time less tolerant of such restraints. It believes in religion, because it has little hope of any other redemptive power. It believes (with some misgivings) in Christianity. But that is in spite of, and not because of, what the Church has made of Christianity. It is a generation heartily in sympathy with the motives of the Fundamentalists, but the least likely of any generation thus far known to put up with methods of dogma, schism and obscurantism.

Meantime Christ is preached, and therein we rejoice and will rejoice, even if in some cases it be of envy and strife. Fundamentalism is so named because it defines certain doctrines which it declares to be fundamental, giving them its own interpretation. They were set forth in a series of resolutions adopted by the Presbyterian General Assembly of 1910, and have been reformulated, often with further additions, by various bodies and individuals authorized only by their own assumption to speak for the Church at large. In reality the whole movement, organized as it is on the grand scale by methods of education and propaganda which extend across all denominational lines throughout the Continent, perhaps throughout the Protestant world, has but a single tenet—domination of the letter of Scripture. It has a 'quadrilateral' for polemic purposes which prescribes belief in—

(1) The verbal accuracy and inerrancy of the Bible.
(2) The Virgin Birth of Jesus as proof of Deity.
(3) The efficacy of the blood atonement.
(4) The bodily resurrection of Jesus, and His imminent, visible return to judge the world.

But these four (some expand even to fourteen) points are all one, mere deductions from the first. For if simple biblicism can be imposed, without liberty of departure in any particular from the opinion of the past, all the rest will follow.

The question of the canon does not seem to be raised. It seems to be taken for granted (along with much else) that the Westminster divines had infallible authority to decide in favour of the books of the Authorized Version rather than those of the Douay Bible. Also that the choice made by various churches of the early centuries was superseded by Divine authority in the Damasine Council of 382, which is the first to draw up a list of writings constituting a New Testament of the same content as our own.

It naturally seems incredible to the reading public that a crusade should be begun in communities reasonably intelligent, to force the Protestant Churches, born in the spirit of liberty and enlightenment, into such grooves of narrow reaction. It is, of course, impossible that the effort should succeed in its main object, though the disruption which is the immediate aim may prove difficult to avert. Perhaps we have not yet reached the complete *reductio ad absurdum* of unity by schism, progress by intolerance, peace and love by dogmatic denunciation. The unity of the Spirit may be farther off than we hoped. But no other unity is practicable. And the struggle will not be all loss. There is real devotion on both sides, and where this is the case true religion must be the gainer in the end.

It requires no small infusion of the spirit of Christ, as described and exemplified by Paul, to put up with accusations of dishonesty on the part of those who maintain that they alone are true followers of our Master. Perhaps it is well for Modernists of the Episcopal communion to resent an official imputation of this kind and demand the withdrawal of the charge of its substantiation by formal trial, an issue which is now before the bishops. It is still harder to bear imputations which have no authority behind them, put forth by irresponsible agitators with the support of huge mass-meetings in terms such as the following, adopted by the self-styled 'International Bible Students' Association Convention' at Los Angeles, August 25, 1923, and disseminated through the country on a sheet headed 'Proclamation! A Warning to all Christians':

> Selfish and ambitious men, loving earthly honour and glory more than the approval of God, have brought in (to the Church of Christ) false doctrines destructive of faith in God and His Word. As a result there now exist in the various denominational Churches two general classes, to wit:
>
> First, Those who pretend to be Christians,

but do not believe in the Bible as God's inspired Word of Truth, who repudiate the doctrines of the fall of man and his redemption through the blood of Jesus Christ, which class is made up of apostate clergymen and the 'principal of their flocks,' who are worldly men of strong financial and political influence, which class exercises the controlling influence and power in the denominational organizations; and

Second, That great multitude of peoples who claim to be Christians and who hold and believe the fundamental doctrines of Christianity.

The reader will not require further definition of 'the fundamental doctrines of Christianity' as here specified, and may be spared the pages of vituperation and denunciation which follow, specifying under seven heads the crimes of the 'apostates,' who have 'used the name Christian as a cloak to hide their unrighteousness,' have 'sanctified war,' have 'with selfish design invaded the schools, colleges, seminaries and universities with their God-dishonouring doctrines of higher criticism and evolution,' and taught and practised inhumanity and oppression of the poor.

Amazing statistics have been published of the enormous numbers that have rallied to this propaganda, and it is self-evident that the more the Christian religion can be simplified into concrete forms, identified with a miraculous book of reference, whose contents are condensed into conventional propositions having the divine sanction of a large majority in a convention (*vox populi, vox Dei*), the wider will be its appeal to those who find the right of private judgment too burdensome for themselves, and regard it as dangerous for others. This class is still enormously preponderant. Even had the Churches maintained those standards of religious education which characterized New England and laid the foundations of its great universities, that the people might not be exposed to 'the perils of an illiterate ministry,' it would have been difficult enough to establish the freedom of the Reformation by means of that enlightenment of the people without which no kind of freedom can withstand the onslaught of the demagogue, least of all religious freedom.

But popular education in America has been secularized. The Bible has been excluded from the schools through the mutual jealousy of the sects. The Sunday schools have struggled heroically with the flood of ignorance, but these were a pitiful substitute for home training. Conformity to the 'instruments' of the various Protestant sects was given higher value in the selection of preachers and pastors than capacity to lead forward in the 'light and truth' that should have broken forth from the Scriptures. The seminaries under the same mistaken zeal broke away from the universities to place themselves under sectarian standards. Fundamentalism sends forth from its 'institutes' preachers supposedly qualified by the simple method of quoting from the infallible Book. A hundred graduates of this training are produced for one of the schools of real learning. What occasion have we for surprise at the triumph of bigotry and credulity? Why should democracy in the Church run any other course than in the State, when there is no development of the people in the capacity to think for themselves?

We have paved the way for a dictatorship of the proletariat in matters of religion by the failure to provide real religious education. Of the little that passed as such a discouraging proportion was mere propaganda of the 'instruments.' It sometimes aimed to suppress the exercise of private judgment rather than to cultivate it. This failure, combined with the secularization of public education and the cessation of home training, has laid the entire field of religion open to the fanatic and the charlatan. If disruption comes it will be followed by its logical corollary, progressive schism and division. Inside there will be, 'Wee-frees' within 'Wee-frees'; outside there will be a disgusted non-Christian world driven farther and farther into bald secularity. The enemies of the Church will have ground for the reproach: They have sown the wind, they are reaping the whirlwind.

But there is good reason to hope that disruption will not come, or that if it does the disruptionists when they have swarmed by themselves will be found after all a *quantité négligeable*. The remedy is dreaded. It has been put off too long because it inevitably involves further diversity of belief. The laity must know all the facts, and be trusted and trained to think for themselves. There is no way out but the way through; for reaction to authority (whether an autocracy of prelate or proletariat) is not a way out. There must be more individual thinking, and therefore even greater diversity of belief; for who ever thought for himself without

differing from others? Diversity of belief will be fatal to uniformity, fatal to schemes of unification by exclusion, imposition of tests, suppression of dissent; but by no means incompatible with the Unity of the Spirit.

Toward such a unity, expressed in consecrated lives, expressed (so far as words suffice to give it expression) in prayers and pledges of devotion to the Kingdom of God and the sanctification of His name, unity made real and effective by and in proportion to the needs of humanity, Christendom is really progressing. The very ardour of the many, which gives all of real strength that it possesses to the present organized propaganda of schism and disruption, is kindled at this flame. The religious fanatic and charlatan knows how to play upon it and turn it to his own ends. But as Lincoln had faith in the ultimate good sense of the common man, so we must have faith in the common man's sense of the spirit of Christ. He cannot remain long persuaded that it is a spirit of intolerance, bitterness, and strife, any more than he can remain long persuaded that it is a spirit of self-indulgence and indifference to human suffering, cruelty, and vice. A unity of service will be found, binding together those who are of the Spirit, after the little systems have had their day and ceased to be. They that are of that spirit are finding one another even now; yes, even when (for the time being) some of them have been swept into the camp of intolerance and schism.

The Spirit of Expiation.

By the Reverend Albert D. Belden, B.D., Westcliff-on-Sea.

There are few sentences in the New Testament so strange and so profound as the record preserved by St. Mark (14^{34}), 'Jesus began to fear,' or, as a later translation has it, 'Jesus began to be full of terror and distress.' The record presents an ultimatum to the reader. Either it describes the defeat and collapse of Jesus, or else it introduces us to the true character of His triumph. There have not been lacking Christian teachers who have suggested that a Christ filled with fear and tasting the bitterness of real failure is more acceptable to the human soul than a Christ who retained victory in the midst of seeming defeat. But the idea commends itself much more to the sophisticated mind of the theologian than it does to the average soul faced by the practical emergencies of life. A defeated and terror-stricken Christ is scarcely inspiring enough to be the Saviour of the common man.

The assumption that in the Garden of Gethsemane the courage of Jesus broke down, is one that is denied by all the other facts of the case. This is the man whose fearless preaching provoked the Pharisees to fury. This is the man who was brave enough to be absolutely honest, both with the mob and with the rulers. This is the man who could sleep through a tempest on the Galilean sea, 'asleep upon a pillow.' This is the man who, knowing the probable result, set His face steadfastly to go towards Jerusalem. This is the man who, when His friend Lazarus died, wept aloud, but when He Himself was scourged uttered no sound. This is the man who for a year or more has steadily envisaged the very tragedy in which He is now involved, has indeed repeatedly chosen it and prophesied it. This is the man who, when at last the soldiers arrive, makes sure that they shall not arrest one of His disciples by mistake, but steps out of the shadows, saying with superb courage, 'I am he.'

Is it conceivable that, with such preparation of soul, with such an unbroken record of courage, the fear of death is adequate to explain His condition at this point? What was it, then, that could visit fear, and such fear, terror and distress even upon the soul of Jesus? There can be only one reply. Jesus, by His sublime sympathy, through the majesty and solemnity of His own interpretation of His Cross, is launching Himself here into the shame and horror that accompany the conviction of sin. And He is doing so in a degree of intensity and pain, and upon a scale of sympathy that we can only dimly apprehend. He is here *seeking in spirit the souls of those arrayed against Him*, surveying their sin, and Himself taking the position of scape-

goat on their behalf, the position of sin-bearer in the spirit of expiation.

Let us try with great reverence to understand rather better His great emotion in this experience. There are three degrees of intensity discoverable in His sufferings.

1. *The pain of bitter disappointment.*—There has been in the past a fatalism in reference to the Cross which has seriously marred its meaning and which we must studiously avoid. Such references in the New Testament as 'the Lamb slain from before the foundation of the world' must be viewed as referring to God's eternal readiness to face *any sacrifice* that human redemption might require. There is little doubt that when Jesus commenced His ministry He indulged at times high hopes of success, as, for example, when He bade His disciples lift up their eyes to behold the world 'white unto harvest,' or as when He declared with jubilation that He had seen 'Satan falling as lightning from heaven.' Even His bitter weeping over the city self-doomed to destruction is testimony to His belief that it might have surrendered to His will and become by such action a New Jerusalem, capital city of a new world.

Now Jesus is face to face with the final ruin of such hopes. There is a real element of failure in His experience, but it is not His failure. The nation that He so deeply loved had failed Him, rejecting its divine destiny. There was treachery in the band of His disciples, and, where there was not treachery, a serious instability such as in the case of Peter. Doubtless Judas weighed heavily upon the mind of Jesus. But recently, in a last appeal, He had washed the feet of Judas and saved his life by hurrying him from the upper room and from the rising wrath of his fellow-disciples. Doubtless the mind of Jesus is busy here with the mystery of sin in that treacherous heart. He is yearning over at least one lost soul. This element deepens into the second.

2. *The vision of the world.*—There was always this world reference in the mind of Jesus. It is stamped all over the Gospel story, and there are no illusions about the world in His mind. The biting satire of His remark to Peter, 'Now sell your cloak and buy a sword,' shows how clearly His mind has entered into the course of future events. He saw His own Cross as the harbinger of a mighty host of other crosses, the pain of generations filled His soul; the agony of a world that refused the divine order painted its pictures inevitably upon that supreme imagination. If He cried aloud as He wept over Jerusalem, is it surprising that His generous soul expresses itself in terror and in distress as He agonizes over a world? Thus we are led into the third and deepest element of all.

3. *The horror of sin.*—Think of how Jesus was surrounded by sin at this point. Judas and Peter, the multitude, the authorities, Pilate, Caiaphas, Herod, the ribald soldiery, the men of religion, the administrators of justice, the common people whom He loved, ignorant in their wickedness and wicked in their ignorance! What a sickening spectacle for the pure soul of the one innocent man of history!

This horror of sin is evident through all the story of Jesus. Whilst He always stresses the good of life rather than its evil, He is nevertheless burdened by the evident bondage of humanity. Remember how His ministry started with that inspiring word from Isaiah, 'The spirit of the Lord God is upon me. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound,' and how His ministry was continued in the spirit of Is 53, 'The Son of Man is come to give his life a ransom for many.'

The doom of sin was much in His thoughts. His use of such symbols as 'the valley of Gehenna,' 'the worm that dieth not,' 'the unquenchable fire,' His constant warnings to the soul obdurate in sin; all these bespeak the reality of His compassion, the intensity of His redemptive purpose. We find Jesus continually plunging down beneath all the filth of human foulness and treachery to seek and to save the soul lost beneath it all. It is the agony of that yearning, His sense of the infinite pain that sin causes, the cost of that close identification of Himself with sinning humanity which explain His terror and distress in Gethsemane. This is the cup before which He shrinks. He is wrestling with the sin of the world in a spirit that seeks to bear it all away.

> O love of God! O sin of man!
> In this dread act your strength is tried,
> And victory remains with love:
> Jesus, our Lord, is crucified!

In Gethsemane we find Jesus facing what He feels to be the truth about His own sacrifice. 'The Lord hath laid on him the iniquity of us all.'

We must beware of making this experience too mysterious. Do we not know something of this

spirit of expiation in our own relationships? When Rudyard Kipling wrote:

> If I were hanged on the highest hill,
> Mother o' mine, O mother o' mine!
> I know whose love would follow me still,
> Mother o' mine, O mother o' mine!

was he not presenting the spirit of expiation in true motherhood? There is that in pure love which refuses to let its beloved remain alone even in sin. There is, of course, no isolation so complete as that of sin. It severs all relationships by its fundamental disloyalty to the ideal. It betrays every life, and that fact operates irresistibly to make a kind of hiatus between the sinful soul and all other souls whatsoever. To know one's self false is to discover an impassable gulf fixed between one's soul and others. It belongs only to one power—the greatest creative force the universe knows—to be able to fill that hiatus, to be able to bridge that gulf, to be able to make up the awful deficiency of sin—that power is Love. As a recent writer has well declared, 'Crowning all, this passion flower of the spirit world has come to bloom wherever love lays itself in compassion alongside wretchedness to alleviate and rescue, wherever innocence bears in agony the shame of others' guilt, where, for example, the pure mind in an evil home becomes the conscience in which the sorrow of a brother's degradation or a sister's shame comes alive.' A very beautiful example is provided by George Eliot in the character of Dinah Morris in *Adam Bede*. In her yearning over poor Hetty we are told she felt the Divine presence more and more, nay, as if she herself were part of it and it was the Divine pity that was beating in her heart and so willing the rescue of this helpless one. 'So, Lord, I bear her in my arms and carry her before Thee. I believe in Thy infinite love. What is my love or my pleading? It is quenched in Thine.'

By this spirit which Jesus has inspired in multitudes of humble minds we can learn something of the meaning of His Cross. The Christian spirit in its purity is ever passionately redemptive, eager to take upon itself the burdens of sin beneath which other souls stagger to doom. The spirit of expiation is in the toil of a David Livingstone unto death for the natives of Africa, in the martyrdom of a James Chalmers, in the sacrifice of a Katie Lee devoting her innocence to the winning of coarse criminals to a new way of life. In our heart of hearts we know there is no other way of dealing effectively with sin than this. And so we are prepared for the great liberating message that the Cross of Jesus sends down through the ages to every soul. For if that Cross means anything at all it means that God Himself is of this character, that He is *on the side of every soul against its sin*, that however much a soul may shut itself up to the isolation of its own guilt and shame, God is ever seeking to break the siege of sin about the city of Mansoul, and to fling into the beleaguered city the infinite resources of His forgiving love.

If Jesus cried out then in terror, it was in terror of the state of your soul and mine when sin reigns therein. If He groaned in distress, it was because He was summing up in His experience the agony of your heart and mine when we know ourselves for what we are; and if He feels this for you and me, our terror and our agony must pass away before the promise of the 'love that wilt not let us go.'

Recent Foreign Theology.

German Theology.

Professor Karl Heim[1] has for some time been one of the most influential and most Christian thinkers in Germany. His classroom at Tübingen is crowded. Probably more than any other he fills something like the same prophetic place as was occupied by Herrmann; certainly he has an equally evangelical message to declare. But his attitude to philosophy in the theological field differs much from that of the older man.

The first edition of this book evoked more than usually interested criticism, and the present third edition exhibits at various points the influence of the new Calvinism championed by Karl Barth, of which we shall no doubt hear more. Heim now

[1] *Glaubensgewissheit* (Hinrichs, Leipzig, 1923; pp. iv, 276).

endeavours to relate Barth's teaching to the philosophical traditions of Kantianism. From that point of view he discusses carefully, and with uncommon charm, the intrinsic certainty of faith, with the aim of translating into theoretical terms the conflict of thought which every believing mind must endure.

Only the most general outline of the argument can be given. The affirmations of faith, it is laid down, are neither purely empirical judgments possessing a certainty proportioned to their immediacy, nor rational principles like the law of non-contradiction. They are rather judgments of trust (resembling those about a friend's character), which, logically defective as they may appear to science, are none the less certain. And Heim undertakes to show that every sort of thinker has to presuppose judgments of this very kind before he can get to work. If this be proved, it will be so much evidence that in faith there need be no war between head and heart. When in face of shattering grief the believer dares to say, 'Nevertheless I am continually with Thee,' he is solving, in untechnical form, the very problem which the theologian wrestles with in argument.

We must, it is contended, pass beyond the seen and factual, and go in search of the non-presentable elements in all experience. Many pages are devoted to this inquiry. The non-presentable we find, for example, in our experience of time; for the *now* in which we live forces itself upon us in an absolute and unconditioned way; it is not deducible from anything more ultimate, but imposed by the fiat of being. We find it in our experience of space; for the *here* of our actual position is prescribed without any appeal. Similarly with our own selfhood, that imperiously fixed centre at which we dwell; similarly with the inescapable recognition that right is right. In all these cases, we cannot but adopt a certain *perspective*; we have no choice but to place ourselves in a specific attitude to time, space, self, the moral law, otherwise life falls in chaos. Behind all such inescapable elements, which we must accept, stands the Power of Destiny, or God. To struggle with Him is vain; here above all there is nothing for it but to identify ourselves with one of the various theoretically conceivable possibilities thrust upon us by the non-presentable background of life. To this encompassing Destiny we must say yea or nay. 'If I name the non-presentable, God, then the final decision of God, in virtue of which I find myself at this moment saying yea, I name *grace*; my attitude itself, whereby I soar beyond the abyss of contrary possibilities, and escape destruction, I name *faith*' (p. 252). In my life there is no ground why God should choose me, for His grace creates the worth of its objects; so too my faith in Him is purely a venture in the dark. But just because my certainty of God rests on no empirical basis, no empirical difficulties can overturn it. It depends sheerly on a Higher Power whether for us the secret of the universe shall be disclosed, or remain hidden for ever. We have the testimony of the Holy Spirit not *before* we accept God and take His path, but *in* our following of His will.

The saving impression of Jesus is the last and highest of the sheerly factual and unconditioned realities to which we must simply bow our heads. His presence is ours or it is not. The Divine meaning of His life can only be discerned from within. As we accept the actual 'now,' the given 'here,' though other times and places might seem to have as good a claim in theory, so by a sovereign act of God-given volition we choose and accept Jesus—an act irrevocable and unquestioning.

Theology appears to make progress zigzag, by opposed exaggerations; this at least is a one-sided book; but it may provoke fruitful discussions all the more for that. The new Calvinism shares the impressiveness of the old by its witness to the sovereignty of God; it may well come to provoke the same criticism by its assertion of a God who is partially unlike Christ. It does not appear to be New Testament teaching that experience contains nothing which points even an unbeliever towards faith, otherwise what do the parables of Jesus mean? Were they not arguments such as any one could partially understand? Lastly, we can hardly suppose that Christian apologetic is bound up with a special theory of knowledge, or that Jesus is Himself the solution of epistemological problems. But, in spite of all, this is a very able and appealing book, with something in its tones that goes deep into the soul and bids us tremble at the word of the Lord. Every lover of religion will wish for it a wide circle of eager, if also critical, disciples.

H. R. Mackintosh.

Edinburgh.

The Implications in Luke's Preface.

By Professor A. T. Robertson, Litt.D., Louisville.

The article of Professor H. J. Cadbury, in the *Expositor* of December 1922, on 'The Knowledge claimed in Luke's Preface,' interested me very much. It is certainly wholly to the good to have a fresh and full presentation of the facts concerning the connotations of παρακολουθέω. Such a careful study has been much needed. Dr. Cadbury has done it with more than his usual care, and it supplements well his *Commentary on the Preface of Luke* in part i. of vol. ii. of *The Beginnings of Christianity*. There is not much save one point in either the *Commentary* or the *Expositor* article to which one can object. It is nearly all to the good. He rightly shows that παρακολουθέω etymologically and literally means *to follow at one's side*. Some early writers took it in this literal sense and understood πᾶσιν as referring to persons (masculine, not neuter). That in itself is, of course, possible. Only the actual context can determine whether the literal or the figurative meaning of a verb is meant by the writer.

In the figurative sense, which is rightly found here by Dr. Cadbury, he suggests three possible uses and gives examples of each. One is following what is read as in a preface (by the reader, not the writer). A second is keeping in touch with things done, with a course of events. Dr. Cadbury adds: 'This broad meaning is probably to be accepted here.' He further says: 'It may include reliance upon written information, as is well shown by cases where a letter is said to be written in order that the recipient may keep in touch with events.' The third use is 'actual presence or participation in the events.' On this point Dr. Cadbury makes a real contribution of freshness and force. If the word is capable of this sense, then the author of the Gospel of Luke and of the Acts claims to be, in part at least, a participant in, or contemporary of, the events. We know that this is true of the second part of Acts (the 'we' sections), and there is no reason, so far as we know, why it may not be true of the life of Jesus, unless Luke (or the author) was born near the middle of the first century instead of near the beginning of it.

Dr. Cadbury rightly sees that, if there is truth in this meaning, then the author wrote both books fairly early and had himself personal knowledge of some (or many) of the things of which he writes. Dr. Cadbury thinks this 'new consideration' the most convincing argument for the Lucan authorship, which has not hitherto impressed him very greatly.

But it is the denial by Dr. Cadbury of any research on the part of Luke that calls for protest on my part. 'There appears to be no warrant for assigning to the word the sense of deliberate investigation, although Luke's apologists love thus to modernize it. The writer's information had (notice the perfect tense) come to him as the events took place; it was not the result of special reading and study. His acquaintance with the subject, whatever its degree of intimacy, was something already in his possession. The perfect tense is often thus used of this verb, and this is its meaning.'

It is this paragraph that challenges one's scepticism on several important points. One is Dr. Cadbury's interpretation of the perfect active participle παρηκολουθηκότι. The perfect tense here does mean that 'his acquaintance with the subject, whatever its degree of intimacy, was something already in his possession' *before he began to write the book*. It does not mean that 'the writer's information had (notice the perfect tense) come to him as the events took place.' The very structure of the sentence places παρηκολουθηκότι (whatever it means) as a state of completion before γράψαι. It is wholly gratuitous, and I think misleading, to say that the perfect tense conveys here the idea that Luke's information came to him 'as the events took place.' That special idea is not what the perfect active participle means. It means simply that the process involved (παρηκολουθηκότι) was at an end before Luke proceeded to write (γράψαι). There is absolutely nothing in the perfect tense itself to suggest any notion of 'as the events took place.' The perfect tense with some verbs may have the resultant sense of 'broken continuity,' 'a series of links rather than a line' (Robertson, *Grammar of the Greek New Testament in the Light of Historical Research*, p. 896; Moulton, *Prolegomena*, p. 144). But this idea is due to the special meaning of the verb, not to the meaning of the perfect tense.

The meaning of the verb affects the perfect tense in such instances. But one cannot turn it round and urge that the perfect tense calls for such a meaning in the verb. The special use of παρακολουθέω may or may not suggest the idea of broken continuity, but that idea does not come out of the perfect tense. Luke does mean to say with all positiveness that he was prepared to write before he began to write.

Dr. Cadbury puts, I think, too narrow a meaning on the words 'investigation' and 'research.' He denies 'deliberate investigation' on Luke's part. 'It was not the result of special reading or study.' Now, I submit that there is nothing in the meaning of παρακολουθέω (whatever meaning one accepts) or in the context of Luke's Preface to justify these words. It is putting the negative side beyond the warrant of the known facts. It is not clear precisely what Dr. Cadbury means by 'research.' His last words in the *Expositor* (p. 420) are: 'At any rate he says nothing of research.' In the *Commentary* (p. 501) he says: 'It may include reliance upon written information.' If the sense of reading be involved, Dr. Cadbury says: 'If this interpretation is adopted here, Luke is claiming to have read the διηγήσεις which the preceding writers had composed.' He certainly makes that claim. He introduces the Preface with ἐπειδήπερ, which gives the reason that prompted him to write (ἔδοξε κἀμοὶ γράψαι). I see no escape from this interpretation of Luke's sentence. He does not say that he incidentally glanced at a few feeble attempts in writing, but relied chiefly on his own personal knowledge obtained otherwise. He says that he was stirred to his task of writing by what others had written (see my *Luke the Historian in the Light of Research*, p. 44) by these previous efforts. We know that he made constant use of two of them (the *Logia* or Q and *Mark's Gospel*). If this is not 'research,' 'deliberate investigation,' 'special reading and study,' one is at a loss to know what it is. Every one is entitled to his own opinion, of course, but it seems to me that Luke's known and verifiable use of Q and Mark forbids our saying that 'he says nothing of research.' To me the natural inference is quite the other way. His careful use of Q and Mark argues that he made like use of the other written sources known to him.

It is not necessary to know precisely what particular shading of meaning we are to give to παρακολουθεῖν in Luke's Preface. In point of fact Dr. Cadbury is by no means clear in his own views on that point. 'Perhaps personal presence is more than the verb παρηκολουθηκότι actually claims. Possibly it was just the kind of verb that included both presence and indirect though contemporary information, and could be used by one who wished to suggest the utmost knowledge without defining too specifically how intimate that knowledge was.' I see nothing in this statement that goes too far except the use of 'indirect.' Dr. Cadbury here admits that Luke may wish 'to suggest the utmost knowledge without defining how intimate that knowledge was.' Well, then, why insist on the adjective 'indirect'? Some of it may have been 'indirect,' but certainly the use of Q and Mark was not 'indirect.' There is nothing in the word παρηκολουθηκότι or the context inconsistent with the use of 'direct' information also.

I sincerely concur in the conclusion of Dr. Cadbury that 'the possibility must be left open that the author is claiming in the very beginning of his work to have been long in such close contact with the series of events which he unfolds as to be possessed of first-hand contemporary knowledge about them, and that perhaps he means to claim the knowledge of an actual eye-witness.' I am bound to demur to the closing sentence: 'At any rate he says nothing of research,' as if that failure proves that 'it was not the result of special reading and study.' Nothing that Dr. Cadbury has produced warrants so positive a denial. Dr. Cadbury admits that 'the verb is used in so many senses that absolute certainty is impossible.' And yet he pointedly denies one of the possible uses of the verb.

Dr. Cadbury draws a distinction between careful reading and philosophic reflexion and research that is not clear to me. 'At most it would mean only the intelligent and attentive understanding of what is read or told, not deliberate inquiry.' We know the use that Luke made of Q and Mark. Was that 'deliberate research' or merely 'the intelligent and attentive understanding of what is read'? And what is the difference? Is one to say that Luke merely copied Q and Mark without reflexion? The facts in Luke's Gospel refute that idea.

Dr. Cadbury makes the point that when παρακολουθέω occurs in Hellenistic writers 'it invariably applies not to the writer but to the reader.' If Luke employs the word in that sense in his Preface, he likewise refers to the works of others that he has read, not to his own work. He would have in mind

διηγήσεις of previous writers which he had read, as Dr. Cadbury properly observes.

It will be seen that at almost every point I find myself in agreement with Dr. Cadbury's fresh and illuminating discussions of Luke's Preface save in his denial of research by the author. It is quite likely that some writers have insisted too strongly that παρακολουθεῖν can mean nothing else but to make research. Dr. Cadbury has done a good service in showing the variety of uses of this interesting verb. But he has, I think, gone too far in urging that the author's information 'was not the result of special reading and study.' Dr. Cadbury offers no real proof for that denial. The very context in Luke's Preface disproves it.

The use of ἄνωθεν with παρηκολουθηκότι falls in also with the idea of careful preparation before writing.

In the Study.

Virginibus Puerisque.

Found Out.[1]

'There is nothing covered, that shall not be revealed; neither hid, that shall not be known.'—Lk 12[2].

Of course you have heard of Tutankhamen. 'Rather,' you say: 'our cat's called Tut.' I know, and there are two more in your street, and three others in the road round the corner. But I'm talking of the man after whom they are all named, the poor old king of Egypt who took such pains that he should never be disturbed after his burial, who had himself built in, with all his chariots and carvings and treasures and wonders, behind door after door after door, so that he has lain there for three thousand years, and all down the centuries no greedy robber ever found him yonder in the hush and quiet of the desert. And now that they have broken in on him they stand, hardly able to believe their eyes, staring at all the lovely things that they have stumbled on. How ever did they do it, these men of so very long ago, who had no cunning machines to help them as we have now.

And so folk started talking, telling us these were the times when people really worked, and didn't shirk or scamp things as they do to-day; kept wagging their heads, as father does when he begins to tell you about when he was a boy, and things were all so different and funny. For then, it seems, every boy loved to get up on the coldest and the darkest morning and just sprang out of bed: and all children liked their lessons better even than the most exciting story. It seems so very strange to you. Do you think father could have forgotten just a teenie-weenie little bit? Well, I don't know: I wouldn't like to say. Dad is very wise. But things do slip from one's memory sometimes; and I'm bound to say that in my day I remember one small boy who never found it very easy to get up, and had to drag himself to lessons very often. But, anyway, people were speaking just like that. These were the days when people really worked, and put their heart and their back and their skill into things. And then they came on something, upon something horrid, and their talking died away: came on a heap of shavings where no shavings should be, and on a splendid bit of carving not fitted carefully into its place but jammed down anyhow. And that proved that long, long ago there were men who scamped work even then, and didn't do their best or really stick in as men should. It was a great shame, wasn't it? All the others had done so perfectly, and here at the very end there came along two or three idle fellows and let down that old world. It's like as if one coward spoiled the fame of a whole battalion that had been won by years of splendid heroism by thousands of men; or like a fellow in your team who won't get down to the ball, and lets the other side score, and so you lost, though all the rest did gallantly; or like some silly ass who gets you all a hundred lines, and what he was doing wasn't even funny!

It was too bad of those fellows long ago. Yet I think I know how it all came about. Perhaps the architect, who was a glorious architect, had said to his wife that he would go visiting with her at three o'clock. But things at the very last had taken a bit longer than he had expected and now it was four. And so he said to the men, 'Well, you're just finished, clean things up and tell the man who is to lock up when you're ready'; and away he went, for he knew his wife would be fussing. And the carpenter man

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

said to himself, 'This is Saturday afternoon, and there are chariot races on, if I hurry up I can still be in time. These shavings, who's ever going to see them? The old king is going to be locked up here for ever in the dark. Why bother clearing them away! No one will ever know that they are there.' And so he made off. And the man with the last bit of carving said, 'Hold on, where are you away to? To the chariot races! I'll go too!' 'But you're not finished.' 'No, this wretched thing won't fit exactly. But I'll just jam it down. Who's ever going to see it anyway.' And so they told the man to lock things up. And he looked round, not very carefully, for they had been such splendid workmen that he trusted them, and locked one door, and then another, and another, and then the last. 'No one will ever know,' said the fellows on the way to the chariot races, 'why should we bother over it!'

And it did lie hidden for three thousand years. But now it has come to light at last! Everything always does. You scamp your lessons, and get off all right, get an easy bit that you can do. And who will ever know, you say? Ah, but it won't be always hidden. The exam. will show, weeks later. Or, if you are lucky again there, still it will all come out years after, when the head of the office sends for you in a temper, and says, 'What school were you at?' And with that he will begin to run it down. 'What kind of a school is that where they can't teach you to spell?' and he will shake some letter of yours in your face. You will let down the school, just as those workmen did that early world of theirs. Or some day the clerk who does the French letters will be away, and 'Can anybody here read French?' they'll ask. If you had learned your French you would be able to say Yes. But no, you scamped, and so years after you will lose your chance. Or you fly into a temper when you get a hack at football. And then you forget about it. It all went past in a minute. No, it didn't. Years and years after this when you are an old man with a beard and a wife and family, the servant will give notice because she is not going to be spoken to as you have done, and your wife will go about saying, 'It isn't my fault, he was spoiled before I got him!' Of course you were. It's because you lost your temper at football that you got into the way of it, and it is showing years later. Years, says Christ, far longer than that! But it was only a little heap of shavings. Yes, but enough to show those men weren't good workmen. And, says Christ, the way you do your lessons and stand up to things is quite enough to show what kind of girls and boys you are, and those who do them well will be given ten cities to rule by and by: but those who do them badly will be given only a little job that any one could do. It is not really hidden, it will all come out some day. So that you and I had better do our very, very best.

Learning by Heart.[1]

'Thy word have I hid in mine heart, that I might not sin against thee.'—Ps 119[11].

Every boy and girl knows what it means to have to learn something by heart. It means learning a thing so well that you can repeat it afterwards word for word without making any mistakes. The other day I was at a school breaking-up party, and I heard some quite small boys and girls repeat pieces of poetry like this, and they did it wonderfully well. And I expect most children who go to day school or Sunday school have to learn portions of the Bible and some of the Psalms and Paraphrases like this, and they learn them so well that they will never really forget them. And that is an excellent thing, but it is not everything. For I want you to realize that a good deal of this learning is not what the Bible means when it says, 'Thy word have I hid in mine heart'; it is really learning by head rather than by heart. Some of you have had a clever parrot in your house, and have taught it to say all kinds of things till it can repeat them over and over again, but you know that it does not really understand them a bit. It has just learned to make the sounds and nothing else. So sometimes, I fear, boys and girls who repeat the words of the Bible are doing very much what the parrot does—repeating the sounds without ever thinking of the meaning, or understanding the words, or trying to do what they say.

Many years ago I heard the story of a curious experience that happened to a man in the South of England whose work it was to travel about the country from house to house selling copies of the Scriptures. One day in his travels he met a ragged, dirty tramp who asked him for a copper. And they got into conversation, and when the tramp found out that the other man was selling Scriptures, he said, 'Look here; if you will give me sixpence, you can start any part of the New Testament you like and I'll go on repeating what follows.' So a few

[1] By the Reverend A. Warren, B.A., Errol.

words from the Gospels were chosen at random, and the tramp was able to go on repeating word for word, and earned his sixpence. Naturally the Bible seller was astonished, and said to the tramp, 'Tell me, how is it that you have the Word of God stored in your memory like this, yet you have come to be nothing but a tramp?' Then the tramp told how he had come from a good home, and in his boyhood had been made to learn the Scriptures till he knew them word for word in this wonderful way. But he had yielded to temptation and fallen into sin and gone from bad to worse. You see, he had learned the Word of God with his head and could repeat it with his lips, but it had never gone down into his heart, to be loved and obeyed.

And now I must tell you another story to show the other side; the story of a man who did really learn by heart. Away in Calcutta I once met an old man, a Spaniard, who told me the story of his early life. He had run away from his home in Spain when he was a boy and gone to sea. And his ship had taken him to Calcutta, where he fell ill and was taken to the hospital, and the ship sailed away without him. When he began to get better, the nurses tried to talk to him and give him things to read, but he did not know any language but Spanish, and they could find nothing for him. But one day an old sailor in the hospital died, and when they were looking through his belongings they found at the bottom of his box an old book without covers and with some pages gone, but it was in the Spanish language. So they brought it to the boy, and he was so delighted to get a book he could read, that he read it over and over again. It was a copy of the Bible, and the lad, being a Roman Catholic, had never seen one before. And he told me how it opened his eyes to the truth, and how, when he left hospital, he became an earnest Christian and joined a church, and all through life made the Word of God his guide. He had learned it really by heart; he had understood it, and loved it, and it had kept him from sin.

That is the kind of learning by heart which makes God's Word a lamp to our feet, and a light upon our path.

There is a story told of an old Chinaman, who had been a Christian for many years, and when he died the people said of him, 'There was no difference between him and the Book.' So learn the Word of God till you can repeat it correctly, but, above all, hide it in your heart, understand and love it, and it will lead you more and more to a knowledge of His love.

The Christian Year.

Palm Sunday.

The Supreme Decision.

'Pilate saith unto them, What shall I do then with Jesus which is called Christ?'—Mt 27^{22}.

It is a surprising fact, but it is none the less true, that this is still a living and up-to-date question. A crucified Jew still fills the religious horizon of the civilized world. The men of England have not yet done with Jesus Christ. How do men to-day answer Pilate's question?

1. There are some who give an answer inspired by open and avowed hatred. Many secularist lecturers and writers plainly loathe Christ, and would do anything in their power to destroy the hold which He still has upon the hearts of men. We have heard the pure and holy Jesus blasphemed in the public parks.

2. There are others who are trying to explain Christ away. There He is, strange, persistent, powerful, the author of a unique religion, with an extraordinary appeal to the heart and a tremendous claim upon the will. How awkward He is, and what a nuisance! He will not tolerate sin, and make Himself at home, like other men, with common failings which must not be too much talked about, but are absolutely necessary to the man of the world, unless he is to enter upon a fight with his lower nature for which he has no appetite, and for which he sees no necessity. What shall be done with Him? Explain Him away! Call Him one among many, the last of a series—Buddha, Confucius, Moses, Mahomet, Christ! It sounds so satisfactory, and takes the edge off His authority. Drag Him down from His ancient throne, supreme above all heavens. Silence His imperative claims by bracketing Him with others. Call Him a dreamer, an impossible poet, a hero with a touch of the fanatic.

You cannot explain Him away. You say He is a dream, a birth of idealism, a telegram from heaven, a creation of the ever-purifying Spirit who guides men upward and onward, and uses illusions such as this, and this more than others, as steps in the staircase which leads man at last to perfect knowledge and reasonableness and goodness! How and why was that dream dreamed? And

how did men and women come to believe it? And how did a dream so clothe itself with personality, and become the dynamic centre of spiritual power, and exercise an influence to redeem, to sanctify, to save, which is a thousandfold greater than the influence of all real personalities put together upon the hearts and lives of humankind?

3. To-day men are rather doing what Pilate did. They claim to be irresponsible, and profess to ignore Him.

There are three ways in which men attempt to wash their hands of Jesus and ignore Him. First of all, they meet Him with the moral and intellectual apathy which the reformer always finds his worst foe, and never face the necessity of really making up their minds about His claims. Could anything be more unintelligent than to refuse to place Christ? To leave out of one's reckonings Him who has proved Himself to be so great a force in history is like building up a system of physical science without taking into consideration the law of gravitation. But it is worse than folly, it is sin. 'If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin.' Christ claims to be absolute Lord of your life and mine, and to decline that claim is to deny His right to it, at any rate in conduct, which here counts more even than creed.

Again, men wash their hands of Jesus, without directly denying Him, by filling their lives with interests other than, or hostile to, Him. With many men so far as any evidence on their part of interest in Him is concerned, Jesus Christ might just as well never have lived and died and risen again.

And some men, thirdly, play the part of Pilate and refuse a right decision because they prefer to drift. The present Archbishop of York tells of a man whom he, as a curate at Leeds, met in a tramps' lodging-house, obviously in surroundings foreign to his class and station in life. 'This is no place for you,' said Mr. Lang; 'what has brought you to this?' The man gave his name and his college at Oxford, and, shrugging his shoulders, said, 'I have just drifted.'

But we cannot ignore Christ for ever; we have got to die. 'To die, perchance to dream, ay, there's the rub!' Our knowledge that we shall meet the inevitable Christ at last is not suspended upon the thin thread of speculation; it is a revelation hung upon the eternal chain of His own words. Those words 'will judge us at the last day.' This Christianity which the world ignores is the final test of personal character and history. This Jesus whom men crucify afresh is to be their judge. Surely, surely it is but wisdom to listen to Him now, lest in that last hour He points us to the track by which we have travelled to meet Him, with a charge which we cannot deny—that we heard Him and knew Him and would not heed Him, but turned every man to his own way.[1]

Easter Sunday.

The Hidden Life.

'Your life is hid with Christ in God.'—Col 3^{3}.
'Continue in prayer.'—Col 4^{2}.

These words were addressed to the Colossians, a people peculiarly open to the attacks of incipient gnosticism. The Gnostics sought after hidden mysteries until all the world about them was uncanny—full of whispers, presences emerging out of the mist of dreams, wraiths of thought. Here Paul offers them something in Christianity that will appeal to such tastes. There is no need, he would say, to go past Christ for mysteries. He, and men's relations with Him, are the deepest mysteries of all.

The words were taken up by Christian theology in its doctrine of the 'Mystical Union.' We died with Him, and the old life passed away—the life that had been mastered and bewitched by the world and directed by its instincts. In its stead a new life was born, higher and purer than the old, which we share with the risen Christ. But this is no longer a comprehensible or even a visible life. There is a secret element in spiritual communion of which the world knows nothing. It is hidden with Christ, who is Himself hidden in God—a very mystical conception.

Christian experience confirms this though it does not explain it. Like John Bunyan, we say with full security, 'My Righteousness is on high.' From ourselves even is this secret hidden. No Christian professes to understand his own spiritual experience or to be able fully to rationalize it. It all ends ultimately in the mystery of the Divine.

But often, in the world's most crowded streets,
But often, in the din of strife,
There rises an unspeakable desire
After the knowledge of our buried life.

[1] F. B. Macnutt, *The Inevitable Christ*, 205.

Thus, by its own exquisite confession, is humanity disappointed in its search, until only the more strenuous seekers retain the faith that there is anything to find. But the Christian knows where that treasure lies. He is confident of finding himself at last. Day by day, with recurring surprise he discovers some new aspect of that for which he seeks, or at least some trace of it. He knows—he is the one man on earth who does know—the secret of the buried life. His life is hid with Christ in God.

Under this light prayer takes on a new significance and interest. It is the search for hidden treasure. This is a broader and truer conception of prayer than many others. This explorer—this huntsman of his own soul—speeds along the whole line of his activities, across the whole field of his interests, until, in some hour perhaps of difficulty and of strain, he finds the sudden revelation of the meaning of unintelligible experience, and of the presence of an unseen Friend. In the heart of Christ the man has discovered his own life. He may not be able to give reasons, but he understands and is quite sure. He can go back now, and endure and be glad. Or again, at times when all is in perplexity, the very exercise of prayer shows him what he would be at. Free from prejudices, delusions, and temptations, the mere act of turning to the Highest gives him the truest expression of himself, the fullest and most exalted utterance of experience. He has sought and found his hidden life. John Knox's great words are true: 'We come to seeke our Lyfe and Perfection in Jesus Christ.'

Let us keep to the lower ranges of life and we will see that these even cannot be explained without God.

1. *Physical life*, in which 'life' means health. Our bodily life is hid with Christ in God, and that is among the prizes which prayer finds and secures. Not only does the habit of prayer tend to restrain a man from hurtful excesses. He who prays learns to hold his physical life more precious and to regard it as a sacred trust, knowing its worth better than other men.

The effect of prayer upon the condition of one's physical health is a difficult question. Here, more than in most regions, it is necessary to avoid the extravagances of half-educated or rash speculation. Science is as truly God's gift and will as prayer is, and any prayer which sets itself up as a substitute for medical skill is mere presumption. Nor can prayer and medicine combined effect more than a certain limited amount. The last factor in the case is the will of God, and our times are in His hand.

Yet prayer may be a real means of finding a healthy life. So closely are body and mind connected, that the very moods which prayer induces will react in health upon the body. In prayer the thought and desire, set upon healthy conditions, may awaken the will and purpose, and the chances of health are vastly better for those who will to be well than for those who have lost heart and energy. For the rest, the abstract question of how prayer is answered is, and must always remain, obscure. Sir Oliver Lodge strikes the true note when he says that the fatalistic attitude is the unfilial one. We are but children who say to their father what they want. We shall never get beyond that to any higher thought, and if we insist on passing on from it, it must be to a lower one. This, at least, is true, that the life even of our flesh is hid with Christ in God, and that in prayer we are approaching its quickening springs.

2. *Emotional life*, in which 'life' means harmony and peace. The first promise of Christianity is keen vitality. That hidden life which we go to find in Christ is not passionless. The moods are legitimate elements in experience, though they require harmony and control. When the strain is felt, before the mood expresses itself, go to find it as it is in Christ. There it will be safe for you to be true to it, and frankly let it find expression. So the depression of drudgery will become the earnest enthusiasm of labour. Battle will change from a squabble to a crusade. Sullenness will change to sympathy that feels the sense of tears in mortal things. Exasperation will lose its blindness and yield instead a swift and brilliant vision of the mind of Christ regarding wrong.

3. *Social life*, in which 'life' means love and service. Our social instincts tell us of a larger self which includes our relations to others. Social science is doing noble work in its efforts to understand and adjust these relations. To suggest prayer as a substitute for sound economics is mere cant, which those who feel the pressure of present conditions will justifiably treat with scorn. Yet that which lies at the root of all these disputes is not details either of present injustice or of future amendment. It is the spirit of men's minds towards one another. In that lies our true social life. That life of right social spirit is hid with Christ in God.

Prayer alone can find it. So, through prayer, we pass on to that widest charity which is the true spirit of public life. Paul exhorts that 'intercessions and givings of thanks be made for all men.' Such intercession if it be intelligent and honest will open the intercessor's heart to the sorrows of his fellow-men. Such thanksgiving will be impossible except to those who are prepared to right their wrongs. That is the true hearty Christian spirit—intercessions and thanksgivings for all this crowded world of human life. It is not pity, far less scorn, but the true spirit of public life, the insight and goodwill without which no man's manhood is complete. In prayer we go to find that life also, hid with Christ in God.

In a word, our true life in all its relations is hid with Christ in God. The solutions of critical problems, the answers to great questions, require more than painful thought. They require that we be our true selves to think and act truly among them. By prayer we go to seek and find our true selves in Him. In His will is our peace, in His favour our life, in His love our power of loving wisely so that we may rightly serve our generation.[1]

First Sunday after Easter.

Peace and Wounds.

'When the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he shewed unto them his hands and his side.'—Jn $20^{19.20}$ R.V.

1. '*Came Jesus.*'—No one can follow the story now without feeling that Christ is inevitable. It is the key to the whole record. We are swept into a movement which we realize is irresistible, and the secret of its power is the irresistible Christ. We feel this not merely because Christ exercised an extraordinary influence and became the centre of a unique attraction, but because of what He was. His words and His works alike are significant first and chiefly of what He is in Himself; they are the revelation of a Person who more and more completely wins our absolute trust. When the Cross comes into view, crowning the path up which He is moving, we follow Him, knowing that, though it seems to be inexplicable, it comes within His purpose of redemption, and He fully understands it, however blind we may be to what it means. 'I lay down my life for the sheep. No man taketh it from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again.' It is all a complete unity, the one perfect whole in a world of fragments. And so when we hear the 'It is finished' ring out through the gloom of His death-hour, we are ready for the glory which will soon be breaking from the opened grave. And as at last we see Him coming to the disciples on Easter evening, though the doors are shut against Him, we know that always and everywhere He is and must be resistless. Always and everywhere He is the inevitable Christ.

The incidents and words ascribed to the risen Christ are so few that we treasure every detail. We sometimes wish more had been preserved. But we need not regret that, for there is sufficient in what we have to engage our thought. Moreover, the general purpose of the resurrection was not to communicate new truth so much as to confirm that which had been previously given. Its main purpose is to affirm the continuity and regnant position of the personality of Christ; not so much to make known to us the conditions governing Christ's exaltation to glory, as to assure us that His character and disposition remain still the same. There is plenty of evidence that in the risen Christ we are confronted with a new order of being, and with a kind of existence of which we can form little exact notion; but the revelation of the resurrection really centres upon this, that whatever changes have taken place, Jesus remains through them all, human, friendly and familiar as ever.

This persistence of the human nature of Christ is very significant. The resurrection has not altered His human disposition, changed His type of character, or even modified His manner of expression.

There is a whole system of unappropriated theology here. Theology, however orthodox, has always been inclined to look upon the human life of Jesus as a condescension, His earthly career as a humiliation, His incarnation as an obscuration of His glory. And therefore there has always been a tendency to maintain that Jesus did not give us a full revelation of the Godhead; which we have to balance by thoughts of God derived from other sources; the God of nature, or the picture of Jehovah in the Old Testament. Especially were the resurrection narratives appealed to as in some way complementing the revelation of the cross, and in some way correcting His earlier confession

[1] J. Kelman, *Ephemera Eternitatis*, 266.

that He was meek and lowly in heart. Somewhere the notion of power, the idea of majesty had to be superadded. But this is just what the resurrection itself disproves. Jesus has resumed His glorified state; but He remains of precisely the same human disposition. Therefore we must hold, if Christ is any clue to God, that the nature of God is conditioned by His ethical character.

2. *The risen body bears the scars of the crucifixion.*—There are details about the risen form which are of great interest. These details have too great a consistency to be referred to the working of spontaneous imagination; neither can they be traced to preconceived theories; for the only two ideas of the resurrection that were then current were those of a resuscitated body and a discarnate ghost: and Jesus was neither. Everything points to some revealed reality, surpassing anything earthly conditions have made us familiar with, and yet undoubtedly corresponding with spiritual laws analogous to those which govern the natural world.

But the retention of the wounds must be of more than physical significance. At first it is rather disconcerting to discover that the resurrection body of Christ should retain the marks of having been crucified. It is obvious that the nature of Christ's manifestations was assumed at will, and was not merely determined by His pre-resurrection body, or He would have been immediately recognized. Therefore, if His resurrection body bore the marks of the nails and the spear, this must also have been due to His will. And yet why should He will this? It cannot have been merely for purposes of identification. It is unlikely that it was merely because it was physically determined, or the whole physical appearance would have been similarly determined. There is only one remaining hypothesis. It is that the scars had gone deeper than the physical body; they were scars on the physical nature, they were wounds in His soul.

We can see that it was not only the wounds, but what they meant; the pain they caused was not physical agony only; it was pain for the hardness of men's hearts, for their cruelty, their blindness, their rage. It was more than the nailing of hands and feet, it was the bitter rejection of tender, ministering love; it was more than the piercing of the side; it was the callousness to which nothing is sacred when military regulations are considered. It was therefore the Divine nature that was hurt, the mind of God that was in anguish; behind the crucifixion of Calvary was the passion of God.

And yet there must have been a willingness on the part of Christ still to bear those wounds. There was; for it is obvious that Jesus was rather proud of His wounds. They proved how much He was willing to suffer for love of man. Juliana of Norwich has seized upon this glorious idea and given it expression in her characteristic way. She tells us that the crucifix she was watching when she thought she was dying, seemed to her to be her Lord upon the cross, who, as she watched, looked down into the wound in His side, and exclaimed: 'Lo, how I loved thee.'[1]

3. *Jesus can speak peace because He can show us His wounds.*—The Greek, with the natural love of pleasure in his heart, was wont to salute his friends with a 'Hail' or 'Joy.' The Roman, on the other hand, reflecting the traditional ideas of law and order, wished his friend 'safety.' But this salutation of Peace went far beyond these, for it was spoken by the Risen Christ who had gained the victory over all the enemies of Peace, and therefore the right to herald the blessing to His followers. Ah! but it was no bloodless victory. It was no mere pageant marching along amid the plaudits of the populace. It was a terrible struggle against forces which He alone could conquer. It was a fight of just one Person in His utter loneliness with myriads of opponents. You remember the prophetic picture we get of this terrible conflict in the 63rd of Isaiah. There the watcher of Israel appears to be standing on his place of vantage. He is looking down towards the valley which opens out into the mountain region toward Edom. He sees a mysterious stranger coming from Edom. He has all the proud bearing of a hero. He seems to have fought some great battle and to have been victorious, for his very appearance is elated with success. He is 'travelling in the greatness of his strength.' The watcher shouts down to him as he climbs the hill of Judea, 'Who is this that cometh from Edom?' and the answer comes, 'I that speak in righteousness mighty to save.' Then as he comes closer, his noble and kingly garments seem to be stained with crimson drops; not of the grape juice of Bozrah, as he at first supposed, but of blood. He cannot refrain from asking him what they mean. 'Wherefore are thy garments like him that treadeth in the winefat?' And

[1] W. E. Orchard, *The Theology of Jesus*, 145.

then the stranger tells his story, and makes everything quite clear, that he was the mighty one who conquered sin and came to present the fruits of his conflict and victory to the watcher and to the world. 'I have trodden the winepress alone, for I looked and there was none to help . . . therefore mine own arm brought salvation.' Is not this passage just a prophecy of all that Jesus Christ did in His agony on the Cross, in His Death and Resurrection? That victory was gained in the dark tomb; gained after that severest conflict, hidden away in the underworld of Death and Sheol; and the Living Jesus emerged for ever a Victorious Conqueror; ever living, ever present, now in His Risen Life, to revive the drooping hopes of men and to show to them that the Redemption was completed, and that man was saved from the power of Sin, and therefore from all that makes death terrible. 'Jesus said, Peace be unto you; and when he had so said, he shewed unto them his hands and his side.'

And when we all come to see that the wounds of Christ are the wounds we ourselves have made, then we shall be ready to hear His word of peace; for, if His wounds are the measure of our cowardice, and compromise, and complicity, they are also the sign of His great love for us, His imminent implication in all earth's sorrows, His refusal to leave us to ourselves and the enslavement of our fears. Here He stands then, still among us, and His wounds plead for our repentance, and bring us again the offer of peace.

SECOND SUNDAY AFTER EASTER.

The One Goal of Religion.

'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself.'—1 Jn $3^{2.3}$.

The pre-eminent debt which we owe to the Hebrew prophets is that they taught the people of Israel—and through them the world—that God, the Creator of all that is and the Judge of all rational beings, has moral character, that He is essentially righteous and good; and, inasmuch as man's happiness or blessedness can lie only in correspondence with God, the prophets of Israel are never weary of reiterating that the only religion which has any value with God is righteousness, justice, purity, mercy, and truth. It would not be right to say that outside Israel there was no recognition of the essential moral character of God. Such recognition can be found, for instance, in the words of that great ancient seer, Zoroaster, and in some of the best teachers of Greece; but there is nothing in the world to be compared to the continuous insistence on this truth over many centuries by prophets of Israel.

1. *The prophets and the goal.*—We are apt to forget that in the religions of the world, religion and morality have been habitually dissociated. It is to the prophets of Israel that we owe their association. It is they who would teach us that the best definition of superstition is religion divorced from morality. The critical view of the Old Testament literature has done an immense service to religion by causing us to understand afresh that it is the religion of the prophets which has given to the Old Testament its special and permanent value. St. Chrysostom perceived of old, what modern investigation amply confirms, that the rites and ceremonies and sacred objects of Old Testament religion were akin to those of the surrounding nations. They had their origin, he boldly says, in pagan grossness, nevertheless, visible rites and ceremonies are essential to religion. Thus, when, after a long and severe struggle, in which the prophets seemed to be constantly defeated, they finally triumphed and brought Israel to believe in the essential righteousness of God and the uselessness of non-moral observances, which the prophetic teaching did not abolish but effectively remodelled, the traditional religious institutions and the religion of the ceremonial and the civil law, and the religion of personal devotion as we have it in the Psalms, and the practical teaching of the Wisdom literature, became all of them simply vehicles of the central dogma of the prophets, that God is essentially righteous, and that there is no service which is worth anything in His sight which has not for its motive and end the conforming of the human character, individual and social, to the character of God.

2. *The way.*—Before the coming of the Christ, however, Jewish tradition had in many ways tended to obscure this central teaching of the prophets, as our Lord said, they had made the Word of God of none effect by their traditions; but the essential message of the prophets was renewed by the great forerunner of the Christ, John the

Baptist. It was iterated and deepened by our Lord, and it became the basis on which the Christian Church was built. Nothing can obscure the insistence of the New Testament that there is only one end in religion, and that is the becoming like God in character and aim. This principle was expressed in the first name of the Church, 'The Way.' The Christian religion is, first of all, a way of life, and a difficult way at that. During the first three centuries of the Church's life, when it cost men much to become Christians, and exposed them to many grave perils and annoyances, even to the risk of life itself, though the Church was very far from perfect, yet the moral standard was, on the whole, kept at its true and glorious level. After the so-called victory of the Church and the establishment of Christianity as the religion of the Empire, we are forced by the facts to acknowledge that the average moral standard sank at a run, within a generation and a half, to the level to which we are accustomed in nominally Christian countries to-day.

There is no duty which is so pressing on the Church of Christ at the present moment as the duty of re-erecting the ethical standard of Christ or reasserting the only way. The real character of the Eternal God has been disclosed in the human character of Jesus Christ, the Incarnate Son, and there is no possibility of sharing the eternal life, which is the fellowship of God, except by becoming like Him. So the message of the prophets is deepened and glorified. Nor is it possible to read the Gospels without feeling that our Lord refused under any pressure to allow the tremendous moral claim which He made upon men to be lowered to the point where men in general would be ready to accept it. When one asked Him a plain question, 'Lord, are they few who are being saved?' He gave no plain answer, but only, 'Strive to enter by the narrow door.' He was infinitely patient with men in their failures on the road, but He insisted on their having the true end in view, on their walking by the right road.

3. *The duty of the Church to-day.*—There are essential means which God has devised that His banished should not be expelled from Him, such as the establishment of the Church and the Sacraments, and the canonized Scriptures, and the proclamation in Creeds of the essential facts of God's redemption of man. But these are essentially means, not ends. The end, the only end, is that man should be, individually and socially, redeemed from sin into the moral likeness of God. It is evident to-day that the current rejection of Christianity is not mainly a rejection of its theology, but a rejection of its moral standard, its moral claim.

To-day the first duty of the Church is again to study and teach the Way, as William Law taught it again in the eighteenth century in his 'Serious Call.' This demands from the preachers and teachers of the Church very serious study, and it will involve very serious alteration of emphasis in our preaching. The emphasis has been too much laid on doctrines and sacraments. We have not made it constantly evident that the doctrines and the sacramental institutions of Christianity are means, not ends; that there is only one end, and this is the likeness to God.

'I,' says Jesus, 'am the Way.' 'God is love,' says St. John, 'and he that abideth in love,' which is brotherhood, 'he,' and he only, 'abideth in God, and God abideth in him,' and to abide in love is to frame one's life in active correspondence with God's purpose. It is not merely a negative attitude. It is not abstaining from doing evil; it is the devotion of one's life to promoting the kingdom of God, which is justice and peace and love, as well as purity and self-control, in every department of human affairs. And for this every individual is responsible. 'Inasmuch as ye did it not,' our Lord says, 'depart.' And at the last God is coming to His own, the Kingdom of God is to come, the Son is to be manifested. That is the central moral meaning of all that magnificent symbolism in which the last days are described. Through whatever failure, through whatever convulsions, God in Christ is to come to His own in the whole universe. And when He is manifested, St. John tells us, it is only those who are like Him who can see Him as He is.[1]

[1] C. Gore, in *CWP*, civ, 271.

The Parable of the Prodigal Son as Literature.

By the Reverend Arthur Dakin, B.D., D.Th., Waterfoot, Manchester.

The most precious metal decreases in value by constant handling. Not so a piece of great literature by constant reading. A true poem grows as it becomes known. But is that true of a story, the details of which inscribe themselves indelibly on the mind at the first hearing? A severer test for a story could scarcely be found. Yet who will deny that the Parable of the Prodigal Son becomes increasingly moving, the oftener it is read? The reason for this, no doubt, may be found partly in the story itself — its human interest. The prodigal will always claim sympathy, and no doubt the human heart will ever desire to give him the central place, and retain his name in the title. And this sympathy is something that can grow indefinitely. But when that is allowed for, it remains that our strong instinct of compassion is not the sole explanation of the parable's power and — if the phrase may be permitted—the prodigal's popularity. This is, in no small measure, the result of the way in which the story is told. It is, indeed, one of the masterpieces of literature—delightfully perfect in both language and form. As one reads, one's finest feelings are drawn irresistibly to the prodigal, and yet one is not allowed to overlook the fact that it was his own folly and sin that wrought his undoing. In a similar manner one's heart is turned against the elder brother, and yet one is made to realize the justice of his plea, 'Lo, these many years do I serve thee.' And all the way through, the father is kept in the background, never obtruding his goodness, making no sort of parade of his love, which throughout works and blesses as the sunshine—a quiet influence, felt but scarcely observed. Not a word of recognition does the love of the father get. The younger son utters no word concerning it. Only the morose murmurings and criticisms of the elder are recorded. The love speaks in deeds rather than finds mention in words. Indeed, the consummate art of the piece is exhibited in the silences concerning the father. 'He divided unto them his living.' In these simple words the great home-tragedy is described. What it cost the father to do it, what *he* suffered in that far country, what he felt at the attitude of the elder of his two children, what recognition he received at the end of the drama—all that is left to the imagination. A fine touch, this veil over the father's heart—when we remember that Jesus is here justifying His own consorting with publicans and sinners against the offended susceptibilities of the Pharisees. Only the joy of the father is granted free display, and in this a fullness of language is used with great effect, 'his father saw him, and was moved with compassion, and ran, and fell on his neck and kissed him.' This joy is further emphasized by the dramatic turn. The son comes home with his speech prepared—and in the rehearsal of it the suggestion of nervousness is admirably conveyed—'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son; make me as one of thy hired servants.' The former part of that—the confession of sin—is received: 'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son' (the repetition of the exact words is part of the art), but before the remainder can be uttered the father is commanding the servants to bring the robe and the ring. The son can and must acknowledge his folly, but to the father is the privilege of ordering the future. Love listens gladly, eagerly to the cry of penitence; it cuts off short the statement of worthlessness.

Yet again this joy is thrown into relief by the spirit of the elder son. How different a complexion is put upon the career of the prodigal by the elder brother, from the one given by the author! The latter has it, 'He wasted his substance in riotous living'; the other puts it 'hath devoured thy living with harlots.' He calls him 'thy son'; the father replies with 'thy brother.' Nowhere is language more skilfully used to evoke tenderness on the one hand, and to portray harshness on the other, than in these two accounts of the same man in the same parable. It would be difficult to find a better example of the use of detail in story-telling, for making exactly opposite impressions upon the mind.

But not only does the third person of the story serve as a background for the figure of the father, in much the same way as the priest and the Levite

serve as background for the good Samaritan. He is introduced that the love of the father may be taken one stage further. It is genuine literary skill that makes the elder brother stay outside. 'He would not go in; therefore came his father out and entreated him.' Here is not only the suggestion of additional pain to the father, but also a further demonstration of the scope of his love, which is great enough to include both his children. And this touch gives the opportunity to repeat in identical terms the grounds of the father's joy—which is the point of the story: 'But it was meet to make merry and be glad; for this thy brother was dead, and is alive again; and was lost and is found.'

The same high literary skill is exhibited in the use of detail—in its insertion and its deletion. The wickedness of the sinner is described in a general term, 'riotous living'; on the other hand, the awakening of his better nature is filled in with a wealth of detail—the famine, the citizen, the swine, the husks. Similarly the journey home is told in the simple words: 'He arose and came to his father'; but again the arrival is full and vivid—the kiss, the robe, the ring, the shoes, the fatted calf, the music and dancing. And one need scarcely point out the details that show such searching knowledge of human nature—the famine that arose *when he had spent all*, the indifference of men concerning him in his poverty, his menial service calling to mind the menials at home, the beautiful touch—'I have sinned *against heaven*,' and that ugly suggestion of human perversity that is wrapped up in the elder brother's use of the word 'kid'—'Thou never gavest me a *kid*, but he can have the fatted *calf*.' No wonder that the parable still awakens a spirit akin to reverence when it is read aloud even to one who knows it by heart. And what shall we say of its author? 'Truly this man speaks not as the scribes. . . . Never man spake like this.'

Contributions and Comments.

2 Cor. x. 9; John i. 22.

The use of ἵνα with the second and third persons in an imperatival sense is well established in the papyri and regular in modern Greek. Though not common in the New Testament, several examples occur, *e.g.* Mk 5^{23}, 1 Co 7^{29}, 2 Co 8^{7}, Eph 5^{33}, Rev 14^{13} (Moulton, *Prolegomena*, p. 178 f.; cf. C. H. Dodd in *J.Th.S.* for October 1921, p. 62 f.). The use with the first person is far less common. Moulton (*loc. cit.*) quotes an admirable example from the papyri: B.U. 48 (2nd or 3rd century A.D.), ἐὰν ἀναβῇς τῇ ἑορτῇ ἵνα ὁμόσε γενώμεθα, and regards the difficult and elliptical passage Gal $2^{9.10}$ as an example of the same construction, put indirectly. There certainly seems no alternative here except to render '. . . only "let us remember the poor," which same I myself was eager to do' (so Moffatt). In view of the curious structure of this passage it would be difficult to prove the existence of the construction in the New Testament if there were no other examples. Two passages, however, can be added where this construction seems to be the only means of getting a good sense. The clearest is 2 Co 10^{9}, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. No good connexion with the previous verse has ever been suggested. By far the best interpretation is, 'For even though I boast rather overmuch . . . I shall not be put to shame. Let me not seem as though I would terrify you with my letters.' The abrupt transition to half-satirical appeal is typically Pauline, and the ἵνα of polite entreaty (cf. Mk 5^{23}) is peculiarly appropriate. Another possible and even probable example is Jn 1^{22}, εἶπαν οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς, 'They said therefore to him, Who art thou? Let us have an answer to give to them that sent us.' Here the usual exegesis explains ἵνα as ἵνα γάρ, and this cannot be said to be impossible in view of the great variety of usage in which ἵνα is involved in Hellenistic Greek. But the passage is certainly made more straightforward by the assumption that there is at least a suggestion of the imperatival ἵνα.

Professor C. H. Dodd suggests to me that the reason for the rarity of the construction in the first person is that its place was occupied by the common use of ἄφες with the subjunctive, as in Mt 7^{4}, Mk 15^{36}. This has come to be the regular usage in modern Greek, *e.g.* ἄς ἴδω.

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1 Cor. iv. 6.

Is it permissible after Dr. Moffatt's pronouncement on this passage, 'The text and meaning of the phrase between *μάθητε* and *ἵνα μή* are beyond recovery,' to offer an explanation of the corruption and an emendation? Is it possible that the cause of the corruption is the omission of the *μή* (of *ἵνα μή*) seen in D, and that the awkward phrase *τὸ μὴ ὑπὲρ ἃ γέγραπται* perhaps in the form *τὸ μὴ ὑπὲρ ὃ γέγραπται* (with DFL Syr. Goth. Arm.) was an explanatory marginal note meaning, 'The *μή* beyond what stands written,' added by a copyist, who had accidentally omitted *μή*, to call attention to the fact; so that the note meant, 'Add *μή* to this copy.' Or the *μή* may have been missing in the exemplar, and the scribe may have added the note to call attention to the fact that he had inserted it from independent knowledge of the true text. If so, the note means, 'The text of this copy exceeds what stands written in the exemplar by *μή*.'

If the phrase *τὸ μὴ ὑπὲρ ἃ γέγραπται* is removed, the sense is easy. 'I have applied what has been said above to myself and Apollos, that you may receive instruction (*μανθάνω* used absolutely) in us (as examples of the principle), in order that you may not be puffed up. . . .' If it be thought that this absolute use of *μανθάνω* here gives an awkward sequence, *ἵνα ἐν ἡμῖν μάθητε ἵνα μὴ . . . φυσιοῦσθε*, I would very tentatively suggest that the original text was either *ἵνα ἐν ἡμῖν μάθητε*. *Μὴ . . . φυσιοῦσθε* or *ἵνα ἐν ἡμῖν μάθητε μὴ . . . φυσιοῦσθαι*. In either case the whole trouble has been caused by dittography of *ἵνα*, which the scribe noticed as soon as he had written the first letter (*ε*) of the next word. He rightly completed the word as *εἷς* instead of *ἐν*, deleted the *ἵνα* with dots which have been lost, and added the marginal note about the omitted *μή*, which note has subsequently got into the text.

JAMES T. HUDSON.

Ashton-under-Lyne.

Dr. Field's Old Testament Revision Notes.

1 KINGS 4^{19}. Render in text, 'and *he was* the only officer that *was* in the land'; and in margin, 'and there was one *chief* officer for the *whole* land.' Cf. v.^{5}. Chald., *et strategus unus qui praeerat terrae.* Josephus gives the names of the first ten (omitting two), and adds: *ἐπὶ δὲ τούτων εἷς πᾶσαν (τὴν χώραν) ἐπετέτραπτο.* Then he gives the other two names and adds: *ἐπὶ δὲ τούτων εἷς πάλιν ἄρχων ἀποδέδεικτο.* A *duplex versio* of the LXX, *καὶ νασὲφ εἷς ἐν γῇ Ἰούδα*, may account for both insertions.

1 KINGS 5^{17}. Render: 'brought,' or 'brought away'; not 'hewed out.'

1 KINGS 8^{50}. 'Give them compassion' is hardly an English idiom. I would render, 'Make them to be pitied,' as the same Hebrew is rendered by both Versions in Ps 106^{46}; and in the end of the verse 'pity' for 'compassion.'

1 KINGS 11^{15}. Cancel R.V. margin, and read in text, 'was *warring* with Edom.'

1 KINGS 17^{9}. For 'sustain' read 'feed,' comparing ch. $18^{4.\ 13}$. כִּלְכֵּל is variously rendered 'nourish,' 'sustain,' and 'feed.' Without aiming at a rigid uniformity (one of the blots of the Revised N.T.) I would keep to the same rendering in cases of proximity, as here.

2 KINGS 9^{31}. A.V. should be retained, with Vulgate. The other versions are ambiguous, but all have 'his (not 'thy') master.'

1 CHRONICLES 6^{10}. For 'temple' I would substitute 'House.' By using a capital letter the following texts are made more significant: Is 64^{11}, 'Our holy and our beautiful House'; Mt 23^{38}, 'Behold, your House is left unto you desolate.'

1 CHRONICLES 12^{29}. For 'kept the ward of' read 'continued faithful to.' Vulg.: *sequebatur domum.* Coverdale: 'for to that time held many of them yet with the house of Saul.' Gesenius approves this sense, and 'keeping the charge of the Lord' (Gn 26^{5}, Lv 8^{35}) seems to come near to it. I should propose 'had kept their allegiance to,' if that word were admissible. Seb. Castalio: *multis adhuc eorum Saulini generis curam agentibus.*

2 CHRONICLES 2^{10}. Retaining 'of beaten wheat' in the text, 'of wheat for food' should be given as an alternative, according to a probable emendation, comparing 1 K 5^{11}.

2 CHRONICLES 2^{14}. Render: 'devise every kind of device which shall be required of him [Heb. 'given to him.' Vulg.: *quodcumque in opere necessarium est*], with thy cunning men.'

2 CHRONICLES 2^{18}. For 'a work' read 'a work,' or 'on work.' Richardson, *s.v.* 'Work' (*Encycl. Metrop.*), quotes from Froissart: 'Then warkmen were *sette awarke* to make redy lodgynges,' etc. Dr. Johnson, *s.v.* 'Awork,' has two examples from

Shakespeare and Hammond, but not this from 2 Ch., which seems to have been misunderstood. Coverdale: 'which helde the people at their worke.'

2 Chronicles 5^{11}. Render: ('for all the priests that were present had sanctified themselves; they might not keep their courses [or, wait by course]).' *N.B.* I place the terminal parenthetic mark at the end of this verse, as Dathe, who renders tersely: (*nam omnes lustrati erant, nulla classium ratione habita*). Then the apodosis begins with v.^{12}: 'That (or, Then) the Levites.' Or the parenthesis might be prolonged to 'for ever' (v.^{13}), so as to include the whole of the addition, as compared with 1 K 8^{10}: 'And it came to pass, when the priests were come out of the holy place, that the house was filled . . .' In that case, 'also' should be retained in v.^{12}. But after so long a parenthesis we should expect וַיְהִי to be repeated at the end of it.

2 Chronicles 11^{23}. Render: 'and he sought *for them* many wives'; or, according to a probable conjecture, 'took for them wives.' וַיְבַקֵּשׁ־לָהֶם נָשִׁים for וַיִּשָּׂא לוֹ חָמֵשׁ נָשִׁים. Cf. ch. 24^{3}: 'Jehoida took for him (Joash) two wives (וַיִּשָּׂא־לוֹ).'

2 Chronicles 26^{12}. Insert at the end of the verse the word 'strong,' to represent חַיִל. Also in v.^{13}.

Ezra 4^{7}. For 'companions' read 'colleagues,' and cancel 'societies' in margin of A.V. ¶ An *official* term seems preferable to a *social* one.

Ezra 10^{3}. Retain 'my lord' in the text, and add in the margin 'the Lord' (according to the punctuation of the Hebrew text). But 'the counsel of the Lord' is always his *secret counsel*, or purpose; and see v.^{8}.

Ezra 10^{6}. Retaining 'and *when* he came thither' in the text, place 'and lodged there' in the margin. So LXX (according to Comp., Ald., and some MSS.): καὶ ηὐλίσθη ἐκεῖ. 1 Es 9^{2}: καὶ αὐλισθεὶς ἐκεῖ. וַיָּלֶן for וַיָּלֶן is a very easy *lapsus scribae*, considering that וַיָּלֶן occurs in preceding line.

Nehemiah 5^{2}. Render: 'let us buy corn.' So ch. 10^{31}, Pr 31^{16}. There seems to be an intended suppression of the invidious clause, '*let us sell them* and buy corn.' So the Vulg., *accipiamus pro pretio eorum frumentum*; followed by Coverdale, 'let us take corn for them'; and perhaps A.V., in which 'take up' is explained by Dr. Johnson, 'to borrow on credit.'

Nehemiah 7^{2}. Render: 'a very faithful man.' Heb., 'like a man of truth.' In English we say, 'something like (a tempest, etc.),' meaning *a very great one*; but perhaps this is the figure called λιτότης, *quâ res magna modestiae causa extenuatur verbis*.

J. H. Burn.

Whatfield Rectory.

Entre Nous.

Local Colour.

Messrs. T. & T. Clark have just issued the second volume of *The Local Colour of the Bible*, by Charles W. Budden, M.D., and the Rev. Edward Hastings, M.A., the first volume of which was so favourably reviewed on its publication. The contents of the new volume will be critically dealt with in due course. Meantime, something may be said of their scope and character as an indication of the thoroughness with which the authors are endeavouring to work out their aim of depicting the scenery of the Bible story and the manners and customs of the people of Palestine. The books of the Bible dealt with range from Kings and Chronicles to the end of the Old Testament, leaving the New Testament for the contents of a third and final volume. Though this is not a book of critical exposition, yet nothing is omitted that throws light upon the Scripture narrative. Thus the Book of Psalms is dealt with in two chapters entitled 'The Temple Hymn Book' and 'Hebrew Music.' The Books of Isaiah and Jeremiah give scope for chapters on 'Hebrew Dress and Fashion,' 'Hebrew Weights and Measures,' and for much that casts a more or less vivid light upon the times and the conflicts of these great Hebrew prophets, and so with the Book of Daniel and those of the Minor Prophets. The reader is thus enabled to breathe the atmosphere of the East, and to see through a fresh light something of the far-off Divine events of the Old Testament age.

Copec.

There is to be held in Birmingham from the 5th to the 12th of April a conference on Christian Politics, Economics, and Citizenship. We have

received some account of the purpose, scope, and character of the conference, and have pleasure in drawing attention to it. This is the statement of its basis. 'The Basis of this Conference is the conviction that the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of to-day, that the social ethics of Christianity have been greatly neglected by Christians with disastrous consequences to the individual and to society, and that it is of the first importance that these should be given a clearer and more persistent emphasis. In the teaching and work of Jesus Christ there are certain fundamental principles—such as the universal Fatherhood of God with its corollary that mankind is God's family, and the law "that whoso loseth his life, findeth it"—which, if accepted, not only condemn much in the present organisation of society but show the way of regeneration. Christianity has proved itself to possess also a motive power for the transformation of the individual without which no change of policy or method can succeed. In the light of its principles the constitution of society, the conduct of industry, the upbringing of children, national and international politics, the personal relations of men and women, in fact, all human relationships must be tested. It is hoped that through this Conference the Church may win a fuller understanding of its Gospel and hearing a clear call to practical action may find courage to obey.'

This statement of the basis of the conference is most excellently put, and makes clear also its purpose and scope. What is in mind, we are told later, is 'a sustained endeavour on the part of the Christian community to understand by prayer and thought and corporate study the principles of Jesus Christ in relation to human life and to make those principles operative in civic, social and international affairs.'

We hope next month to publish an article from Professor Lofthouse on 'The Use made of the Bible in the various Commission Reports.'

TWO TOPICS.

What a Bishop collects.

A Memoir of *John Walmsley*, Ninth Bishop of Sierra Leone, has been published by the S.P.C.K. (4s. 6d. net). The bulk of the Memoir consists of the bishop's own letters, which have been arranged by his cousin, the Rev. E. G. Walmsley, M.A., Vicar of Tideswell. In a Foreword to the Memoir, Mr. Walmsley tells this story. The bishop was present, he says, 'near the end of his life, at a family party, at which the conversation turned upon collecting stamps, butterflies, and so forth. He looked at a little girl, and asked her, "What do you think a bishop collects?" The child replied at once, "Friends."' One of his students says: 'He was an entirely delightful person, affectionate, sincere, full of fun and of the love unfeigned which the Apostle inculcated. Wherever he was, in the train, or staying in a house, or even after a meeting, he never seemed happy till he had put himself entirely *en rapport* with the people he was with. He would follow up clue after clue, patiently and eagerly, with a quaint, half-pathetic, half-anxious look on his face, till at last the missing personal link would come to light, and he would instantly become and look completely happy.'

The chaplain of the *Antrim* describes his first meeting with Bishop Walmsley in this way: 'He drew me aside, and began to ask me what he could do for the happiness of the ship's company during our stay. He knew that the officers would be well looked after by the British residents, was there nothing that could be done for the men? Had we any boys on board? If so, why not bring them all out to Bishops-court to tea?' The incident quoted is a typical one. 'His whole outlook on life depended on what he could do for others, especially for those who had least opportunity of finding amusement and recreation.' There was one criticism, and one criticism only, which the people of Sierra Leone made, that he would not go slow, and that he was killing himself fast. He died at his post in the twelfth year of his episcopate, but so heavy is the toll which Sierra Leone exacts that in seventy years six bishops have died, and all of them after a shorter period than Bishop Walmsley.

Nationalism.

'Now yesterday was Empire Day. Why did you want me to put the flag up? Rule Britannia! Britannia rules the waves! Is not that it? (Yes, sir.) Dear boys! I wouldn't throw cold water on it for worlds. Well, you had your flag. It didn't fly. There was no wind behind it. There was no devil to blow it. Dear boys, you wanted that flag for a reason I think a shade wrong. It wouldn't be within the—what's the word I want—suited for our

modern gauges. The new world won't come until we give up the idea of Conquest and Extension of Empire—no new kingdom until its members are imbued with the principles that competition is wrong, that conquest is wrong, that co-operativeness is right, and sacrifice a law of nature. Now, how do the seven Beatitudes read with *Rule Britannia*? Now you say you believe in your Bibles. You say you are Christians. Pious Christians. You would be most annoyed if I called you heathens. Well, if so, you believe that these are right:

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Rule Britannia!

Blessed are they that mourn: for they shall be comforted. Rule Britannia!

Blessed are the meek: for they shall inherit the earth. Rule Britannia!

Blessed are they that hunger and thirst after righteousness: for they shall be filled. Britannia rules the waves!

Blessed are the merciful: for they shall obtain mercy. Rule Britannia!

Blessed are the pure in heart: for they shall see all that is worth seeing and living for. Wave your flag! Rule Britannia!

Blessed are the peacemakers: for they shall be called sons of God. Rule Britannia!

Blessed are they that have been persecuted for righteousness' sake. Rule Britannia! It is incongruous. . . .

Dear souls! My dear souls! I wouldn't lead you astray for anything. I can't explain it . . . this national spirit of yours. Beneath it all there s a spirit of great righteousness. I wouldn't tamper with it for thousands of pounds. But you must just see the other side . . .'[1]

A TEXT.

Zeph. 1. 12.

'As far as they can see, people will tell us, the mysterious Power behind the veil is neither benevolent nor malignant; He is neutral, therefore He may be left out of account. "Jehovah doeth no good and doeth no evil."

'Now that is what the prophet meant by "settling on the lees." New wine was left upon the lees only just long enough to fix its colour and body. If not then drawn off it became thick and syrupy, with a sweet and sickly taste. So Jeremiah says, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel . . . therefore his taste remained in him, and his scent is not changed." What a picture of the wrong sort of conservatism, the sort that clogs the wheels of life until revolution becomes inevitable. Social reformers know the type too well, and so do religious reformers. Religion is rightly conservative. Reformers are prepared for the opposition of the devout and the simple-minded, but the trouble is the stolid hostility of the men who have settled on their lees and do not want to be worried. They have seen movements come to nothing, so for their part they will not move; they will sit still. God's causes, said a Scotch preacher, are never defeated by being blown up, but by being sat upon; scepticism and self-indulgence leading to selfish apathy—that is the accusation. And how are we to shake them off when so many important questions are really unanswerable, or seem so to us? I should say, Go back to Christianity in its simplest form; read the New Testament in order to get a clear idea in your own minds of the mind of Christ, to learn what were the things that He cared about, what were the things that He was indifferent to; what were the qualities that He loved and what faults He hated. And then resolve to make a venture of faith.'[2]

NEW POETRY.

Arthur Waley.

Students of folklore and all who are interested in China, its history, its literature, and the mentality of its people, will gratefully acknowledge the labours of Mr. Arthur Waley in his new volume of poems translated from the Chinese. The title of the volume is *The Temple and Other Poems* (Allen & Unwin; 6s. net).

The translator's name is a guarantee of the accuracy of the work and a sufficient recommendation. But the poems have an intrinsic value apart from their value to the student.

There is a very clear and capable introductory essay on early Chinese poetry which contains translations of many poems and fragments, and there is an appendix on the development of different metrical forms.

The little poem we quote, which dates from the third century A.D., will serve to show that it is not universally true that 'East is East and West

[1] H. G. Wells, *The Story of a Great Schoolmaster*, 69 f.

[2] W. R. Inge, in *The Christian World Pulpit*, civ. 206.

is West, and never the twain shall meet'; but that human nature throughout the centuries and throughout all lands is fundamentally one.

Hot Cake.

By Shu Hsi (third century A.D.).

Winter has come; fierce is the cold;
In the sharp morning air new-risen we meet.
Rheum freezes in the nose;
Frost hangs about the chin.
For hollow bellies, for chattering teeth and shivering knees
What better than hot cake?
Soft as the down of spring,
Whiter than autumn wool!
Dense and swift the steam
Rises, swells and spreads.
Fragrance flies through the air,
Is scattered far and wide,
Steals down along the wind and wets
The covetous mouth of passer-by.
Servants and grooms
Throw sidelong glances, munch the empty air.
They lick their lips who serve;
While lines of envious lackeys by the wall
Stand dryly swallowing.

Florence B. Hyett.

An attractive book that reached us too late to be seasonable is Miss Hyett's *Fifty Christmas Poems for Children* (Blackwell; 2s. 6d. net). Within the definite limits which she has set herself, Miss Hyett has included nothing that is not thoroughly good. So you will find what you expect of William Blake. And you will be glad to find this also by E. Hilton Young:

Christmas.

A Boy was born at Bethlehem
that knew the haunts of Galilee.
He wandered on Mount Lebanon,
and learned to love each forest tree.

But I was born at Marlborough,
and love the homely faces there;
and for all other men besides
'tis little love I have to spare.

I should not mind to die for them,
my own dear downs, my comrades true.
But that great heart of Bethlehem,
he died for men he never knew.

And yet, I think, at Golgotha,
as Jesus' eyes were closed in death,
they saw with love most passionate
the village street at Nazareth.

Joseph Dawson.

Two slim volumes of sonnets (1s. 6d. net each) come from the Epworth Press. In *The Life that was the Light*, Joseph Dawson tells the story of the Lord, from the Annunciation to the Resurrection, in a series of fifty sonnets. The best way to show how he has done it is to quote one of them:

The Man of Sorrows.

'A man of sorrows and acquainted with grief.'—Is 53^3.

We drape His life in dull autumnal hue,
A mournful brown, or sternly tinted grey,
Like some dark glade where sunbeams seldom play.
His Via Dolorosa we bestrew
With cypress duller than old gardens knew.
Around His brow the lacerating spray,
Upon His cheek the kiss that would betray,
In such sad fashion we the Master view.

And yet His spirit often caught the smile,
The brightness of the world, and passed it on
In pleasant fellowship with men and things.
Like us, grief touched Him only for a while,
And when the shadow of its step was gone,
Joy swept His path with radiance on her wings.

The second volume is entitled *From Shadow to Light*, and is written by 'Wayfarer.' The sonnets here are the expression of a personal sorrow, and may comfort and strengthen those who are passing through a like shadowed land.

Printed by Morrison & Gibb Limited, Tanfield Works, and Published by T. & T. Clark, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to The Editor, Kings Gate, Aberdeen, Scotland.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Hardly any book of the New Testament has had in recent years more attention from scholars of the front rank than 'Revelation.' To say nothing of earlier interpretations like that of Dr. Moffatt, scholars like Charles, Peake, Case, and Welch have recently given us their views on the principles of interpretation. If we ask for an explanation of this renewed interest in the book, no doubt the once familiar '*c'est la guerre*' will be heard once more. There is nothing strange in the use made of 'Revelation' by professional mystery-mongers and their dupes; but that a book which through so large a part of its content is so hard to interpret, and the interpretation of which, when we have reached it, seems to have so little importance for the life of our day, should exercise such fascination over the minds of scholars is not a little remarkable.

Is it partly just the Anglo-Saxon determination not to be beaten? Is it a survival of the old childish love of a riddle? Or is it a half-acknowledged suspicion that, with all our rationalism, this puzzling book may after all give us some clue to the puzzling world in which we live?

Harnack has told us that when he read Vischer's suggestion that 'Revelation' is really a Jewish work with a Christian introduction, a Christian appendix, and some Christian interpolations, 'there fell as it were scales from my eyes.' It might have been supposed that the day of thrilling discoveries or suggestions about the last book in the Canon is over, but apparently not. The Rev. C. E. Douglas, S.F., is so convinced that, if men will listen to him, he will revolutionize their thinking on this subject, that the very title of his book is an 'eureka'—*New Light on the Revelation of S. John the Divine* (Faith Press; 6s. net).

Mr. Douglas frankly confesses that he does not expect his 'new light' to have much effect on the 'conventional critic,' but it does not appear that his pessimism is altogether due to modesty. The real trouble is that the conventional critic moves in a little circle whose main object is to bar the door against outsiders. He has almost nothing but scorn for the work of all previous commentators on 'Revelation,' including Dr. Charles. These, it seems, are not 'genuine students'; consequently there is a 'curious superficiality' about learned commentaries on this book.

Mr. Douglas regards it as a product of the school of the Baptist, whose importance he is not alone in thinking has been underrated. The two principal symbols of 'Revelation' (the Lamb and the Bride) are both, according to the Fourth Gospel, directly derived from the teaching of the son of Zacharias. The author makes considerable play with a theory of 'buried sevens,' for 'the most cursory survey

makes it clear that' the author of 'Revelation' 'is thinking largely, though not exclusively, in sevens.' If we ask how his plan, if he had a plan, remained undiscovered till our own day, the answer is very simple. Hitherto critics have approached the subject with their minds closed to the truth. 'From Irenæus' notes to Dr. Charles' million-word commentary, *every writer has sought to use the book rather than to understand it.*' (The italics are Mr. DOUGLAS'.)

Another beam of this author's new light reveals that even the lightest words of the Divine have very real significance 'when our information enables us to reconstruct the background of mysticism against which his apocalypse stands out.' 'Revelation takes account of a far wider field of myth and legend than any one in the western world has ever realized since the Greek element in the Church suppressed the Semitic.' In support of this thesis he employs much curious learning. We have not been accustomed to think of 'Revelation' as almost the earliest book in the New Testament, but Mr. DOUGLAS dates it about A.D. 50. He conceives that the object of the Jewish Christian author is to show that the Kingdom of God 'is present here and now, an actual eternal fact, not a dream of the future, and that the old order has passed away.'

Principal OMAN has also been at work on the book of 'Revelation.' He expresses himself much more modestly than Mr. DOUGLAS, but he also has made a curious discovery which he hopes and believes will mark an important stage in the history of the interpretation of the book. Students who expect to find in the action of the 'visions' any kind of logical or temporal sequence are perplexed at the topsy-turviness of some of the proceedings; as, *e.g.*, in chap. 21, where the unclean and idolaters and hypocrites have to be kept out of the holy city in v.[27], though they already seem to have been sufficiently disposed of in v.[8]. Even the layman is now familiar with the idea that any want of consecutiveness in the books of the New Testament may be due to accidental displacement or deliberate rearrangement of the material.

While trying to introduce a more satisfactory order into the apparent confusion of the present text, Principal OMAN discovered that the sections with which he was working were of almost exactly equal length. He hit then on the happy idea that what had happened to the book of 'Revelation' was not a disarrangement of sections but a disarrangement of the original leaves. Continuing to work on this hypothesis he found that it verified itself with astonishing accuracy. His rearrangement of the original pages makes 'Revelation' for us in large measure a new book. He has published it with the story of its discovery and some account of its bearings on the whole problem in *The Book of Revelation: Theory of the Text: Rearranged Text and Translation: Commentary* (Cambridge University Press; 7s. 6d. net).

Principal OMAN agrees with Dr. CHARLES that the book as we have it is not the author's work, but that work as it left the hands of an editor; and his opinion of that editor's intelligence is hardly higher than Dr. CHARLES'. His 'misinterpretation of his author' is 'profound,' and 'the constant result of his editing is confusion.' The editor, however, though the author has suffered so much at his hands, is only in a very minor degree responsible for the disarrangement of the sheets. The mischief had been done before he saw the book.

Two of the editor's misinterpretations are serious. In the first place, he believes he is dealing with a mysterious prophecy about the future, whereas in fact the 'prophecy' is prophecy in the Old Testament sense, 'a revelation of the divine aspect of things.' John in exile is pondering the situation of the Church and realizing the peril in which it is placed. In true prophetic style he thinks it his duty to warn those who may fail in the trial. But he is led to a broader conception of his task. He must show the persecuted Christians that 'the present conflict is only part of the agelong conflict between the Rule of the World and the Rule of God. To this end he must prophesy once more of the principles upon which God rules the present

and determines the future, as the prophets had done before.'

John shares Paul's view, at least the view which Paul once held, of the seriousness of compromise. It may be true that an idol is nothing in the world, yet accommodation to pagan demands is the acknowledgment of another king than Jesus, the transference of loyalty from the kingdom of light to the kingdom of darkness. We cannot understand the book without visualizing to ourselves the prophet struggling to find the mind of God on this all-important question.

The other great misunderstanding of the editor is that he makes the mistake of identifying the Holy Millennial Jerusalem with the New, the Heavenly Jerusalem. He thinks the coming of Christ is for the final end, whereas in fact it is only for the establishment of the Millennium. If it was for the final end, naturally nothing could happen after that, and so all the material he found after that he put at the beginning of the book.

The visions of John are not in fact visions as we understand the word. He may have had one memorable ecstatic experience. His lonely brooding life gave his thoughts a vividness which made the visions of the inward eye seem hardly less real than those of the outward eye. The prophet was gifted with a singularly vivid imagination, and in the world of his day fact and symbol were not sharply distinguished. Yet when all this is acknowledged, the 'revelation' is in the form of a vision only because that was the recognized literary medium for prophetic teaching, just as philosophy retained the dialogue form when the discussion had ceased to be aught but a literary convention.

There is space for only one or two illustrations of the results Principal OMAN gets by his rearrangement of the text. In the present context the meaning of the white horse of 6^2 is completely hidden; but let that verse come in its proper place after a section made up of 19^{11-16} 14^{19-20} and 19^{17-21}, and it becomes clear that its rider is the 'victorious word of God or his representative who sends out the other horses of war, famine, and pestilence.'

What about the 'number of the beast'? The suggestion is offered that we have erred in taking the number to be 666. Probably it should be 1260, which on certain suppositions may represent the numerical value of the letters of Cæsar written in Hebrew characters. We have then the same idea that we have in the messages, that the imperial cult is only one form of the agelong idolatry of the whole era of the world empire. Any compromise with it, even as a temporary concession, is a 'passing over from the Rule of God to the Rule of the World.'

In the well-known passage beginning 17^{10} the reference is not to Roman emperors or to kings of any kind but to kingdoms. The five that have fallen are Egypt, Sodom, Babylon, Persia, and Greece. The sixth, which now is, is Rome. The seventh seems to be the three kingdoms into which Rome is to divide. The eighth accordingly is not Nero *redivivus*, but an incarnation of world empire, a 'pure Satanic rule of anarchy.' 'The Nero myth did not say he had died and would come to life, but that he was still alive and would return to work further disaster.'

This then is a theory, not to be accepted or rejected, but to be studied. One aspect of its importance is that it attributes the insertion of 'Revelation' in the Canon largely to the editor's misconception of its nature. Had the Church realized that in the author's view the coming of Christ was only for the establishment of the Millennium and not for the final end, she might have lost interest in this book when the millennial view passed. Or had the Church understood that the author gave a full and clear account of the destruction of the Roman Empire before the Eastern barbarian, Christians might well have hesitated to call attention to his work at a time when every persecution

was based on the charge of disloyalty to the Empire.

One of the advantages which the Sunday School possesses as compared with the day school is Atmosphere. This is really the *raison d'être* of the Sunday School. In the day school the attitude of the scholar is compelled. In the Sunday School it is voluntary. The relation is personal and the atmosphere is religious. This is what makes it possible, and even easy, to teach religion and not facts. And in the religious training of the child one of the most important elements is the education of the spirit of worship.

One of the commonest delusions about the Sunday School is the idea that it exists only to teach the children the Bible facts. That is part of its function, but only a part. Its main business is to bring the child to God and to develop his innate spiritual instinct. And therefore one main part of its duty is to train the child to worship. He needs training. The instinct is there, but it needs fostering care and direction. We have to teach the child what worship is, and how great an act it is and how sacred.

This is important for two reasons. In the first place, the child of to-day is the Church member of to-morrow. Can we wonder that the mental attitude of the adult is so defective when we remember the carelessness and futility of the 'devotional exercises' to which he was accustomed in his Sunday School period; when we recall the casual, unsuitable, tiresome, and irreverent treatment of this great act in so many schools?

It is important also because we wish to create in the child an attitude towards God in his life, an attitude of trust and reverence and love. We wish to help him to practise the presence of God in his daily life. And if this sense of the greatness and nearness and reality of God is not quickened in his educational period how can we expect him to realize it later on? If the approach to God and the thought of God are treated in any way lightly we do an almost indelible injury to the child's soul.

Let us then realize that this matter of worship is first and foremost in the conduct of a Sunday School. If a leader realizes this, then the necessary means will probably come to him of themselves. But some points of special importance may be stressed. One is the necessity of taking the conduct of worship seriously. Preparation should be made for this as carefully as, and more scrupulously than, for the teaching of a lesson. Nothing should be left to the moment, either the choice of hymns or the wording of the prayers. Everything should be in its place and entirely suited to its purpose.

And if this attitude is adopted then nothing in the conduct of the leader or of others must lessen the concentration and solemnity of the act. If a leader carries on a conversation with the secretary under cover of a hymn he is teaching the children a lesson in unreality and irreverence. There must be the outward conditions for the inward attitude. There must be no moving about and no business done during the period of worship.

Two characteristics ought to be found in the worship of the Sunday School, and both are important. One is variety. It is desirable that every Sunday's service should be different in its details as far as possible, in order to keep alive the interest in the minds of the children. The other characteristic is the use of externals. Whatever be true of adults, children at least are born ritualists, and their worship should be surrounded with all the circumstances of ritual. Much should be made of the offering, *e.g.*, to which a brief prayer should always be devoted.

Nothing, however, is more urgent than the matter of prayer in the Sunday School. There are several perfectly clear and final rules here. No prayer should be more than two minutes long. That is the limit. Every prayer should be definite and concrete. All prayer should be in simple language.

And finally they should be the children's prayers and therefore repeated by the children. Alternatively the leader may utter brief prayers and the children say (or sing) responses.

The main thing, however, is to exalt this element of worship into the first place in the Sunday School discipline. When that is done we shall see a generation of reverent worshippers in our churches, and perhaps a wider sense of the reality of God in common life.

These reflections have been suggested by the receipt of a little book in which the ideal we have sketched is fully realized—*Intermediate Department Orders of Worship*, by C. W. Budden, M.D. (National Sunday School Union; 4d. net). The beauty and variety and fitness of these services are beyond praise. They will help to propagate a high standard of excellence in this matter. We hope they will be widely circulated. A special service on the life of Christ by the same author is issued by the Pilgrim Press (4d. net)—*The Life of Christ in Picture, Poetry and Music.*

Canon Oliver Chase Quick, M.A., is one of the outstanding personalities in the Anglican communion of to-day. He is certainly one of its leading thinkers. He reminds us in some ways of Dr. Gore, in the firmness of his intellectual grasp and in the clearness of his vision. But he has a more philosophical mind and a broader outlook. These qualities were exhibited in a marked degree in his Bishop Paddock Lectures, published in 1922. And they receive even more attractive expression in his latest book—*Catholic and Protestant Elements in Christianity* (Longmans; 6s. net).

The book may be regarded as an eirenicon. Its central idea is that, while Catholic and Protestant stand for different and clearly recognizable principles, these principles may be fused in a higher unity. 'To grasp the central idea within a system of thought to which one is opposed, is to cease to desire to destroy that system altogether, and to seek rather to preserve and to vindicate the essential value wherein its real strength lies. The real values within opposed systems of thought, belief, and practice are often themselves apparently opposed and antithetical to one another. But it is the faith of reason that such real values can nevertheless be rationally reconciled and combined. . . . Synthesis is only reached through antithesis.'

Accordingly Canon Quick proceeds to elicit and define some of the values for which Catholicism and Protestantism stand, to set them first in opposition and then to suggest a ground of reconciliation. It is a noble endeavour and it is accomplished with admirable insight and skill. The two opposing systems are tracked down in the regions of the Historic Faith, the Sacraments, Religious Experience, and the Kingdom of God, and it becomes amazingly clear that in all these regions we have the same attitudes to truth and to life expressed in the two great religious beliefs.

Take the Sacraments. What are the fundamental differences in idea here? The popular theory that Catholicism stands for sacramental religion and Protestantism for the religion of the spirit is false. Both agree that the essence of religion is spiritual life, and also that outward things can express and minister to the inward and spiritual. What divides the two systems is the kind of relation that connects the outward with the inward element.

Sacramental signs may be either 'declaratory' or 'effective.' In the first case the outward is regarded as the expression of a spiritual reality already existing. In the second case the outward is used to bring about a spiritual reality which comes into existence only through the outward means. The best general example of the former is the relation of words to their meaning. An assertion says something about what exists

('London is a great city') but does nothing to bring about the truth. So a symbol, like a flag on a ship, declares something about it but does nothing to create the reality.

The best general example of the latter is the relation of acts to a purpose. Countless human actions have made London a great city. Armaments are the actual means whereby a ship may continue to exist. Now these are the two views characteristic of the two great systems of religious belief. But the difference is one really of emphasis, in the main. A symbol is never merely a symbol; an instrument is never merely an instrument.

Yet there is a difference of idea too which is important. The Protestant stresses the declaratory as primary, the Catholic the effective. Hence in the administration the Protestant attaches most importance to the words, the Catholic to the acts. The administration in Latin, which is unknown to many worshippers, matters nothing if the acts be rightly done. Protestantism minimizes the importance of what is done because it desires to appeal to the intelligence. The declaration of God's permanent relation to His people which the sacrament makes is the main thing, not anything the sacrament effects.

The same difference exists in eucharistic doctrine. To the Protestant the sacrament commemorates a sacrifice once offered. To the Catholic the sacrifice of Christ is continued in the sense that the offering of Christ in the Mass is one with His heavenly self-offering. The same contrast is found in other directions, for example, in the doctrine of the Incarnation, and even in divergent views about reunion.

Now the two views are not really mutually exclusive. 'It is plain to see that both are right.' But each side needs to recognize the limitations of its own view and the value of the other's. It is so in the case of sacramental theory. It is so also in that of religious experience. It is so in that of the outlook on the unseen. Canon QUICK points the way, and if his leadership is followed the Anglican Church may well realize its greatest ambition, to be the Reconciler of the world's religious opposites.

It is curious to note how small a place is given in systems of philosophy to the fact of Christ. Problems of ethics and metaphysics are worked out in complete independence of Him. Students are led straight from Plato and Aristotle to Descartes, Spinoza, and the moderns. Little regard is paid to Browning's dictum:

> I say, the acknowledgement of God in Christ
> Accepted by thy reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise.

Yet, to Christian faith, Christ is nothing unless He is central and of universal significance. The ultimate truth of things is not to be reached apart from Him. In other words, the Christian view of God and the world must be the most comprehensive and satisfying. On this point Dr. T. B. STRONG, the Bishop of Ripon, has written much that is suggestive in his *Religion, Philosophy, and History* (Milford; 3s. 6d. net), a little book packed full of good things.

He puts forward the view that 'the element in man's effort to interpret the world which expresses itself later as religion is a primary and necessary element in his reaction to his environment; or at least that it has the same kind of claim to validity that is allowed to those elements which express themselves later as philosophy, art, and ethics.' 'I do not think it is possible to say, for instance, that man is first attracted by the problem of causation in its rudimentary form, and proceeds to extend his inquiries in various directions from this basis. I would suggest that his thought is really anthropomorphic from the first: at any stage at which he can be said to think, he finds something like a reflection of himself in the world around him.

He looks to it to satisfy his sense of order, of right and wrong, of fellowship. All the special modes of conceiving the world are, as it were, fused: and it is somewhat of an anachronism to treat them in the early stages either as co-ordinate separate interests or as a logical series. As time goes on, and man's mind develops, different aspects of experience catch the attention of different minds.'

The Greek mind, attracted and vexed by confusion and uncertainty, sought for some one principle which would explain the whole mass of miscellaneous experiences and reveal a rational order. The Hebrew mind moved along quite a different line. Strongly possessed of a 'numinous' sense, that is the sense of a Numen or Presence in things, it conceived the world as the scene of the activity of a Power which governs the whole. The Hebrews showed little or no interest in metaphysical questions. The main development of Hebrew religion lay in the direction of a continual growth in the fullness of the personal idea as applied to God. This is as peculiar and independent a process as that of Greek philosophy.

It is Dr. Strong's contention that the Christian system comprehends these various lines of thought. 'The philosophic view of things fails to explain the individual experience and the historic sequence of events, all of which are individual. I submit that the Christian scheme of thought, as it covers much more ground, is able to avoid this pitfall. It has room in it for the philosophical method, but it is not bound within these limits. If the Christian point of view is to be trusted the existence and activity of God is the fundamental fact in experience. This fact, if true, must express itself in contact with the souls of men, in the general guidance of history, and the convergence of it on a purpose, only partly fulfilled as yet.'

Zionism.

By Professor John E. McFadyen, D.D., United Free Church College, Glasgow.

Zionism a Religious Question.

Zionism is a political question, but it may be of service to remind ourselves that it is also, and even essentially a religious question, and that our attitude to it will depend, in the last analysis, on our conception of religion. Doubtless historical considerations may be, and have been, urged in favour of the Jewish claim to Palestine. But, the Jews themselves being witnesses, that land had not always been theirs, they won it by the sword. And some of their prophets at any rate did not think this a sufficient justification for their being allowed to remain in it for ever. 'The eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth' (Am 9^8). If, in spite of a thousand subsequent political transformations, ancient conquest is adequate justification for the descendants of conquerors cherishing the hope of a later return to the land they conquered, we may still have to reckon with an Italian claim to Britain, which was for centuries Roman. Is the Jewish claim to Palestine really much more reasonable? We cannot reverse the processes of history. Others are now in the land. The Zionists ask the world, as Professor D. M. Kay in his Croall Lectures has recently put it, 'to reinstate them in a national home, *where others already have a national home.*' History is not of the distant past alone, but the history of all the time since then has also to be reckoned with; and we have to face our modern problems in the light of the world as it is to-day.

But essentially Zionism is a religious question. The champions and the opponents of it alike appeal to the Old Testament. That cannot, however, decisively settle the matter. For the Old Testament is too splendidly human a book to be dominated by any mechanical unity: it speaks with a double voice, indeed with many voices. Doubtless between its constituent parts there is a very real unity; they are all held together by the idea of God. All of it was written by men whose 'God was their

glory,' by men who 'looked to him, and were lightened.' As Julia Wedgwood has said, no other race 'has left on the ear of humanity so definite an impression of a single voice.' But the idea of God is the most comprehensive of all ideas, and among the Hebrews, as among other races, its expression in life and literature assumes a rich variety of forms.

Difference in Old Testament Ideals.

The difference in the ideals cherished by different Old Testament writers sometimes amounts to a positive contradiction between them. Consider, for example, the attitude to ritual. In the coming days to which the prophets looked so eagerly forward, Jeremiah would assign to it no place at all; for him the only law that mattered was the law written upon the heart. But Ezekiel, his younger contemporary, ends his elaborate description of the Jerusalem To Be with the significant words 'Jehovah is there'—*there*, in the City where the presence of God is guaranteed by a minutely regulated and punctiliously observed ritual. The same contrast is to be observed between Ezekiel and a later prophet of the Exile: Ezekiel toiling with painful steps and slow at the elaboration of Temple architecture and ritual, and Deutero-Isaiah, soaring on eagle's wings, never faint and never weary, amid the broad expanses of the spiritual world. Consider again the difference assigned by different prophets to the heathen in their scheme of the future. A whole moral world separates Joel and Ezekiel on the one hand from Deutero-Isaiah and Jonah on the other. Joel masses the alien nations together for destruction in the Valley of Decision, Ezekiel sees the slain hosts of Gog lying thick upon Israel's mountains and fields, to be devoured by beasts and birds. How different is the noble appeal of the God whom Deutero-Isaiah worships, 'Look unto me, and be ye saved, all ye ends of the earth'; and in Jonah the loving arms of God are stretched across the world even to cruel Assyria, which had wounded Israel so often and so sore. Ezra demands the divorce of the foreign women, the writer of the exquisite Book of Ruth—perhaps by way of protest—welcomes the Moabitess, with her loving heart and her resolve to take Israel's God as her own God, into the commonwealth of Israel.

On these and on other matters there is an endless variety of opinion in the Old Testament. But all such differences tend to resolve themselves broadly into two opposing categories, the prophetic and the priestly; and our attitude to Zionism will largely depend on which of these two we would wish to see triumph. If it seems dogmatism to say, as one has said, that it is the prophets who laid the true foundations and proclaimed the essence of Jewish religion, it is at any rate a dogmatism which would be supported by the consensus of Christian scholarship. The prophet and the priest were the two most conspicuous representatives of Hebrew religion; but the service of God, to which both alike summoned the people, was interpreted by them in radically different ways. It was the fundamental difference between a moral and a ceremonial religion. Not, of course, that the priests cared nothing for morality, but with it they equated ritual. The priest demanded ritual and the prophet righteousness. It is possible, no doubt, to draw the contrast too sharply between these two types. They are not entirely incompatible with one another, and there are men in whom these interests are, or seem to be, blended. Ezekiel, who is the most brilliant champion of religion interpreted in terms of the cult, yet proclaimed in memorable words that a man's moral quality determines his destiny; and before him, the Deuteronomic reformers, who were busy when he was a child, were as eager for the cleansing of the moral life of the nation as for the purification of religious usage. Nevertheless the distinction between prophet and priest is a vital one, and without it it is impossible to understand the ferment of Hebrew religious thought. Already in the eighth century B.C. the conflict is seen in all its ferocity when the grim Amos, fresh from the wilderness, faces the supercilious priest who wishes to stop his honest mouth (Am 7); and eight centuries afterwards it was revealed in all its tragic solemnity when 'the chief *priests* and rulers delivered up Jesus the Nazarene, who was a *prophet* mighty in deed and word before God and all the people, to be condemned to death, and crucified him' (Lk $24^{19f.}$).

Prophetic Religion.

If we are prepared to take certain utterances of the prophets at their full face value—to believe, in other words, that they mean what they say—we are left with no alternative but to suppose that they were the implacable foes of the ritual system which to the priestly heart was so dear. 'What doth the Lord require of me?' is the question of questions for a religious man; and the prophets—of the golden

age of prophecy at any rate—are ready with their very unequivocal answer. 'Not sacrifice and offering,' says the earliest of them. 'Was it these things that ye brought unto me in the wilderness?' In the context the only possible answer is No: but then and now and evermore the Divine demand is that 'justice roll on through the national life like waters, and righteousness like a perennial stream' (Am $5^{24f.}$). His successor clinches this truth in an even more incisive antithesis. 'I desire mercy, *and not sacrifice*' (Hos 6^{6}). 'What care I,' asks Isaiah, 'for your multiplied sacrifices? Blood of bullocks, of lambs, of goats, is no pleasure to me.' With the same voice speaks Isaiah's younger contemporary. Not for holocausts and rivers of oil, and infinitely less for the sacrifice of the first-born does God ask, but in these immortal words he expresses the Divine demand upon men—'act justly, love mercy, and walk humbly with thy God' (Mic 6^{6-8}). A century afterwards Jeremiah is equally explicit, and his words are all the more significant that they were uttered some years after the attempt of the reformers to establish religion on the basis of a purified cult with alleged Divine sanction: 'In the days of the Exodus I gave your fathers no command concerning burnt-offerings or sacrifices' (7^{22}). The prophets knew very well both what they wanted and what they opposed: they wanted a religion which expressed itself in a moral life, and they implacably opposed a religion which expressed itself in the cult. The contrast—especially in Amos, Micah, and Jeremiah—is deliberately and almost fiercely drawn. In answer to the priests and the people who appeal to the ancient days of the Exodus in justification of the ritual of which they were too fatally fond, the prophets, in the name of their God, unflinchingly maintain, 'I gave you no such commandment. My concern was, and is, with righteousness altogether, and with ritual not at all.' True, some modern scholars, for reasons which we have not space to consider, believe that the prophets did not quite mean all they say; but we can be doing them no injustice by taking them at their word—and that is their word on this supreme question.

Priestly Religion.

Now the tragedy is that the priest, who had the last say in the making of the Old Testament, has pretty completely dominated our conception of that literature, as indeed he has, in consequence, also dominated certain types of Christian thought. Relative, then, to our discussion, what are the characteristics of the priestly conception of religion in the Old Testament? (i) First and most obvious is its emphasis on ritual as an—we might say, *the*—indispensable thing, and its consequent concentration of interest, from 621 B.C., on the Temple. The ceremonies and sacrifices are everlasting statutes, to be valid for all time. To the Chronicler scarcely any history is worth considering but that of Judah; in Judah, the supreme interest is Jerusalem; and in Jerusalem, the Temple. His is indeed ecclesiastical history with a vengeance. Ezekiel, though a prophet, prepared the way by devoting no less than nine chapters of his book to a minute cultic programme, which he manifestly regards as the climax and crown of his message, and the later prophets follow suit. Malachi attributes the disasters that have come upon the people as the Divine retribution for their neglect of the tithes and the offerings. A later prophet, without stopping to consider the impossibility of his dream, envisages with joy the prospect of the nations 'going up from year to year to Jerusalem to keep the feast of tabernacles' (Zec 14^{16}). But surely Mr. Montefiore is right when he says that 'the one universal God cannot fitly be worshipped by a national cult. The national ceremonial has become too narrow for the universal God. The clothes do not fit the religion.'

When the priest, or a prophet with a priestly heart, stumbles into saying a great thing, it is seldom so great as it looks. At first sight nothing could be more profound than Ezekiel's promise, 'I will give them another heart, and I will put a new spirit within them; and I will take away the stony heart out of their flesh, and I will give them a heart of flesh' (11^{19}). But the words that follow undeceive us—'that they may walk in my statutes, and keep mine ordinances.' Despite the fine spiritual prospect, we are back again in a legal religion after all. So when Joel says, 'I will pour out my spirit upon all flesh' (2^{28}), the heart leaps at the glorious vision, but it turns out that it is only upon Jewish flesh that the Spirit is to be poured—upon all of that, no doubt, upon the servants and the handmaidens included, but upon no more than that; a very different fate is reserved for the nations in the Valley of Decision. And when a prophet says a great thing, the priest has to qualify it, if he conveniently can. The magnificent dream in Is 19^{23-25} of a world in which ancient and deadly enemies

have become good friends, vanishes at a stroke of the priestly pen: the noble words, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance,' are degraded in the Septuagint to 'Blessed be my people in Israel and Assyria,' etc., which confines the reference, in a pitifully nationalistic way, to the Jews resident in those countries. Again, our present text makes Jeremiah say that 'the priests the Levites shall never want a man before me to offer burnt offerings, and to burn meal-offerings, and to do sacrifice continually' (33[17]). Now in view of Jeremiah's real message, of which more presently, it is simply inconceivable that he could have said that; and it is a peculiar satisfaction to know that this whole section (33[14-26]) is lacking in the Septuagint. It must be very late—as distant in time from Jeremiah as it is in spirit.

(ii) Another characteristic of the priestly religion is its emphasis upon the book. The prophet is a man of the Spirit, the priest of the Book. It was a fateful day for Israel when the newly discovered Book of Deuteronomy was made the basis of a reformation, and a day more fateful still when Ezra, 'a ready scribe in the law of Moses,' set his face towards Jerusalem, 'with the law of his God in his hand.' Under the régime of the priest the decadence of prophecy is only too evident, and it was but a question of time till 'there was no more any prophet' in the land (Ps 74[9]). The religion of the Book tends to stifle the religion of the Spirit. Very significant in this respect is the difference between Jeremiah, a true prophet, and Ezekiel, a priestly prophet, in the story of their call. Jeremiah's contact with the Lord is immediate. Simply and finely he says, 'The Lord put forth his hand, and touched my mouth; and said to me, See, I have put my words in thy mouth' (1[9]). But in Ezekiel the Divine voice says, 'Eat this scroll, and go, speak to the house of Israel' (3[1]). The message is mediated by the book. Ezekiel is a student of the law, and the presence of the book in the story of his call is of ominous significance. It is the same contrast as we find between Jeremiah and the First Psalm. 'Blessed is the man,' says Jeremiah, 'that trusteth in the Lord, and whose trust the Lord is' (17[7]). This the writer of the First Psalm, whose imagery puts it beyond doubt that he has this passage of Jeremiah in view (cf. Ps 1[3] with Jer 17[8]), significantly transforms into, 'Happy is the man that meditates on the law of the Lord.' The First Psalm belongs to the later period, when the priest is in command. And so we are prepared to understand the sorrowful indignation of Jeremiah when, perhaps with reference to the very men who were issuing a book which, in large part, dealt with ritual obligation, he complains that 'the false pen of the scribes has wrought falsely' (8[8]).

(iii) Again, in their attitude to foreign nations the priestly prophet and the true prophet are poles asunder. We have seen how Joel and Ezekiel would deal with them. Trito-Isaiah is no better. If the gates of Jerusalem are to be open day and night, it is that through them 'men may bring unto thee the wealth of the nations' (Is 60[11]). The destiny of the alien is to lick the dust of Hebrew feet, or at best to have the privilege of rendering menial service to the priestly nation. This nationalistic *hauteur* is expressively summed up in the lines:

Strangers shall stand and feed your flocks,
And aliens shall be your ploughmen and vine-dressers,
But *ye* shall be named the priests of the Lord,
Men shall call *you* the ministers of our God (61[5f.]).

The deplorable anti-Semitism of the modern world has its prototype in the anti-goyimism—if we may coin so monstrous a word—of the ancient Hebrews.

These three characteristics—the ritual, the book, and the *hauteur*—go naturally together. The ritual is recorded in the book: the people who possess the book and the ritual are the elect people. Hence the exclusive attitude to those without. In the scheme of Providence the nations are of very subordinate importance—at best an annex to Israel, if they desire to share her salvation, and at the worst, as in Esther, the objects of fanatical hatred. That, on some of its sides,—though of course there are other and better,—is the ideal of priestly Judaism, and a most unlovely ideal it is.

The Prophetic Conception of the Future.

What a change when we pass to the great prophets, with their generous and comprehensive outlook and their intensely ethical temper! The passion of their hearts was set upon the redemption of the world from misery: first, no doubt, of the Hebrew world—for they themselves were Hebrews—and then of the great world beyond. There is from the beginning a universal drift in the religious thought of the Old Testament; it is seen already in the story of the creation of the world and of man. Deliverance 'from all evil,' from all that hurts and

harms, from social and political strife, from oppression whether by foreign conquerors or native tyrants, from exile, from sorrow, from sin, from death—that is the ideal of the prophets. How irrelevant must have appeared the details of the cult to men who were moving among magnitudes like these! The great prophets were men of international mind, who recognized, like Amos, that God was as surely behind the migrations of the Philistines and the Arameans as behind the Exodus from Egypt, and who knew, like him, that the dark-faced sons of Africa were as precious to God as Israel herself (Am 9^7); men who looked hopefully forward to a friendly world in which nations that had hated and feared and fought each other would be bound together by the indissoluble bond of a common worship of the one God who was over them all (Is 19^{23-25}); men who could believe, like the writer of Jonah, that heathen hearts would be responsive to a prophetic word, and who were persuaded that 'the love of God is broader than the measures of man's mind,' broad enough to embrace Israel's ancient and most deadly enemies; men who could anticipate, with Jesus, the time when they would 'come from the east and the west, from the north and the south, and sit down in the kingdom of God.'

The Earthly Zion.

But where in all this does Zion come in? In a sense, no doubt, she is central, and this centrality receives classic expression in the famous passage which represents the nations as carrying to Zion for arbitration the disputes which otherwise would have been decided by sword and spear. 'Let us go up to the mount of Jehovah, for from Zion goes forth the law' (Is 2^3)—that is, from that city moral direction proceeds, just decisions are issued. Zion is here the moral and religious metropolis of the world. In the happy mistranslation by the Septuagint of Ps 87^5, she is 'Mother Zion.' Men in exile wept when they remembered Zion. Nor was it only priests, but prophets too, who believed that in some real sense Zion was Jehovah's earthly home. The great Isaiah, who worshipped a God whose glory filled the whole earth, could yet describe Him as 'dwelling in mount Zion' (8^{18}). Here, one might be tempted to say, is one of those delightful inconsistencies which are sometimes found lying peacefully together even within the most powerful minds. But in point of fact there is abundant historical justification for this claim to pre-eminence of Zion. It is with Jerusalem and her great prophets like Isaiah and Jeremiah that ideal religion is associated more than with any other city or men in the world. Jerusalem is, in very truth, the Mother of us all. The anonymous prophet of the Exile was right in believing that, in the purpose of God, the Jewish people held a pivotal place in the religious development of humanity. They were chosen indeed for the world's sake, but they were assuredly *chosen*, and Jerusalem was their capital city.

But the work of that city was done when the ideals cherished by her greatest men were lifted up into the higher life of the world. Indeed, she herself had been blind and recreant to her high privilege. That city of priests, as our Lord reminds her in words throbbing with agony, had had the tragic distinction of killing the *prophets* and stoning those that had been sent to her, and in the end she had crucified the greatest Prophet of them all. So her work was done when her message was liberated and carried across the world to the islands of the sea. But surely nothing is more natural than the inextinguishable affection of the Old Testament for Zion. This localism is just one form of that charming and very intelligible materialism which hovers over almost the whole range of Old Testament thought. Not indeed of it all. There is no hint in Is 19, such as there is in Zec 14^{16}, that Egypt and Assyria need come to Zion to worship the God who claims them as His people and the work of His hands. There is no hint that the Ninevites, in order to be welcomed by Jehovah, need adopt the Jewish cult or do anything other than show fruits worthy of repentance. But in general, on the scenery of the Old Testament, Mount Zion towers aloft, unique and indispensable. No voice within it ever quite succeeded in saying, 'Neither in this mountain, nor yet in Jerusalem.'

The City of God.

But that does not prove the case for the Zionists. The thing that was precious in Zion was a spiritual thing, and spirit knows no bounds of place or time. The peaceful arbitration of international disputes, which a Hebrew prophet naturally enough associated with Jerusalem, would surely be just as welcome and as potent, if it came from Geneva or the Hague. Every thinker expresses his ideals in forms that are locally and temporally conditioned in a hundred ways, but it is the ideal, the spirit, that matters.

That spirit is seen in its purest essence in Jeremiah. He uttered three great words whose effect is to emancipate religion from every local and material association, words which constitute the everlasting charter of spiritual religion. The first is, 'I gave you no commandment concerning burnt-offerings or sacrifices' (7^{22}). The second is, 'In those days when you have grown numerous and fruitful in the land, men shall speak no more of the ark of the covenant of Jehovah: it shall never enter their minds, they will neither think of it, nor miss it, nor shall it be ever made again any more' (3^{16}). And the last word is the greatest, for it is the secret of the other two, 'I will write my law in their heart' (31^{33}). A law that can be written there, is essentially not for the Jewish heart alone, but for every human heart. Religion, in being spiritualized, becomes universalized, and Zion counts for nothing any more. To the popular mind, dyed in priestly conceptions of worship, animal sacrifice and the ark were indispensable accompaniments of religion; from the religion of the future, as Jeremiah conceived it, they would be absent, and their absence 'would never be missed,' because the Divine law was written upon the heart.

In other words, we have to reckon seriously—and how few there are who do this!—with the truth that God is *Spirit*. The Kingdom for whose coming Jesus taught us to pray is righteousness, peace, and joy, which things are for all men everywhere. It has nothing to do with the revival of any particular sacrificial or ritual system, or with the increase in numbers or glory or prosperity of the Jews. To emphasize these things as essential is just pure religious materialism, and the wonderful hymn of Habakkuk should have taught us better than that ($3^{17f.}$). If the world continues to grow in spiritual apprehension, it is difficult to believe that Judaism can have a vital future, in so far as it consents to be bound up with ritual and the earthly Zion. But it may have the most splendid of all futures, if it resolves to serve the world by re-asserting its own great revelation of God—the God of the 90th Psalm; the God of the 139th Psalm; the God of the prophets; the God whose supreme and eternal demand upon men is for justice, compassion, and humility; the God who, as Spirit, can be truly worshipped, not in Jerusalem only, but everywhere the wide world over, wherever men are willing to worship Him in spirit and in truth.

Literature.

THE DECALOGUE.

The scholar is not always a preacher, the preacher is even less often a scholar: it is a happy coincidence when the same man is both. Such a man is the Ven. R. H. Charles, D.D., D.Litt., LLD., Archdeacon of Westminster. His scholarship has carried his name throughout the whole theological world, and his quality, both as scholar and preacher, has been once more revealed in his recent book on *The Decalogue* (T. & T. Clark; 7s. 6d. net). An exhaustive and up-to-date book on the Decalogue was overdue. There have been sporadic discussions of it in general treatises, but what we needed was a thorough discussion which would do justice alike to the grave historical and literary problems which gather round it, and to its spiritual content and suggestiveness. This is exactly what Dr. Charles has given us in these Warburton Lectures: here the critical, the historical, and the practical all come to their own.

An Introduction running to fifty-eight pages deals very minutely with the problem—especially on its textual and literary side—of the origin and growth, by successive accretions, of the Decalogue. It is not long since a scholar, who had the hardihood to claim for the Decalogue a Mosaic origin, would have been considered reactionary—a rather benighted person who could have little conception of the historical development of moral ideas within Israel: a date for it earlier than the eighth century, say, the time of Hosea, was held to be as good as inconceivable. But a healthy reaction is setting in against this extreme view; and Dr. Charles has the courage to proclaim that the Decalogue—of course in its original form of ten single clauses—is really and truly the work of Moses. And he not only proclaims this, he seeks to prove it by tracing

the text backwards, step by step, from the form it assumes in the Nash Papyrus, of a date about 200 B.C., to the Book of the Covenant and the Decalogue of Ex 34, with their implications which point back to an ethical Decalogue of simple form and Mosaic origin.

For most people, however, the chief interest of the book will be in Dr. Charles's practical application of the Decalogue to the crying needs of our own day. It is easy, too, to see that this is also Dr. Charles's chief interest. Scholar as he is, he preaches with all the passion of a social reformer, and everywhere in the Decalogue he finds subtle suggestions for the betterment of our individual and social life. The third Commandment, *e.g.*, gives him occasion to denounce the 'society smile' and the conventional 'not at home' answer to an unwanted visitor. In the seventh Commandment he pleads for the adequate housing of the people, without which decency and consequently morality are scarcely possible. The fourth Commandment furnishes him with a natural opportunity to discuss Sunday games, recreations, amusements, opening of museums and art galleries, etc.

But while the practical interest is never lost sight of, the historical interest is not ignored. In his valuable discussion more particularly of the second and the fourth Commandments, Dr. Charles traces the reaction of the Church to these demands throughout the successive centuries. In denouncing Mariolatry and the use of the crucifix, neither of which came into vogue till the sixth century, he is not slow to remind his hearers that 'such idolatrous beliefs have of late been making inroads into the ranks of the Anglican clergy.' Sometimes, indeed, his words seem too strong. Among those who 'are opposed both to capital punishment and to war as a whole,' there is pretty sure to be resentment when they find themselves —or at least 'the majority of them'—described as 'moral perverts and degenerates' who have lost their capacity for righteous indignation.

It is also more than possible that some Trade Unionists, should they have the good fortune to light upon this excellent book, may demur to statements like these—that the evil spirit of greed and covetousness which has often animated the employers, 'is just as rampant in most, if not in all, the Trade Unions,' that 'the poison of Syndicalism has affected the entire Socialist movement, and indeed most of the Trade Unions in this country'; and that 'the standard they set up in skill and energy is that of the least capable and the least efficient. A good workman is taught that it is unfair to others to do his best.' These strictures do not prevent Dr. Charles's 'profound admiration for the boundless self-sacrifice these great Corporations have shown in the past for a fairer wage and a fairer share in the products of labour and industry.' Enough has been said to show that in his discussion of the Decalogue Dr. Charles has given us a very living book, the work at once of a great scholar and a fearless preacher.

IN HONOUR OF SIR W. M. RAMSAY.

Anatolian Studies presented to Sir William Mitchell Ramsay (Longmans; 35s. net) is a gift on which both the givers and the distinguished recipient may be cordially congratulated. Externally it is a handsome volume, well printed, well bound, and embellished with a number of beautiful plates. Intrinsically the Studies are very valuable, each evidencing that accurate scholarship which Sir W. M. Ramsay never failed to hold up as an ideal to all his students.

The field covered is as wide as the master's interests, embracing N.T. criticism, ancient geography, history, economics, philology, epigraphy, art, and literature. We can here enumerate neither the writers nor their subjects. Suffice it to say that all the topics are interesting, and that each is dealt with by one who may safely be regarded as a competent authority.

Readers of this magazine will be perhaps most directly interested in Deissmann's argument for an Ephesian imprisonment of St. Paul, during which most, if not all, of the Epistles of the Captivity were written. It is based on a calculation of distances and accessibility, in reference to the large number of journeys, actual or projected, to which the Apostle refers in Philippians. Those journeys are all to or from the place of captivity. If that place be Rome, the journeys cover about two years. If it be Ephesus, they require only a few weeks, which is far more probable. Confirmatory are the definite testimony of Marcion to an Ephesian imprisonment, although Deissmann is not disposed to stress that too strongly, and the local tradition of Ephesus, where Paul's prison is pointed out.

Many of us may be interested likewise in Professor Calder's really brilliant essay on 'The

Epigraphy of the Anatolian Heresies,' which casts great light on the diffusion of Montanism and its allied eccentric or schismatic movements.

We miss just a preface which might have preserved for the future a record of the genesis of a work which obviously has far more than a temporary and personal significance.

ASSYRIAN MEDICAL TEXTS.

A work involving colossal labour and highly specialized knowledge has appeared under the title, *Assyrian Medical Texts* (Oxford University Press; £2, 2s. net). The editor is Mr. R. Campbell Thompson, M.A., F.S.A. On one hundred and seven plates he has reproduced six hundred and sixty cuneiform medical texts, most of them hitherto unpublished, thereby virtually completing the British Museum collection under this particular head. The translations are to appear very shortly, but in the meantime an earnest is given in *Assyrian Medical Texts* (John Bale, Sons & Danielsson; 2s. 6d.), a reprint from the Proceedings of the Royal Society of Medicine, 1924, vol. xvii. This presents about one-tenth of the whole, in translation but not in transliteration, with elaborate notes. From this it may be judged that the completed work will be of cardinal importance for students of Assyrian, and also for the history of medicine. One thing leads to another. Mr. Campbell Thompson has set himself to master the vegetable drugs of the ancients, two hundred and fifty in number, and the results will appear in a forthcoming volume on 'The Assyrian Herbal.' This effort to determine the various plants employed is most courageous, and from the notes published in the smaller volume named above we can gauge the success attending. Even after this all items may not be clear, but Mr. Campbell Thompson will have the credit of having given a praiseworthy lead. The neatness of the cuneiform reproductions, and the accuracy of the references, which are numerous, deserve special mention.

IDEAS OF GOD IN ISRAEL.

In his *Ideas of God in Israel* (Allen & Unwin; 10s. 6d. net) the Rev. Edward Pace, M.A., D.D., has hit upon the fruitful plan of tracing those ideas backwards from the time of Jesus, when they are relatively clear, to the time of Moses when some of them at least are tolerably obscure. No single idea of God controlled the mind of the people during that long period, nor indeed during any part of it: there was always a spiritual aristocracy, head and shoulders above the common people. In particular, Dr. Pace finds three types of ideas of God—primitive ideas which not only lived on into the time of Jesus but are very much alive to-day, prophetic ideas which attained their purest expression in Jesus, and legalistic ideas which culminated in Pharisaism. By concentrating the discussion upon the idea of God, Dr. Pace succeeds in presenting a very complete and vivid picture of each type.

The writer shows a sound and extensive acquaintance with the literature relevant to his subject. He is inclined to follow Budde in his advocacy of the Kenite origin of Yahwism. The argument in support of this hypothesis might, however, be profitably reconsidered in the light of the criticism to which it has been recently subjected by Professor J. M. P. Smith of Chicago in his 'Moral Life of the Hebrews,' p. 65 ff.

On the difficult question of the attitude of the prophets to the cult Dr. Pace expresses himself in unambiguous terms. In Jeremiah, *e.g.*, what he finds is 'a rejection of sacrifice *in se*, not of sacrifices which, though right and good in themselves, were made unacceptable by the unworthiness of the offerers' (p. 162). And later (p. 185), 'Marti is surely right in saying that there is no word in the prophets about a distinction between the popular ritual and a better conception of sacrifice.' The whole discussion is stimulating and informing to an unusual degree.

THE BAGESU.

Canon John Roscoe, M.A., has issued the third and last volume of the long and very valuable report of the Mackie Ethnological Expedition which he led into Central Africa. *The Bagesu* (Cambridge University Press; 20s. net) is not on the same level of interest as the former volumes on 'The Bakitara' and 'The Banyankole,' being somewhat in the nature of odds and ends left over, shorter notes on some ten peoples living to the north-east and thereabout of Lake Victoria. Nor is it all of a like scientific importance, some parts being 'scraps of information,' as the Canon in his honest fashion puts it, gathered in the by-

going, rather hurriedly, from witnesses whose entire reliability is not guaranteed; and given, frankly, for what they may be worth. Naturally it is those other sections where the author's trained gifts have had larger play, and which are the outcome of closer and more personal study, that make the greater appeal. Everywhere much space is given to rites of initiation to manhood and womanhood; and everywhere religion is reported as being dim and vague. We hear of the Busoga, among whom it is not murder to kill a man who has spat at you; of the Bambwa, where the usual method of obtaining a wife is to exchange a convenient sister for the desired damsel; of the Basabei, where it is still bad form for a young woman to use tobacco, as everybody else does freely; and of several other tribes.

But the first place is given to the Bagesu, a dirty and in the main unskilled people, living for safety high up the slopes of the huge ranges of Mount Eglon, where there are caves in which they and their flocks can hide, should any daring enemy climb so far against their resistance. The many clans live in a perpetual bicker of hostility, except at the annual armistice, when every one indulges in an orgy of beer-drinking that ends in undisguised and unashamed licentiousness. Sometimes man and wife form a kind of partnership in the matter, the man drinking until incapacitated, when his wife waits on him. And then she has her turn, while he looks after her. The dead were not buried—were taken out, nominally, for the jackals. But, under cover of the dark, they were cut up and carried home for the assembled relatives.

Facts like these make one glad to learn that yonder too the young generation are showing signs of insubordination and originality and scorn of some of the traditions. And in their country at least that seems wholly well.

There are thirty-two plates, a map, and pages of vocabulary of the languages of several tribes. The whole report is an admirable piece of work carried through skilfully by a manifest expert. Sir Peter Mackie, whose generosity made the expedition possible, should feel amply rewarded.

EARLY CHURCH HISTORY.

The history of the Church for the first two centuries is known by all to be exceedingly obscure. It is our chief complaint against Professor Elmer Truesdell Merrill, M.A., that his book, *Essays in Early Christian History* (Macmillan; 15s. net), seems to aim at, and results in, just emphasizing the obscurity. That is a task unworthy of his competence. Positive results are here few and far between. We accept with gratitude his clear account of the rise and the function of Emperor-worship; but that has been adequately supplied already. More original, we think, is his satisfying explanation of what was meant by describing Christianity as *religio illicita*. That, he points out, did not mean that Christians were outlaws, but only that theirs was an un-'incorporated society,' the consequences of which might occasionally be rather serious.

His main contention is that for two centuries the legal position of Christians in the Empire was quite undefined. There was no general policy of outlawry. The *institutum Neronianum* is a fiction. So is the alleged persecution by Domitian. His view of the Rescripts of Trajan and Hadrian will demand close attention. It seems to us well worth consideration.

The demolition given to the Roman Petrine claims will arouse great jubilation in certain quarters. It is certainly strong. It is not altogether convincing. The Petrine claims, he holds, are all founded ultimately on a fiction started by Hegisippus. 'Hegisippus says that at Rome he compiled a list of the bishops of that city. He does not say that the Roman Church furnished him with its list. The fair implication is that they had no list to furnish, and Hegisippus made up one for them.' But the *argumentum a silentio* is hardly a safe foundation for reasoning. We find, too, some ill-considered statements. For instance, 'In the fourth century were laid the foundations of the mediaeval supremacy of the Roman See.' For evidence that the foundations were laid long before that date, we do not need to go outside this very book. Or again, 'The bishop was the proper head of the local church; that was and had been long universally conceded.' Nay verily. The most momentous and long-continued schism in the ancient Church had that very point among others at issue. Our author has for the moment forgotten Montanism. We would wish also that a work on such a scale, and by a scholar, had been more fully 'documented.'

A history of peace is as interesting as any history of war, and much more needful. This is really what Mr. C. Delisle Burns has given us in *A Short History of International Intercourse* (Allen & Unwin; 3s. 6d. net). His idea has been to trace the contributions which each nation has made to the general welfare of mankind, and so to show how the arts and sciences have grown to be what they are through international intellectual intercourse. The idea is carried out with success in an interesting and valuable survey which concludes with some suggestions as to the services for the world's good which await the modern peoples.

Three editions have already appeared of *Psychology of Early Childhood*, by Mr. William Stern. The fourth edition has now been prepared, completely revised, and considerably enlarged, and it has been translated from the German by Anna Barwell (Allen & Unwin; 16s. net). The volume contains a thorough, scientific, and detailed account of the development of the child's psychic life up to the sixth year. It should be read by parents and teachers, and will doubtless find its place among University text-books. Mr. Stern assumes a critical attitude 'towards the theory of infantile sexuality.' A valuable part of the book is Mrs. Stern's diaries containing her detailed observation of their own three children during the first years of their life.

The latest volume in the 'New Psychology' Handbooks series is *Mind as a Force* (Allen & Unwin; 3s. 6d. net). The author is Mr. Charles F. Harford, M.A., M.D., who has been a pioneer medical missionary in Central Africa, and for the last twenty-one years has been Principal of Livingstone College. Perhaps there is not much here that we have not read in some of the other 'New Psychology' Handbooks, but it is all put very clearly, and this volume should prove a good introduction to the study of suggestion, auto-suggestion, healing, repression, and all the other subjects akin to these, about which we hear so much talk to-day.

Professor H. G. Wood of the Selly Oak Colleges has published a volume of essays on religious themes which he calls *Living Issues in Religious Thought:* From George Fox to Bertrand Russell (Allen & Unwin; 6s. net). The second part of the title is misleading as the book is not a series of consecutive historical studies, but a collection of essays gathered out of various periodicals and written between 1914 and 1923. Regarded as a miscellany, they are very good. One of the best is a study of the conditions and necessary characteristics of the next revival of religion. This might well be printed separately as a tract. Its influence would be wholesome. There are interesting essays on the religion of H. G. Wells and on that of G. B. Shaw. John Woolman is a subject that never stales, and Professor Wood speaks with authority on Quakerism. Altogether a book of interest and value.

About a year ago Sir James Marchant collected a number of essays which had appeared in *The Times*, and published them under the title of *Life's True Values*. Now we have a second series which is no less good than the first. The title of the volume is *The Spirit of Man* (Allenson; 5s. net). There are about fifty essays in all, and they are divided under three headings: Character, Morals, and Religion. The essays are all forcible, and they deal with the things that are of permanent value. We hope and expect that they will be widely read and that they will reach those to whom the volume of sermons makes no appeal.

The Rev. Archibald Alexander, M.A., B.D., calls his latest volume of Talks *By Sun and Candle-Light* (Allenson; 5s. net). Mr. Alexander always shows a very pleasant fancy in his titles. To those who know his *Glory in the Grey* and the volumes which followed, it will not be necessary to commend this new volume of Talks, but to those who do not know Mr. Alexander we would say that they are comforting, invigorating, pleasant, and full of Christian teaching. We have been greatly refreshed by them, and we commend them very heartily.

Dr. R. C. Gillie has his own way with the children. It often takes the rather difficult form of the parable and the allegory. But whatever form he employs he never fails to be interesting and profitable. In his new volume *For Listening Children* (Allenson; 2s. net) Dr. Gillie has given half the space to five longer sermons suitable for special occasions. The second half contains twelve short addresses for the ordinary morning service.

The Way to Immortality, by Mr. Percy Russell

(John Bale, Sons & Danielsson; 2s. 6d. net), is written from the point of view of conditional immortality. The style is exceedingly discursive, and room is found for passing references to all sorts of subjects: evolution, vivisection, capital punishment, etc. The writer's tone is earnestly Christian, and he has a strong sense of the spiritual and social revolution which would follow from right teaching about the future life of the soul.

We have all held that there is no Metaphysics in Scripture. A perusal of *Evolution, Knowledge and Revelation*—the Hulsean Lectures, 1923–24—by the Rev. S. A. McDowall, B.D. (Cambridge University Press; 6s. net), may compel reconsideration of the statement. In a profound discussion of Epistemology and Ontology the author begins and ends with the Scriptural position. 'Prophet and teacher of early Palestine proclaimed experience not reasoning. When they lost touch with this and began to speculate, the result was disastrous. . . . In the New Testament we find the old pure line of Jewish teaching raised to a higher power, but still the same. Jesus Christ preached and exemplified not a system of thought, but Reality as a present fact. Eternal Life as a direct experience of Reality. . . . And following the Master the Apostles teach the same thing. Truth is a way, Reality a life.'

We have never seen such a *multum in parvo* as this little book. It is not easy reading, but will repay the effort. It will impart new courage to those who have become despondent over the riddles of Being and Becoming, Immanent and Transcendent, Appearance and Reality, or the elusive Thing-in-itself. It is all most suggestive. Not that all our difficulties are cleared up. When the author holds that Reality is experience in process of being experienced, what precisely, we must ask, are the 'reality' and the 'experience' in question? Both terms are equivocal. In one sense the statement is the merest truism which takes us nowhere. We miss, too, some account of Faith or Belief in their distinction from Knowledge and Love as the author conceives of them.

The Doctrine of the Two Seeds, by Mr. John E. Southall (Daniel; 2s. net), deals with the age-long conflict between good and evil, as arising out of the enmity between the seed of the woman and the seed of the serpent. The writer shows the prominence given to this conception in Scripture, especially in Isaiah, and his contention is that only the Society of Friends have given it the place in Christian thought which it deserves. This is supported by a number of miscellaneous quotations from the writings of the early Quakers.

Mr. Claude Houghton has earned some reputation as poet and dramatist by his tragedy of 'Judas' and other works. He has now written a series of remarkable essays on spiritual themes, entitled *The Kingdoms of the Spirit* (Daniel; 6s. net). These essays are distinguished by lofty imagination, finely impassioned feeling, and fitness of phrase. The general theme is the supremacy of the spiritual over the material, and the need of emancipation from the slavery of self. Precision of thought is not the writer's strong point. Everything is seen through a luminous haze. All creeds are at bottom one, all prophetic souls bring the same message. It is not easy, moving at this level, to come to grips with the problems that really interest men. None the less throughout the book there are touches of light and fire.

Messrs. J. M. Dent & Sons, of Aldine House, have issued a new and revised edition of *Dante* (3s. 6d. net), by Edmund G. Gardner, M.A., Litt.D., originally published in 1900 as one of the Temple Classics Primers. Of the Primer several editions were called for. One has only to compare it with the new volume, which is in larger and clearer type, to see that the revision is a matter of fact and not a matter of form. 'Were I now to write a new Dante Primer,' says Dr. Gardner, 'after the interval of nearly a quarter of a century, I should be disposed to attach considerably less importance to the allegorical meaning of the *Divina Commedia*, and to emphasize, more than I have here done, the aspect of Dante as the symbol and national hero of Italy.' What he writes of it in the Primer is: 'The whole poem is the mystical epos of the Freedom of Man's Will.' What he writes in this new edition is as follows: 'The whole poem is the mystical epic of the freedom of man's will in time and in eternity, the soul after conversion passing through the stages of purification and illumination to the attainment of union and fruition. It must be admitted that the allegorical interpretation of the *Commedia* has frequently been carried to excess.'

Mr. J. Gilchrist Lawson has published a book of epigrams, proverbs, and puns, and called it *The World's Best Epigrams* (Doran; $2.00 net). The title, however, should be 'America's Best Epigrams.' We quote three.

'FAME.—The man who wakes up and finds himself famous hasn't been asleep.—*Columbus Citizen.*'

'SIN.—There is no prospect of an early reduction in the wages of sin.—*Cleveland News.*'

'REFORMS.—The more we watch man's efforts to straighten out the affairs of the world, the more we believe in prayer.—*Richmond News Leader.*'

A very thoughtful and well-informed book on a useful subject is *Recent Psychology and Evangelistic Preaching*, by W. L. Northridge, M.A., Ph.D. (Epworth Press; 2s. 6d. net). Dr. Northridge knows the new psychology, and has thought out carefully its lessons for religious teachers. Here he confines himself to one of its applications—the winning of souls to God. He has not been carried away from the old faith by his new knowledge, and his conclusions will not only be reassuring to many, but will point the way of a sane and fruitful evangelism. The book ought to find its way into all theological colleges.

The Public Administration of Holy Baptism, by C. W. A. B. (Wells Gardner; 1s. 6d. net), is a plea for a worthy celebration of the sacrament as administered in the Church of England. While criticising laxity, the writer supplies many useful hints both in regard to a seemly order of service and the subsequent shepherding of the children baptized.

A comprehensive work on *The Papacy*, edited by the Rev. C. Lattey, S.J. (Heffer; 6s. net), is the result of a Roman Catholic 'Summer School' held at Cambridge in 1923. The Vatican doctrine of Infallibility is supported by an appeal to Scripture and a review of history, period by period. There is a chapter on the Vatican Council and one on the Papacy at work to-day. The point of view is concisely expressed in the first essay: 'We believe the doctrines of our faith, not because we fancy we discover them set forth in the New Testament . . . but because the visible teaching Church . . . has taught them . . . through its Head on earth, the Pope, the successor of St. Peter, the Vicar of Christ.' The essays by various writers gathered here contain an interesting and authoritative statement of the Roman claims, and nothing but good can issue from this direct challenge to discussion and investigation.

We draw attention with pleasure to the series of pamphlets or tracts published by the Anglican Evangelical Group Movement. The tracts are all of an Apologetic nature, each one containing a succinct statement of the grounds of faith in one or other of the main Christian truths. There are over fifty already issued, and the writers are all competent and authoritative scholars. The subjects are too numerous for detailed mention, but examples may be given. Canon Barnes writes on *Religion and Science*, Canon Storr on *The Bible* and *The Person of Jesus Christ*, Dean Burroughs on *Prayer as a Problem*, Dean Inge on *Christian Mysticism*, Canon J. M. Wilson on *Evolution and the Christian Faith*, Principal Grensted on *Religion and Psychology*, and every aspect of the Christian Belief is dealt with in an adequate fashion. The publishers are Messrs. Hodder & Stoughton, and the price of each tract is 3d. We wish them a wide circulation.

Messrs. Hodder & Stoughton's 'People's Library' is meeting a need by supplying introductions to the study of Literature, Biography, and Science which really guide the reader in his proposed study. The volumes are cheap (2s. 6d. net), but they are of a high standard. It is sufficient to say that the volume on *Victorian Poetry* is the work of Mr. John Drinkwater to commend it to the English-speaking public.

Even to professional Christian scholars the Jewish Classics are far too little known. An admirable opportunity to remedy this defect is furnished by the projected series of Classics which has just been inaugurated by the publication of *Selected Religious Poems of Solomon Ibn Gabirol*, the great Spanish-Jewish poet of the eleventh century (Jewish Publication Society of America). On the right pages stands the beautifully printed and fully pointed Hebrew text, prepared by Professor Israel Davidson, and on the left a poetical translation in various metres, sometimes in rhyme, sometimes in blank verse, by that distinguished master of the literary craft, Mr. Israel Zangwill. Gabirol was

philosopher and philologist as well as poet—as a poet Zangwill claims him to be not merely the greatest of his day but 'one of the few great poets of all time'—so that the fare here provided is varied and sumptuous indeed. The Hebrew abounds in reminiscences of the Old Testament, which are carefully recorded in a brief but admirable series of notes: and the translation is so close that, as the translator says, 'You might use me as a crib.' In a valuable Introduction Mr. Zangwill relates all that is known of Gabirol's life and literary output, to which he appends some suggestive remarks on translation. If this volume is typical of those that are to follow, the series cannot fail to receive a cordial welcome from Christians and Jews alike.

The succession of quinquennial Congresses of the Baptist World Alliance was interrupted by the tragic years of the Great War. The meetings were resumed last year at beautiful Stockholm, and the Congress was the most representative and numerously attended that has yet been held. There were more than two thousand delegates present. The Record of the Proceedings of the *Third Baptist World Congress* (Kingsgate Press; 10s. 6d. net), compiled by the Secretary, the Rev. W. T. Whitley, M.A., LL.D., has just been issued in a handsome volume finely illustrated, with an Introduction by the Rev. J. H. Shakespeare, D.D., LL.D., the European Secretary of the Alliance. It is a compilation on which Dr. Whitley and the Baptist World Alliance are to be congratulated. Men of all religious denominations cannot but rejoice as they read this inspiring record. 'At times,' writes Dr. Shakespeare, 'the atmosphere [of the Congress meetings] was electric. It would be a cold heart which could survey without deep emotion the host of delegates from the Far East and the great mission fields, from the New World across the Atlantic, and especially from European countries long held down beneath political, ecclesiastical persecution, and only recently enfranchised. Indeed, at times, the singing of Russians, Letts, and Rumanians broke on the ear with an undertone of centuries of suffering.' There were delegates to speak of Baptist work in practically every country in the world.

We assume that *The Life of Jeanne Charlotte De Bréchard, 1580–1637*, by the Sisters of the Visitation, Harrow (Longmans; 12s. 6d. net), is intended for readers who are members of the Roman Catholic Church. There is a Preface by His Eminence Cardinal Bourne, who says that the story of the Order of the Visitation with which Sister Jeanne was associated is 'a matter of importance in these days, when God is wonderfully drawing many souls to desire and to seek that closer and more intimate union with Himself which is to be found in the enclosed contemplative orders of the Catholic Church.' For readers of the Protestant faith the book contains what is doubtless a faithful and vivid narrative of all the phases of the cloistered life as it was lived in the sixteenth and seventeenth centuries, and doubtless as it is lived to-day by many faithful women. 'To every true Christian,' we are told, 'it is an indefinable but an indispensable fact—a mystery but no less a fact—that suffering is one of the chief blessings this world can provide. We are so constituted that until we have suffered we cannot be said truly to have lived. Suffering is the ordinary channel through which the highest things of life are revealed to us. It opens the door to realities.' From the cradle to the grave the life of Sister Jeanne is said to have been a striking illustration of that rule. The Sister was one of those who joined the Order of the Visitation founded by that notable man, St. Francis of Sales, and in various capacities she spent a life of the strictest severity. 'She had ever done what she considered her duty, regardless of consequences.' The story of her life is followed by the most remarkable chapter in the book, entitled 'Her Incorrupt Body.' Eight years after her death, her body had to be taken from the grave for burial elsewhere, and it was found to be 'incorrupt and still exhaling the sweet odour.' We are told that her holy life and the incorruptibility of her body seemed 'to prove that she is adorned in heaven with the incorruptible crown of glory which our Lord so liberally confers on those who have lived stainlessly before Him.'

The Life Purposeful, by the Rev. Jesse Brett, L.Th. (Longmans; 5s. net), is described in the subtitle as 'considerations of practical religion.' By practical religion the writer does not mean the service of mankind for Christ's sake, but the intensive culture of the inner life. The purification and enlightenment of the soul by penitence and grace, prayer and the sacraments, are his concern,

and he writes of these things, vaguely perhaps, but with the true intensity of a catholic and a mystic.

The Liverpool Diocesan Board of Divinity has done much service to the cause of truth by its issue of 'The Liverpool Lectures,' delivered year after year by the ablest scholars of the Anglican Church. They are published in a cheap form, but there is nothing trivial in the contents. The two latest issues before us (xxvii. and xxviii.) are a lecture on *Authority*, by Dr. T. B. Strong, the Bishop of Ripon, and three lectures on *The Idea of Revelation*, by Professor W. R. Matthews, D.D. (Longmans; the former 9d., the latter 1s. 6d. net). It is enough to name the titles and the authors of these publications to indicate their value. Dr. Matthews' views on Revelation were noticed last month in the 'Notes of Recent Exposition.'

In *Studies on God and His Creatures* (Longmans; 7s. 6d. net), Father Joseph Rickaby, S.J., publishes a number of essays supplementary to his work, 'God and His Creatures'—an annotated translation of Aquinas's 'Contra Gentiles.' They deal with such topics as Faith, Proofs of God's Existence, Immortality, Evil, Miracles, Final Destiny. The dialogue form in which most of the book is cast is well used and adds to the interest, objections being frankly stated and, on the whole, convincingly answered. Our author bases his theistic arguments mainly on Aquinas, and the criticisms recently made in a previous number on Father Joyce's 'Natural Theology' might be here repeated. Penetrating and subtle as the views advanced undoubtedly are, the setting of the whole, with its scholastic atmosphere, will not, we fear, be convincing to the modern mind. To those who regard the existence of God as a datum of the religious consciousness, the attempt to demonstrate His existence will produce only 'dead matter.' It is fair, however, to mention that Professor Ormond, in a posthumous work which we notice elsewhere, holds that the ontological argument can be stated in irrefragable form which Anselm just missed. We can more unreservedly commend the author's wise and able treatment of the problem of evil, or of the perennially interesting question as to final destiny.

Thirty-two years have elapsed since the death of Mr. Spurgeon. His Autobiography in four volumes compiled by his widow and his private secretary has been followed by nearly a score of biographies or books of reminiscences, and between sixty and seventy volumes of his sermons have been issued since 1855. But it is only now that a volume of *The Letters of C. H. Spurgeon*, selected and arranged by his son, the Rev. Charles Spurgeon, has been published (Marshall Brothers; 6s. net). Many of them—it may even be said the best of them—have never before appeared in print. They begin with the warm-hearted letters of the youth of sixteen to his father and mother, just when he had found his soul and with it his vocation in life. These tell of his baptism by immersion, of his preaching in the little villages, and of his call to London. Those who thought his humour vulgar and unseemly would be the most surprised with the tenderness, the candour, the shrewdness, and the seriousness of these letters from a lad still in his teens. No experienced minister invited from an obscure country charge to become the pastor of a considerable congregation in the heart of London ever sent a response filled with more of true modesty, diffidence, and humility than was the letter of young Spurgeon in reply to such a call. The letters written to his twin sons, Charles (who has made this selection) and Thomas (who was destined to succeed him at the Metropolitan Tabernacle), are the outpouring of a father's love. 'How honoured I am,' he writes to the latter, then in Australia, 'to have sons who preach the Gospel so fully! I would sooner this than be the progenitor of the twelve patriarchs.' Strange that the youth who did not deem a College education and training necessary for himself should have been moved to establish a Pastor's College, to which he gave the most watchful care, and which was the means of training hundreds of men for the Baptist ministry. There are numerous brief letters in this selection in which there is just that touch of humour that was so characteristic of the man and the preacher.

We are all familiar with the weekly newspapers which invite their readers to employ their spare time in finding the answer to arithmetical and other riddles. Judging from *New Testament Studies* (Marshall Brothers; 6s. net) the Rev. G. Harold Lancaster, M.A., F.R.A.S., seems to think this amusement has Divine precedent. At the begin-

ning of his book he asks us to note that the number of books in the Old and New Testaments respectively is a multiple of three, which is a symbol of completion. Accordingly the Old Testament deals with the 'complete' rebellion and exile of Israel, the New Testament with the 'complete completion' of Israel.

If the making of even good puns is, as a distinguished lexicographer has informed us, 'quite incompatible with the character of a gentleman,' one would have thought that the making of not very brilliant puns was still less compatible with the character of Deity. But Mr. Lancaster does not agree. He concludes his volume by telling the whole story of 'Non Angli sed angeli' and commenting *inter alia*: 'Without racial pride it must be admitted, therefore, in all humility, that we are the great race which God has raised up in fulfilment of the ancient prophecies, to preach the good tidings of the Kingdom as our very name signifies; and it may almost be said that the "evangelisation" of the world can only come about as a result of the "ev-Anglo-isation" of the world,' and so on.

Supporters of the British-Israel movement will doubtless have their faith confirmed by reading this book. People of a more critical turn of mind, who can forget what seems to be the author's main thesis, may derive some profit from his account of the books of the New Testament. A valuable feature of the book is the series of fine photographs that illustrate Mr. Lancaster's travels.

In *Some Permanent Values in Judaism* (Milford; 3s. 6d. net), Mr. Israel Abrahams has given us a thoughtful and thought-provoking study of the value of the past, dealing, first, in a general way with the permanent value of primitive ideas, such as anthropomorphism and nationalism in religion, and then more particularly with the permanent value of Apocalypse, Philo, and the Talmud. It would be easy to be dull on these themes; but Mr. Abrahams, whose eye is always on permanent values and not on the antiquated expression of them, triumphantly escapes this temptation, and succeeds in disclosing to us the living quality of that ancient literature and its power to enrich our modern life—Apocalypse with its comprehensive philosophy of history and its unquenchable hope, Philo with his fine fusion of the Greek and the Hebrew spirit, and the Talmud with its interest in every phase of human activity. The primitive, Mr. Abrahams contends, is the permanent: it lives on to give flavour and fragrance to the better thing which follows it. This able discussion leaves us with an enhanced appreciation of the value and the permanent potency of the literary and religious past of the Jewish people.

By the death of Professor A. T. Ormond, Ph.D., LL.D., in 1915, American philosophy lost one of its sanest, strongest leaders, who, according to the testimony of all who knew him, possessed a charming personality. He was appointed to deliver the Elliott Lectures—a series in which distinguished British scholars have from time to time taken part—but died just as he was ready to begin. His lectures, however, were fully written out, and are now published by his family under the title *The Philosophy of Religion* (Milford; 9s. net). Lectures, even when written out, are in few cases quite ready to appear in book form. Particularly so when they have not been delivered. The present work suffers accordingly. There are points of style and even of grammar which would have been improved upon had the author seen the 'cold print.' Further, the text in several places is in obvious need of emendation. Thus, to mention only a few typical cases, the words 'eugenics' (p. 130), 'defy' (p. 134), 'old hands' (p. 135), 'wrecked' (p. 140), can scarcely represent what was in the writer's mind.

Yet it was well worth while to publish these lectures. They give only a preliminary sketch of a book on the philosophy of Religion which Professor Ormond meant to write, but they show how great is our loss in the fact that that book will never now be before us. On the great subjects of God, the soul, evil, and human destiny, we have discussions most clear-sighted, illuminating, and suggestive. We should say that no one who proposes to handle such topics can afford to dispense with, or be in ignorance of, the brilliant, masterly treatment which they here receive.

We are glad to see, in a new and revised edition, *Human Nature and its Remaking*, by Professor W. Ernest Hocking of Harvard (Milford; 18s. net). The chief additions to the matter consist in references to recent discussions of the place of instinct in human nature, of certain aspects of the New Psychology, and of Professor Dewey's 'Human Nature and Conduct.' These additions enhance greatly the value of this exceedingly able work.

Professor Hocking has many interesting points to make, and he makes them convincingly. This one, for instance, in face of all we have been hearing about the dangers of 'repression,' deserves special attention. 'If these several instincts are differentiations of some fundamental impulse, there will be among them a certain *vicarious possibility of satisfaction*. It is not they in their severality that need to be satisfied: it is the will to power. If they are repressed, it is not they that persist, but only the will to power. Their energy cannot be destroyed; but the thing that cannot be destroyed is not specifically *they*. The energy of motion may, by impact, be transmuted into heat: so, for these partial impulses, their "repression" *is*, in general, their sublimation.'

Books of popular apologetic are plentiful, but they cannot be too plentiful. The Christian faith needs to be constantly restated because it is always up against something. And, just because the intellectual world is being reshaped in these days, we need an entirely new kind of apologetic or at least one that is conscious of the new enemies. The Rev. F. C. Spurr, President of the National Council of Evangelical Free Churches, has just written a defence of the Faith under the attractive title, *Jesus Christ and the Modern Challenge* (Nisbet; 5s. net), and one would expect an up-to-date treatment from this capable writer. It is a good book on somewhat conventional lines. There is a great deal that is admirable in it, and much that is reassuring. The Fact of Christ is presented with great persuasiveness for inquiring minds. Perhaps we ought not to expect too much from 'popular' books, but we should have liked to see a more convincing treatment of the two difficulties which serious religious people feel to-day about Christianity—the Virgin Birth, and the attack of the New Psychology on the validity of religious experience. One cannot have everything, however, and what we have here is very good.

A second edition of *The Three Religions of China*, by the Rev. W. E. Soothill, M.A., Professor of Chinese in Oxford University, has just been issued by Mr. Humphrey Milford at the Oxford University Press (8s. 6d. net). Professor Soothill lived for thirty years in intimate contact with all classes in China in his position as Principal of the Shansi Imperial University. The contents of this volume were delivered as lectures on Confucianism, Buddhism, and Taoism to students intended for mission work in China. They are so admirably clear that ministers at home anxious for a working knowledge of these outstanding moral and religious systems of the Far East will find in Professor Soothill a thoroughly qualified guide and instructor.

Volume I. of *The H. Weld-Blundell Collection in the Ashmolean Museum* (Oxford University Press; 15s. net) calls for notice. Curiously enough we received Volume II. first, and it has already been reviewed. The contents are miscellaneous, corresponding to the various sources from which the records have come. Hymns to the gods predominate, these being written in Sumerian. Most of the texts which are here presented in cuneiform are fully dealt with, but in a few instances a reference is given to previous publications.

Now that the appetite has been whetted, we look forward to the continuation of this series. The author of the first two numbers, Professor S. Langdon, M.A., is presently directing an expedition excavating at Kish, and there is hope that literary remains may come to light there soon. By such discovery the University of Oxford will further profit.

A work difficult to evaluate is *The Deluged Civilization of the Caucasus Isthmus*, by Mr. Reginald Aubrey Fessenden (Boston: T. J. Russell Print; $5.00 and $25.00 [250 copies each]). The writer shows a wide acquaintance with men and matters. Early in life he read for Honours in Classics; he was formerly head chemist to Thomas A. Edison, and Professor of post-graduate Mathematics and Electrical Engineering in the University of Pittsburgh. Now he has turned his attention to Archæology, his main thesis being that the Caucasus Isthmus is the primeval seat of mankind. The traditions of the Hebrews and of the Greeks, to each of which an equally high value is accorded, are located at this point. In one word, this is Atlantis. Much ingenuity is expended in working out the details of the scheme. There is shown a considerable reliance upon the work of Professor Clay, and the strictures which have been passed upon the theory of the one might very well be transferred to the other (see the ENCYCLOPÆDIA OF RELIGION AND ETHICS, xi. 380). Reading is made difficult by the fact that the whole of the chapters

are not yet published (see Introduction). Numerous references are given without any page being named, and it would seem that the fuller material is not to be found within the covers of the present volume. Sections IV. and V., which are modern, do not cohere with the rest, which is antique. Notwithstanding, the book has a charm of its own, and while the thesis of the writer may not win assent, to read his investigation is a mental tonic.

Fatherhood and Brotherhood, Vols. I. and II., by P. D. (Robert Scott; 1s. 6d. net each), contain a series of short readings for every Sunday. The ground covered in Volume I. is from Advent to Trinity; Volume II. completes the year. These readings are in every way models of exposition, lofty in tone, packed with sound sense, and brightened with apt illustrations.

Mr. J. N. Ruffin, B.A., has written many books and all on the same subject, that of oratory. His latest is described at length on the title-page, *Ideas*: Think Ideas, Speak Ideas, How to form them—hold them—communicate them with discriminations — contraries — similies [*sic* !]—quotations, and their delivery (Simpkins; 5s. 6d. net). This is only a part of the title-page, but it will serve to indicate the nature of the work into which the author puts his heart and brain. There is a preface dealing with delivery, and then there are many pages of synonyms which seem to us very well selected and very numerous. Both writers and speakers will find these useful.

To the generations of the latter half of last century the 'Dark Continent' was Central Africa, and the romance of Dr. Livingstone and his discovery and exploration of the Great Lakes held the first place in the public mind of the English-speaking world. The 'Dark Continent' of to-day is Central America. 'In the dead heart of South America,' writes its latest explorer, 'between the fifth parallel north and the twenty-fifth south of the Equator there are two million square miles of unknown or little known territory, with hundreds of unheard-of native tribes.' Mr. C. W. Domville-Fife, who has already written several books on Central America, has now published a graphic and remarkable story of exploration and adventure entitled *Among Wild Tribes of the Amazons* (Seeley Service; 21s. net). There has been no lack of explorers of this fabled El Dorado, with its maze of tropical rivers, all tributaries to the great stream of the Amazon, its reptile-infested swamps, its dense and far-stretching forests, its open prairies, its vast mountain ranges, its wild beasts, and its equally wild and strange native races. Mr. Domville-Fife, with amazing persistence, in face of incredible difficulties and dangers, has explored and investigated, yet never a native, as he boasts, heard the crack of his rifle. There is only one English chaplain at work in this vast region of the Amazon, and of him we are only told that he 'is an enthusiastic moth hunter and has a wonderful collection.' Rubber appears to be the chief attraction to the advance of civilization among the benighted native tribes inhabiting this great region of the great continent of South America. And yet just on the other side of the vast mountain range of the Andes, on the Pacific slope, we have the centuries-old civilization of Peru, the theme of Prescott's outstanding history.

Time and Eternity: A Study in Eschatology, by the Rev. F. R. Dean, M.A., D.Lit., D.D., Vicar of Edingley-w-Halam (Skeffington; 5s. net), is an Anglo-Catholic essay of a somewhat advanced type. Purgatory, Invocation of Saints, the Sinlessness and the Assumption of the Virgin Mary, and other 'Catholic' doctrines are expounded and defended. When evidence fails, the 'progressiveness of revelation,' the 'great analogies of God,' supplemented with *a priori* reasoning, are called upon. The book is interesting as a statement of the extreme Anglo-Catholic position, but it does not reveal any remarkable persuasive intelligence.

Pontius Pilate, by Mr. John W. Klein (Stockwell; 8s. 6d. net), is a Biblical drama in five acts. It is not the writer's purpose to 'whitewash the Roman procurator,' but his picture of Pilate's remorse is greatly overdrawn. He truly remarks that 'the performance of such a drama in this country in the near future is probably too much to expect.' And one may add that it would be too much to expect any audience to sit through two hundred and sixty-seven pages of theological discussion expressed in a series of interminable dialogues.

Two little volumes of Prayers for use on various occasions are worthy of the heartiest welcome.

One is published by the Student Christian Movement and is anonymous—*The Abiding Presence* (3s. net). It consists of meditations in preparation for Holy Communion and three intercession services for Africa, China, and India. The meditations are beautiful and moving, varied in character, and leading up to the act of prayer or consecration. It is difficult to say anything about so intimate a book as this except that no one can use it without abiding blessing. The other volume—*Intercession Services for Congregational Use in Public Worship*, edited by the Rev. G. H. Russell (Matlock: George Hodgkinson; 1s. 3d.)—has already obtained considerable notice and appreciation. Dr. J. H. Jowett's cordial appreciation is printed as a preface, and readers of this devotional adventure will understand and echo his praise. A collection of services so lovingly and skilfully compiled and so uplifting in their nature will help to educate and to enrich the spirit of worship wherever it goes.

A Memoir of *Malcolm Archibald* (3s. 6d. net) has been written by his wife. It is published, as is fitting, by the Student Christian Movement; for Mr. Archibald spent himself for the Movement, dying, at the early age of forty-three, after a brave struggle with increasing weakness. He was successively Vicar of St. Jude's at Southsea, Chaplain to the R.M.A. at Woolwich, and Rural Dean of Petersfield.

In his 'New Light on the Revelation of S. John the Divine' (referred to in another column) the Rev. C. E. Douglas expresses the opinion that the key, or one of the keys, to much that is mysterious in the 'Revelation' is a much more extensive study than has commonly been made of the myths and legends current at the period. Principal Oman, whose 'Book of Revelation' is also discussed elsewhere in this issue, finds in the disarrangement of the original sheets the clue to the want of logical sequence in the visions.

Mr. George W. Thorn, in *Visions of Hope and Fear* (S.C.M.; 5s. net), has a third explanation. He attaches much less importance than Principal Oman to the theory that the 'visions' are a literary device. If they in any sense partake of the nature of dreams, then we must not expect the same sequence or congruity of ideas that we demand in the processes of a mind fully awake. If the visions, then, are visions as we understand the word, how are we to explain the very frequent reminiscences of apocalyptic literature? May not these have been the author's subconscious recollections of his reading working themselves into his dreams? In any case the author's ecstatic experiences were committed to writing, and the author was free to use the ordinary conventions of literature. Thus the central problem of the book is one of psychology.

But without waiting for the psychologists to complete their studies, we can discover the message of the 'Revelation' for our own age. In this fascinating quest Mr. Thorn shows himself an interesting and inspiring guide. He shows that Babylon has not passed away with the Roman Empire, and if Romanism is, as some tell us, an incarnation of the Scarlet Woman, at least it is not the last incarnation.

The Rev. H. R. L. Sheppard, Vicar of St. Martin-in-the-Fields, is known all over the country as an unconventional and extremely successful clergyman who has drawn crowds to a church that was regarded as a hopeless proposition. We can understand his success when we read a little book of Lenten Addresses he has issued—*Two Days Before*: Simple Thoughts about our Lord on the Cross (S.C.M.; 2s. 6d. net). The addresses are simple and unconventional, but they are full of a deadly earnestness and reality that carry them straight to the mark. They will be useful as devotional reading, but they may also serve as models of what such direct addresses should be.

A fresh study of the miracles of Jesus was certain to be made in the light of recent developments in psychology and 'spiritual healing.' Such a study is offered by Mr. G. R. H. Shafto under the title *The Wonders of the Kingdom* (S.C.M.; 4s. 6d. net). The feature of this book is its simple, straightforward sincerity. In a case like the feeding of the five thousand, where the author has really no light to give us, well, he does not pretend. And this very sincerity is in other cases a source of insight that becomes really helpful. The author examines each miracle in detail, regarding the evidence with an independent eye, and his treatment will set the facts in a new light for many readers. There are essays on general points, like miracles and natural law; but the strength of the book and its contribution lies in its fresh point of view, its honesty, and its knowledge of modern facts.

We are not surprised that a second edition of *China and her Peoples*, by Lena E. Johnston, has been required (United Council for Missionary Education; 2s. net). It gives within a small compass, an excellent picture of Chinese life and customs.

The Rise of Christianity, by Professor Frederick Owen Norton (University of Chicago Press; $2.00), gives a very readable account of the origin of Christianity and its development to the end of the first century. The book is intended primarily for the use of students, and very complete helps and suggestions are given, even to the extent of 'an outline of a book to be written by the student.' The treatment is somewhat simple and elementary. It would serve as a useful guide to the teacher of a secondary school class.

In *The Social Origins of Christianity*, by Professor Shirley Jackson Case (University of Chicago Press; $2.50), the rise and development of the Christian movement are discussed with the first emphasis on social environment as a formative factor. The Reformers studied the New Testament to deduce from it 'a body of ethical precepts, and a system of theological beliefs.' More recent historical study has sought to elucidate the mind of Jesus and the teaching of the various New Testament writers. But a further subject of study is the living Christian community, out of which the literature sprang, and by which it was preserved—a community which was itself part of a larger social whole, first Jewish and later Gentile. To this interesting field of study Dr. Case addresses himself. His exposition is singularly clear and fresh, but it may be felt that he attributes to social environment a greater weight of determining influence than it can reasonably be made to bear.

The Message of the Bible for the Society of To-day.

By Professor W. F. Lofthouse, D.D., Handsworth.

The meeting of the Conference on Christian Politics, Economics, and Citizenship in Birmingham last month has recalled to the minds of all of us, whether we were there or not, the greatest question that can ever be asked: What is the will of God for our Society? The question is equally important if we state it in somewhat different words: In what form does the good news of the Kingdom of God come to the men and women of our own day? The understanding of the will of God is involved in all specific theological and religious questions, and indeed goes beyond them; and unless we can apply our knowledge to the actual needs and hopes and challenges of our own age, we have not come to grips with the real problem at all.

In the early days after the Armistice, the word Reconstruction was on the lips of all of us. In that bright period of relief, the shattered world was to be remoulded nearer to the heart's desire. Since then, our hopes have faded and grown weary. We think more of Restatement than of Reconstruction. Our aims have become more modest. Before we alter the world, we must define and sharpen our own conceptions.

In reality, Restatement is hardly more modest than Reconstruction. For, when we turn to the New Testament, how little material we have, even for Restatement. And even if we had more, what use could we make of it? For there is a whole world of difference between the Palestine of the Gospels and Western society to-day. To attempt to find equivalents for the simple conceptions of Jesus in our modern commercial and political terminology, seems hardly less daring than to invent theological terms for a primitive language that contains words for neither God nor spirit nor self.

On the other hand, the attempt to make direct use of the actual texts found in the Bible as authoritative guides either for legislation or conduct, is fraught with peril, or is confessedly impossible. We have only to reflect on the endless difficulties that have followed the desire to found statute

law on our Lord's words, as reported in the Gospels, on the subject of Divorce, to be convinced of this; or to ask ourselves what would follow if (without using ingenious interpretations) we ceased altogether to lay up treasure on earth, or began to give to every one who might ask anything of us.

Still, we cannot get free from the Bible. In spite of all problems and disappointments, men ask, and will continue to ask, What did Jesus really mean for this world? Even some of those who are most convinced of the reality and intelligibility of the authority of the Church are as persistent with this question as the rest of us. And the question was never more eagerly asked than by the present generation. We cannot bring ourselves to believe that Jesus is out of date. The Gospels are not behind the times, we say; they are *in front*.

All this has been abundantly illustrated in the Reports of the Copec Commissions which were in the hands of the delegates during the Conference, and which, we understand, are very shortly to be published. The Reports deal with the most varied aspects of our modern life—Industry and Property, the Home, Leisure, Crime, Education, International Relations, and so on; but each contains a section on the Biblical teaching; and it is this section which gives the tone to the rest of the Report. And what is done for each Report by these sections is done for the whole series by the first Report, issued by the Commission which was set to discuss the Nature and Purpose of God. If the Biblical references in these twelve Reports could be taken out from their context and combined into one document, they would of themselves make up a very considerable and important volume on practical Biblical criticism (in the good sense) and exposition.

It is, however, as yet too early to attempt to estimate the value of all this study. And could such a volume be produced, it would probably leave in some minds a sense of dissatisfaction. For what is demanded by most people is not simply the attitude of Christianity, let us say, to war, or to industry, or to education, as the problems of war and industry and education face us to-day. We must indeed discover this; but, paradoxical as it sounds, we cannot do so unless we know what is the answer for every age. The circumstances of to-day will change, and the problems will change with them. 'Omnia fluunt.' And we cannot understand them as they flow unless we know the elements in them that abide.

To do this, we must go beyond the individual and specific problems. We must have a general *Weltanschauung*, a Christian view of God and the World. The only satisfactory answer to any one problem is something that will give an answer to all the problems. And this, it may be hazarded, does really lie behind all the Copec Reports. The present writer is not bold enough to say that all the Reports are consciously at one in this respect; still less that they are all in agreement with the view that he now ventures to put forward. But he would suggest that everything which is there implied can be compressed into something that can be said shortly and comprehensively.

The purpose of God, it will probably be agreed, is the coming into existence of what the Gospels call the Kingdom of God. On the meaning of this phrase there is and will be continuous discussion. But it is clear that it implies a society of persons who regard themselves as brothers, ruled over and directed by One who can best be called a Father. That is to say, it is a kind of family, whose laws are ultimate, as being the laws of Heaven itself. Now what is the function, or, to put it another way, the essence, the τὸ τί ἦν εἶναι, of such a family? As the Gospels describe it, it is the mutual supply of needs; and this is true, indeed, of any family worthy of the name.

To say this is much truer, and more informing, than to say that the essence or principle of the family is love. For, in the first place, love is at best an ambiguous term; and the amount and warmth of love, as actually exhibited in different families, will vary greatly. Moreover, we can only know what love is from what it does. It is noteworthy that the Gospels—the Synoptics, at all events—say comparatively little about love. The word ἀγαπάω only occurs in some thirteen passages in all three. But, if we remember that a man's needs are physical and moral and spiritual, and that his greatest need is to be able to perform his proper and God-ordained functions to his fellow-men, we shall see that all the great departments of the teaching of Jesus are full of the exalted business of their supply.

If we turn, for instance, to the large and important body of teaching on Providence; all hinges on the fact that our Father can be relied on to supply our needs. He watches over the

birds and the wild flowers; He sends the rain on good men and bad alike; anxiety is as foolish as saving is unnecessary. He gives 'unto this last' as unto the rest, not because they deserve as much, but because they need no less. And, at the last Judgment, the eternal destinies of the sons of men will be fixed in answer to the test, Did you feed the hungry and clothe the naked and visit the sick?

Again, the Beatitudes, paradoxical as they may appear to the psychology of a Mr. Worldly Wiseman, are intelligible enough when it is seen that they all imply forgetfulness of self, refusal to assert one's own position or aims, and quick sympathy with the needs of others. Equally clear is the teaching about sin. It has always appeared strange that Jesus should condemn pride and censoriousness with as much severity as theft and adultery—or even with more. But it is not strange if we remember that to Jesus sinfulness means being in wrong relations to our society or our family—to man, and to God. That is why the really fatal sins are covetousness and callousness and hypocrisy—sins in which a man puts himself into these wrong relations deliberately.

Jesus Himself is The Son; the great Exemplar of the spirit of the true family. Hence His miracles. He 'went about doing good.' Nor did He ever speak a more solemn word than 'If I then . . . have washed your feet, ye also owe it to wash one another's feet.' The joyous trust which lies at the heart of all religious experience, as He refers to it, is nothing but the Christian's consciousness that God will supply his need, and that he can supply the needs of others.

Here then our question appears to receive its answer. But this only suggests another. Such a society is obviously not here on earth at present. How can it be reached? And the answer to this is as simple, and as surprising. Act as if the Society, the Kingdom, were there, and it *is* there. Jesus Himself would refuse to admit that the Kingdom is not there. 'The Kingdom of God is within you'—or among you. And all His precepts about the conduct of men to one another imply the rule as it has just been stated. Forgive, treating the wrong-doer to the end as if he really were your brother, and knew himself to be such. Give, as you would give to one who would receive your gift in a brother's spirit—grateful, but not abusing the generosity. Sell what you have and give it away if others need it more than you do; you need have no fear as to your own future. But never do anything to put a stumbling-block in the way of others; that is the last thing that one brother would do to another; and to do so is to expel yourself from the society altogether.

This surely is the explanation of the paradoxes of the Sermon on the Mount. Act to others as if they were your brethren, even when by their own conduct they seem to deny it. Answer demands that even seem unreasonable, as you would from members of your own family. Even money, that 'unrighteous mammon,' can and must be used to 'make friends,' to lay the foundation of a wider home life than would be possible without it, at the last.. Such an attitude, as of one who 'receives' the Kingdom 'as a little child,' and who will certainly care most, as they do in every true home, for the weakest members of the family, means constant prayer and watching; denying oneself—that is, treating oneself as if one 'did not count'; and being ready to give up everything for the sake of the family.[1] The obstacle in obeying the precepts of Jesus is not that they are too hard for human nature; but that we do not recognize the human relations which He assumed.

We might reduce the whole type of conduct to the maxim, *Take the first step*. This is, of course, to make a heroic demand for faith. 'How do I know,' a man will ask, 'whether, if I take the first step, he will take the second?' The answer is that we do not know; we must act in faith, as if we did know; and our faith will not be betrayed. It is our faith which saves us. 'According to your faith' is ever the principle of Jesus. And it must be confessed that for those who shrink from accepting this on the authority of Jesus Himself, experience can bring powerful support. Such faith is already in operation in many departments of life. In fact, it is the only principle which holds society together. No time need be spent in proving that wherever there is any true family life, faith, as we have described it, is its foundation. But what else makes the school, or the church? There we do not treat either children or grown-up persons on the score of what they have done, or of what they have proved that they are able to do, but

[1] Novel-readers may ask themselves what is the difference between this self-effacement and that which was manifested by certain members of the House of Alard in Miss Sheila Kaye-Smith's recent story.

because of what we would have them do, or believe that they can be brought to do.

And when we analyse what is meant by credit in the commercial world, or think of what is involved in the whole structure of modern industrial life, we can see that all comes back to the readiness to take—to risk—the first step; to treat others as if they were what we want them to be. 'I trust no one,' a man will perhaps object, 'until he has given me grounds for doing so.' No; but how greatly those grounds vary! And the Christian, too, has his grounds for faith; the knowledge that every man is, like himself, a child of the Heavenly Father. And if we turn to politics, we have but to consider the results of the presence of such faith in the South African settlement, or its absence at Versailles.

We spoke of love as needing to be described by what it does rather than what it is. All the same, it is far more than a mere spring of action, however exalted that action may be. It is a passion, an enthusiasm, a delight. But it will never fulfil itself unless it begins as a spring of action. It is useless to ask people to begin the Christian life by loving their next-door neighbours, or their creditors, or their competitors in business. It is equally useless to tell them that the Christian life means this or nothing. But when they are willing to act as members of a great family and to treat others in this fashion; when they give themselves to the great and daring modes of activity for which their nature was framed, and when they learn to look on their neighbours, or their enemies, as their brothers, the great passion begins to rise, and they find themselves at those sources of joy and power which by other ways they would never have reached at all.

When once this position has been gained, every line of conduct must be judged on its merits. There can be no fixed laws. Jesus always refused to lay down such laws. He would not decide how many times a man ought to forgive his neighbour, or how an inheritance should be divided. If a man could not decide this for himself, he must begin farther back. Rules are only short cuts; illegitimate methods of saving trouble. The only safe and right thing to do, whenever action is needed, is to ask, 'How can I best, things being what they are, do to him what he needs, and call forth the spirit of brotherhood in him?'

This is the principle of the family. A system, like that of Sir Austin Feverel, is its own destruction. Not that in this matter the members of any family will live 'from hand to mouth.' Some rules for the guidance of conduct there must be. But every rule will be able to justify itself by the spirit, and (if we may go on to use the word) by grace—by the serene and confident attitude of trust and affection which breathes in every true home and springs from all true fatherhood; that is, from God Himself, as revealed in the Incarnation of Sonship, Jesus of Nazareth.

It is probably no injustice to any of the COPEC Reports to say that this underlies all their work. Beginning with the actual New Testament references to their respective subjects, they often seem to pass out of the Biblical sphere altogether. In reality they do nothing of the kind. They recognize that, for example, the question of the lawfulness of war cannot be settled by quoting Christ's words about non-resistance to evil, or His other words about not being sent to bring peace but a sword, or about two swords being enough; nor can the problem of wealth be solved by repeating the command to the rich young man to sell all his property. This would be no better than to fall back upon the provisions of the Jewish Law. But the Reports raise, one after another, the questions forced upon us by our modern civilization, and insist on subjecting each to the test. What should we decide about this if we had no interest in the matter ourselves, and were to think of nothing but the needs of human brotherhood and Divine love?

To do this is to suggest no easy cure-all, no 'Morrison's Pill,' for the evils of a world that has gone wrong. On the contrary, it demands much more earnest thought and a much sterner resolution. Even then, we may be left in doubt. The Reports certainly do not imply that everything is going to be quite plain to the sincerest will to obey. But the will to obey has one great ally, which is often overlooked. After Aristotle, in the Nicomachean Ethics, had done his best to lay down the laws by which one could find the mean which ensured virtuous action, he fell back, for the uncertainties which he knew he could not remove, on intuition, the judgment of the φρόνιμος, the conviction of the man of intelligence, insight, and goodwill. What looks, at first, like a despairing appeal to a kind of 'Deus ex machina' is really a piece of quite sound psychological wisdom. The Christian, however, has something more to

rely upon. If he believes that Christ is really alive, and is in active relation with the great body of His followers, he will know that the guidance of the Spirit of Christ is something that can be positively and confidently relied upon. This does not save us from the necessity of thinking; but it does ensure that with thought we shall be able to combine vision—and the vision of eyes far clearer than our own; and, since Christ is power as well as truth, what is laid upon the Church, the Church will be able to perform. Meanwhile, to quote the closing words of the first Report, on the Nature of God, 'it is our immediate task to try and discover the significance of the present, to try to learn and publish abroad the truths, new and old, which God is now pressing on the attention of men, to try to carry forward the tasks which God is laying on the conscience of our generation.' If we rely on His inspiration, we must not leave Him alone to make the division of light from darkness; the children of His Spirit must announce the revolution of the times; for the old order is passed and the new arises.[1]

[1] Augustine, *de Civ. Dei*, quoted in *loc. cit.*

In the Study.

Virginibus Puerisque.

What's your Favourite Lesson?[1]

'Children sitting in the open places who call to their playmates.'—Mt 11[16] (WEYMOUTH).

WHAT is your favourite lesson? English! Maths! Latin! French! Well, I'm surprised. All those are fine, of course, only I thought you would choose football or cricket or something like that. But you said 'What lesson,' and games aren't 'lessons.' Oh, aren't they? That's just where you're wrong. They won't help much with a Latin prose, or make these wretched dates that get all jumbled up stick fast in your head. But they can teach you lots of things you'll need as much as that and more. And if you don't know them, when you're big and grown up there'll be heaps of trouble. The Inspector comes to your school, doesn't he? Sometimes he's very decent and jolly and jokey; sometimes he's rather horrid. Sometimes he asks easy things and you can rattle them off; sometimes he gives real teasers and you don't know what they mean. Well, there is an inspector called Life, and by and by he'll set you an exam. paper so long that, scribbling hard, it will take you all your days to get it done. And he'll correct it, answer by answer, and page by page as you finish them—he marks fairly hard—and, if you don't know the things that games can teach you, he'll blue pencil your paper all over, and write on it, 'This boy must be kept back.' 'This girl can't possibly go on to the next class.' 'He can do a little Latin,' or 'She's quite good at Maths. But at the biggest things they are no use at all.'

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

You know the wise men have taken to watching the animals at play, and writing books about them. One will stand for days, and look at the lambs running races, or playing 'King of the Castle.' Have you seen them at that? One of them gets on a little mound and, for all his meek and mild face, says to the others, 'I'm the king of the castle, and you're a dirty rascal.' And the rest, of course, aren't having that, run at him and butt him off in a playful way till one of them gets the mound. And another man has watched the kids playing with a basket, jumping into it and out again, turn about, till one of them suggested some even better game, and off they all scampered to that. And the ants have games just like your sports at school with crowds of spectators who get quite keen and excited; and wrestling, and all kinds of things. And the wise men watch it and they tell us this, that it is the creatures that play most that do best, and that what they learn in games helps them by and by no end. And I believe it. If you are not learning what games teach us, either at games or some other way, for there are many other things that teach it too, then you're going to make a bad mess of things, that's sure. Look at the Bible. It knows. Here is the Lord Christ looking at some stupid people who wouldn't be pleased whatever you did for them. They didn't want this, and they wouldn't have that. You know the kind of grumpy folk. And He said they were like sulky children in a temper who hadn't learned how to play games. There they were sitting in the streets, and whatever the others wanted to do they wouldn't have it; and when they changed over to the game they

wished then they wouldn't have that either. Let's play at weddings, the others had said, when they came out for a romp. But no, they wouldn't play at weddings—wanted to have a funeral, and nothing else would do. 'All right,' the others agreed, 'and you'll be chief mourners.' But no, they didn't want that either now, sat and sulked and did nothing, and spoiled every one's fun. So it was when they were little ones, said Christ, and so it is still. They never learned the lesson games should teach. Or there is Nebuchadnezzar, always bouncing and always boasting. 'Look at the city *I* have made, bigger than any other,' till even God, who can stand any one, found him a little trying. When he was a little chap and started that kind of thing in the nursery—'Look, Mummy, isn't my card-house, or my picture, or my whatever-it-was, far bigger and far better and far nicer than the others?'—his Dad should have looked up and said, 'Not so much tootling on that trumpet of yours, my young man.' But he didn't; so poor wee Nebbie never learned the lesson games should teach, and made a dreadful mess of things. And then there's Cain. That wasn't the first time he flew into a passion. He was the kind of fellow who can't take a beating; who, when Abel did better and won, got cross and sulked and wouldn't play. And one day he lost his temper once too often. All because he hadn't learned what games should teach us. Oh yes, they are a great lesson.

Now what about you? You're learning to tackle low, and to jink cleverly, and to shoot straight. Yes, you're learning from games to play football, but are you learning from them to live life? Are games teaching you to take knocks and not make a fuss about them? Wee ones always do, are dreadfully upset about a push or a scratch or a tumble; go and tell Mother, won't play, say it isn't fair, and all the rest of it. But games teach them that won't do, and that one mustn't make a song about a little hurt. You'll need to know that by and by when you grow up. I wonder are you learning it? And games teach us how to bear disappointments. You'll not get all you want from life, not all you think you ought to have, and you must learn to take that cheerily. You can do that at other lessons too, of course. How hard you work, and yet you don't get up the class—seem just as bad as ever. But games are a grand teacher. He's in! No, they got him just on the line. And the boy, though badly disappointed, picks himself up, and grins, and gets back to his place. A goal! No, it was a splendid shot, but it hit the cross-bar. And the lad just goes on trying. You've won at golf, are all square and are at the eighteenth green, and you are near the hole, and he is on the far edge, in the rough indeed. And by a fluke his ball trickles in; and then yours for the like goes round the lip and doesn't topple over. He's won, after all. Hard lines! Still, over you go and say, 'Well played!' Games teach us how to take our disappointments.

And how to be unselfish. For we must play for the side, mustn't just try to shine ourselves, must be content to do the work and allow some one else to score, and have his name put in the paper. What does it matter so long as the side wins, and we help them to do it. We're not bothering about ourselves at all. And so a good football player will cleverly draw the defenders, and when he has done the work, will sling across a pass to a man left unmarked, and in he romps and scores and wins the game. But, really, it was the other boy who did it. And that's the way that we must try to live our life, to do our bit, to play our part, to help those round about us, and not care who gets the praise for it.

Yes, games are a great lesson and, if you're not learning what they teach us, I'm afraid that that Inspector, looking at your exam. paper as the years go by, will have to say, 'He has got up some Latin and a little French, but he's quite hopeless—doesn't know the biggest things at all. He'll have to be kept back.'

The Game's the Thing.[1]

'Joy when ye fall into manifold trials.'—Ja 1[2].

A popular way of looking at life is to regard it as a game. And any game to be really worth while must have a real trial of strength in it. That is always a poor game in which there is no real to-and-fro tussle. No one enjoys a 'walk over' where the opposition is so limp that it lies down and is trampled underfoot. It is the struggle, between two upstanding, vigorous sides, skill against skill, strength against strength, that gives the game its thrill and its joy. The keener the struggle, the greater the game. Players most enjoy those games in which the last ounce of their quality is challenged.

Games, of course, have their risks. No one plays long without growing familiar at least with bruises. I saw a letter recently from a wee fellow of nine, who had just gone to a new school. He told of his first game and of how he had been hit in the ribs with a

[1] By the Reverend F. C. Hoggarth, B.A., Whalley.

hard ball. Being of the right sort of stuff, he didn't seem to mind. He was being initiated into the hardness of the game. No true player wants games to be made easy and slow, so that no one can ever be hurt or even hit. How many would play if balls had only to be kicked in a gentle and ladylike way, if no batsman had ever to hit a ball hard! Few would continue to play if there were no ding-dong struggle, no uphill going, no risk.

Much the same is true of the game of life. When men begin to look back on the way by which they have come, it is the struggle that memory most longingly dwells on. In his great address two years ago, before the students at St. Andrews University, J. M. Barrie, the creator of *Peter Pan*, had something to say about his own early days and early struggles. He was a poor Scottish laddie with a notion of doing something in the great world. Unknown, almost penniless, he took the risk of going to London. Looking back on those days from the heights of achievement and literary fame, he said, 'Doubtless also He [the Almighty] could have provided us with better fun than hard work, but I don't know what it is. To be born poor is probably the next best thing. The greatest glory that has ever come to me was to be swallowed up in London, not knowing a soul, with no means of subsistence, and the fun of working till the stars went out. To have known any one would have spoilt it. I did not even quite know the language. I rang for my boots, and they thought I said a glass of water, so I drank the water and worked on. There was no food in the cupboard, so I did not need to waste time in eating. . . . Oh, to be a free lance of journalism again—that darling jade.' Thus does a man who has won through to the heights look back to his strenuous beginnings as a poor and unknown youth, struggling for a foothold. Those were the game's great days! More than the joy of victory was the joy of struggle. 'It's the effort that counts,' said Roosevelt, once when he was speaking of success and failure.

Those are thoughts worth keeping in mind amid the vicissitudes of the game. Not all win in the game, as the world counts winning. We all like to win, of course, yet few there are who win through to those heights where Barrie and Roosevelt dwell. The game has strange moods. Merit isn't always adequately rewarded. Supreme effort may fail of success. There is an element of luck, and some have more of it than others. The great thing is to make the effort; to play up and play the game, win or lose. Whatever the issue all at least may have the joy of struggle, which is the true joy of the game. Even the victors have no greater joy than that.

And when the great Scorer comes,
To write against your name,
He'll write not if you won or lost
But how you played the game.

The Christian Year.

Third Sunday after Easter.

Balaam.

'Let me die the death of the righteous, and let my last end be like his!'—Nu 23^{10}.

It is not necessary for our purpose to consider the record of Balaam critically. The account in Nu 22–24 belongs, it is generally admitted, to the composite narrative known as JE. It is difficult to reconcile this account with that embodied in the Priestly Code (P) and contained in Nu 31^{8-16}. It is true that there is one Balaam of the Jehovist, and another of the Elohist, and another of the Priestly writer. We have to face not only the fact that there are three different traditions, but the fact that the compiler of JE combined the first two so closely that they are almost inextricable, and that the ultimate compiler of the Hexateuch, perhaps with a deeper insight into human nature than some of his modern interpreters, has had no scruple in combining the three and treating them all as features of one and the same character. One may accept this correction of the customary treatment of this scripture, and yet, none the less, and even under the light of the new critical understanding of the record, return to the older point of view. The terrible warning of the character remains untouched, an awful lesson to all religious men who parley with suggestions of avarice; an appalling portrait of the double-hearted man, unstable in all his ways; a warning especially to the preacher that no beauty of utterance, however flawlessly beautiful, no heralding of truth to others, however unqualifiedly true, is sufficient to prevent a man from being himself a castaway. It concerns us little to analyse the work of Elohist, Jehovist, Editor, if only we have seen by their joint work a Balaam who is of a type that does exist; if only he mirrors to our eye a moral situation and a spiritual fortune which have been, or may come to be, the situation and fortune of ourselves or a brother man.

'They feared the Lord, and served their own

gods.' J. M. W. Turner, the famous artist, is a striking example of this anomaly. Ruskin testifies concerning him: 'I knew him for ten years, and during that time had much familiar intercourse with him. I never once heard him say an unkind thing of a brother artist, and I never once heard him find fault with another man's work. I could say this of no other artist whom I have ever known.' He was also equal to most noble deeds. When no room could be found in the Academy for a picture of merit by a little-known artist, Turner took down one of his own pictures, sent it out of the Academy, and hung the rejected picture in its place. Well may Hamerton, his biographer, add: 'Now is not that a lovely little anecdote, a story to be told to the very angels in heaven? It is sweet and acceptable to our moral sense as the fragrance of the lily of the valley to our nostrils in the spring.' Yet the same man was guilty of the most vulgar vices. The mingling of splendid traits of character with shameful weaknesses is a common feature of our humanity, although not always so obvious as in the great genius.[1]

Let us try to gain from the story of Balaam some insight into our own hearts.

1. Balaam's first downward step was his remaining by the Euphrates while Israel advanced to its destiny. Knowing what he knew, he should have declared himself, and in that case he would never have been troubled by Balak's messengers. Persons who are not cordially spending themselves on some good work are laying themselves open to temptation. The only way to escape being on the side of evil is to be on the side of good. This is a world in which neutrals have no chance or place at all. Balaam knew that God was in Israel, but he did not act on that knowledge; hence his fall. We also know where God is in our time. When it comes clearly home to our understanding that here or there is a good work to be done, God is speaking to us as He spoke to Balaam.

In an essay on 'Moral Decision' in *The Times* we find the following paragraph: 'History affords us examples of men who have chosen evil and made themselves its servants. There is a sinister element in human life, and, however we may explain or account for it, we cannot deny its existence. But more evil and misery are wrought in the world by persistence in moral neutrality than by the deliberate choice of wrong. This neutrality cannot last, and a wise man will make his choice betimes, in the freedom of his manhood, and in full view of the alternatives offered to him. He may then expect to choose rightly, and thus, having made his choice, new visions of truth's beauty and of the dignity of righteousness will be given him.'

2. Balaam's second downward step was his not at once refusing to treat with those who wished to buy him over in order to obstruct the good. He was resolved not to disobey God, and yet he had no sympathy with the actual purpose of God regarding Israel; a state of mind very common, but impossible to maintain. He had a sense of duty, a fear of disobeying God, and yet he would fain have made God's will different. This is always the test of religious men. Many of us sincerely desire to keep on terms with God; we know that we must not break His positive commands; but we do not always find ourselves in thorough and active sympathy with the various movements by which He is fulfilling His will in the world. We see that to give ourselves to these means the loss of reputation, money, leisure, and so we listen to the other side. Our soul sometimes turns away from these unremunerative, obscure, arduous, distasteful labours and associations which the forwarding of good in the world calls for. God likes that work, but we do not. Israel has not for us the attractions it has for Him. And so we sell to the highest bidder the gift God has given us.

3. And this leads, as it led Balaam, to a desire to twist God's will into conformity with our desires. Bishop Butler says that though second thoughts may be best in matters of judgment, first thoughts are best in matters of conscience. Overdone solicitude to discover God's will means unwillingness to listen at once to conscience. As Balaam went from hill to hill, so people go from one point of view to another, round and round their own position or purpose in life, to see if from no point of view it will appear right and good, and agreeable to God. They go and consult their friends; they appeal to chance; they let their minds be swayed by the most trivial consideration if only they can be persuaded that duty coincides with pleasure, that they may safely do what they long to do. Many a man who fears to do what is universally recognized as wrong, yet does much harm by refusing to see what is wrong for him. Many a man who would not go counter to what is clearly seen to be God's will, refuses to see what is God's will for himself. The unwillingness of men to believe that to be

[1] W. L. Watkinson, *The Fairness of Trial*, 241.

God's will which runs counter to their purposes, can hardly be exaggerated. Thus, even when we seem to be devoutly waiting to know God's will, it is our own will we are resolved to have.

4. Finally, Balaam would fain have enjoyed the rewards of innocence, though living a guilty life. Looking at Israel, whom he is retained to curse, and seeing the happiness of a God-guided destiny, he cries, 'Let me die the death of the righteous, and let my last end be like his.' Most pathetic is it to see a man in full view of happiness and yet conscious it is not his; separated as by an impassable gulf from the state he recognizes as alone worth living in; feeling in the very depths of his nature that the service of God and life with God are joy and felicity, and yet held back by his own attachment to evil from attaining that state. It is supreme misery for a man to see a good and happy condition, from which he himself is by his own weakness excluded. No man needs to be persuaded that in the time of judgment it will be well with the righteous, that the consequences of sin and the consequences of righteousness are not the same. The profit or gratification which sin brings, the sinner would rather have if he could with innocence. And because we wish to reconcile a careless, indolent, unreal life with the rewards of earnestness and self-sacrifice, we gradually think or live as if we thought these incompatible things can be reconciled. But, to quote Bishop Butler again, 'things and actions are what they are, and the consequences of them will be what they will be.' You cannot alter the great laws and facts of your own life by merely wishing them altered, or by seeing how lamentable the results of your conduct are likely to be. To live the life of the sinner and die the death of the righteous is commonly attempted, but it is impossible. The only way to die the death of the righteous is to be righteous.[1]

Fourth Sunday after Easter.

The Authority of Jesus.

'He taught them as one having authority.'—Mt 7^{29}.

1. Again and again do we read in the Gospels that the people who heard Jesus speak confessed on the spot that His words had a force, a moral pressure and authority such as they had never before perceived in spoken words. While Christ was speaking you somehow could not judge His words. Rather, they judged you, putting you in your true place. Christ's words did not raise questions: He settled questions; and there seemed to be no appeal so long as you remained in His presence. He did not argue: He asserted. His words were messages and revelations. 'His word was with power.'

A word is 'with power' when it comes straight from one man's heart to another's, when it is quite unmistakably the outcome and expression of the man's most real life. A word is with power or authority when in the moment of its utterance it settles some matter for us, when it compels our assent, so that we say, 'That word must be true, it must be the very truth, else we human beings can never be sure of anything; and light and darkness are the same.' A word is with power when our heart and flesh leap up at the sound of it, and when, for one glorious moment, we see our way.

So Christ touched men upon the quick. He spoke to the child of God, sleeping, sleeping unto death it might be, in every soul. He said to people like ourselves, knowing all about us: 'Ye are the children of God; God is your Father. Living as you are just now, you are forgetting yourselves, you are wandering from the true way of your life. You were intended for a high place, and for a blessed destiny.' So Jesus spoke to men, and at length from the heart of man the answer came. He breathed over the dead body the holy words, God, Faith, the Future, and the dead arose and began to speak. At the word of Christ, man set out upon his long pilgrimage to the City of God.

Regarding each one of Christ's great words, or revelations, one thing may always be said. They come each in answer to some profound human cry. They quench some awful thirst of the soul; or they put an end to some intolerable fear. They lift up some dark and inevitable human experience; or they make this world, even at its blackest, something of a home. 'The promises of God,' we read, 'in Christ are yea; and in him, are Amen.' Now where are you to read the promises of God to man? In Scripture? Yes; but not there only. You are to read them by faith, you are to detect them in man's ineradicable instincts, in man's tears and agonies and cries. To these Christ utters His great composing words. Jesus says, 'Our Father,' and in one moment the day breaks over a man who will only believe. Jesus whispers the

[1] M. Dods, *Christ and Man*, 172.

word 'forgiveness,' 'My son, My daughter, thy sins are forgiven thee,' and within the soul of everyone who hears aright a hard thing begins to melt and give way, and tears of repentance and new resolutions and prayers and praises well up within our souls and make us clean again as we did not think we could ever be clean. So is it with each of Christ's great and fundamental words. Each is the Divine answer to some universal cry, the healing of a wound, the binding up of something within us which must not lie broken or bleed too long. We could not of ourselves have discovered those words of His.

Surely it should be in some measure an evidence to all men of the final truth of Jesus, and of the authority of His words, that the more we live upon those words the better men we are. The more we live upon Christ's words, trusting them absolutely, building our plans for life in view of them, the more truly are we men and women; to the greater height and depth of our faculties do we live. Since this is so, is it not a reasonable thing to propose to any man's mind to believe that the Author of our human nature meant us to stand in need of such words as Christ has revealed; that now, since they have been spoken, we should rely upon them, and lay them up in our lives as matters which are not to be eternally put to the test and debated, but are to be assumed as true because they have been abundantly proved to be necessary?

2. How did Jesus come by those great words of His? By what authority did He speak? Well, He Himself tells us, and we know. 'I speak not from myself,' He says. And again, 'The words that I speak are not mine, but the Father's that sent me.' He had His words from God. In saying that, we are not to be understood as meaning that Jesus, when He left His Father's house, came to this earth with all His knowledge of God lying ready to hand. No; our belief in the real humanity of Jesus, however it may be beset with mystery, must mean that Jesus, as indeed He confessed, in coming to this world, laid aside His glory and took upon Himself the nature of a man. Here in this world Jesus received messages from God and an unbroken fellowship with God which caused Him to triumph alike over life's difficulties and its snare. The Divine messages reached Him here. They were wrung for Him—He wrung them—out of life's actual circumstances, out of the hardship and the loneliness. His words reached Him—He compelled them to come to Him—through the world, through the tasting of our life. That is Christ's authority, His experience. He spoke what He knew.

We sometimes, nay, we usually, forget this. We suppose that Christ's words cost Him nothing, that it was easy for Him to speak as He did. We forget that all real words are personal. We can speak of God only as we know, and we come to know only by experience, through the pressure of life upon us privately, and through our faith. And Jesus, in choosing our human life, accepted that condition also.

Where did Christ get the authority to say to us such words as 'Come unto me, all ye that labour and are heavy laden, and I will give you rest'? How did He come to know that such words as these would always sound like music in the ears of men? How did He know that we needed and were in secret crying out for just such words as these?

His authority was His experience. As He went through our life He felt the need of such things for Himself—the need of the Heavenly Father. And so we read of Him going away into a desert-place apart to pray, going away to make the more real to Himself the Holy Fellowship of God.

At the last, He endures the Cross, faces the uttermost darkness and contradiction of sinners, and out of that conflict between despair and faith, between that which is seen and that which is unseen, He whispers, 'Father,' and with a strong cry gives up the Ghost.

Let us always listen with reverence to any word of Jesus; for it was no light thing for Him to learn that word, and to win the right to say it. Let us listen, rather, to each word as though we were in the presence of some Great Sorrow. Let us receive each word of Jesus, never forgetting that each word was wrung out of the eternal silence by Jesus to save us from some terror of the mind, or to sweeten some bitter and inevitable cup, or to turn the edge of some cutting memory.[1]

ROGATION SUNDAY.

Preaching the Gospel.

'And he said unto them, Go ye into all the world, and preach the gospel to every creature.'—Mk 16^{15}.

1. This is the Church's primary function, to bring others into that fellowship with God and

[1] J. A. Hutton, *Discerning the Times*, 145.

Christ in which it has found eternal life. This function, evidently, can be discharged only by *appealing to the individual*. That the multiplication of Christian men will have important consequences for society is indisputable, but in the first instance the Gospel has nothing to do with society. It has to do with the soul. It has to do with God's interest in the soul, and with the possible interest of the soul in God. It has to tell what God is to the soul, and what the soul may be to Him.

Not infrequently we hear this criticised as a selfish and unworthy conception of the Christian religion: it invites men to concentrate attention on themselves, the very sin from which the Gospel has come to deliver them. This criticism forgets that what is in question is the soul's relation to God, and that where God is there can be no selfishness. It is not selfish to be concerned about our relation to Him—so deeply concerned that till this is settled everything else is unreal; it is not selfish, because it is vital. We can do nothing to help others if we are ourselves as helpless as they.

To prevail with men, one by one, to become debtors to Christ for the service which none but Christ can render is the preliminary to all and every Christian service of others.

2. Sometimes it is a misreading of the Gospel itself, which makes evangelizing vain. The Gospel can be conceived as either a gift or a vocation, but whichever way is to be adopted in any given set of circumstances, it must be conceived greatly. If it is a gift, it is an unspeakable gift; if it is a calling, it is the high calling of God in Christ Jesus. In any case, it stands to win by its magnitude, and to renounce or obscure its greatness is to cast the hope of victory away. Yet the temptation to do this is ceaseless, and attacks the Church on opposite sides.

Sometimes it is the gift of God in the Gospel which is minimized. There is something staggering to the human mind in the preaching of the apostles. A Person such as the Gospels represent Jesus to be is too overpowering when we really begin to see Him, and to hear His voice as a voice addressing us. 'Come unto me, all ye that labour'; 'no man cometh unto the Father but by me.' And when to the testimony of Jesus to Himself we add, not as something inconsistent with it, but as something which can be justified by appeal to it, the testimony of the apostles to Jesus, the impression made is deeper still. Could anything be more daunting to human intelligence than the New Testament interpretation of the death of Christ? What a shock it gives to the mind when we first begin to think what is meant by Atonement! He is the propitiation for our sins, and not for ours only, but for those of the whole world. How did it ever enter the heart of man to assert so calmly a proposition so stupendous, that in Christ who died upon the Cross there was a goodness which outweighed with God the sin of the world, and made it, for those who trusted Christ, as though it were not? The mind is too small for such thoughts, it is too timid, it craves for something more proportioned to its grasp.

It is here the temptation of the evangelizing Church comes in. It is to extenuate the unspeakable gift, to assimilate Christ to other men, to place Him in the ranks of the prophets, to discount the Atonement, and along with it the reality of sin and the cost of redemption to God. It cannot be said too strongly that this is not the way of hope, but the way of despair. There are things that could never have been said at all, things indeed which could never have been conceived, unless they were true, and the great things of the Gospel are of this description.

It is the same when we think of it as a calling. There is a sense in which it is free, but it is never cheap; at least it never ought to be. Yet it is often cheapened. The question, What is a Christian? is discussed as though the object were to find the very lowest terms on which that noble name could be assumed. There is always temptation for the Church to retain in some kind of connexion with itself all whom it can possibly retain; and when people show signs of drifting away, to modify the necessary minimum for good standing in its fellowship, as if this were the way to secure its position in the world. But this also is vain. It is the exact opposite of the line which was always followed by Jesus. He was compassionate and forbearing, as we do not know how to be; He did not break the bruised reed nor quench the glimmering wick; but He demanded the utmost from all men, and He obtained what He demanded.

'If any man will come after me, let him take up his cross.' There is a capacity for sacrifice in men to which the Gospel is designed to appeal; but when it is cheapened so that this appeal can no longer be made, the cause of the Gospel itself has been betrayed.

The kind of testimony to Christ which wins men one by one to commit themselves to God's redeeming love in Him, and to meet His challenge to a life of self-renunciation, is the Church's chief end. As 'Ecce Homo' has it, the article of conversion is the article by which the Church stands or falls.[1]

SUNDAY AFTER ASCENSION.

The Joyous Mystery of the 'Going Up.'

'And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.'—Lk 24^{51-53} (RV.).

There are difficulties in the Ascension, but they are all of them difficulties for the imagination rather than for the reason. Men of science and philosophers assure us that they can conceive a world of four dimensions. The late Professor Chrystal used to tell his students that the ways in which matter would behave in a fourth dimensional world had all been worked out mathematically; a wonderful tribute, he held, to the reach and power of human intelligence.

Apply the illustration—imperfect as all illustrations must be—to the fact of Ascension. Think of the fourth dimension of the scientific thinkers; an aspect of reality hidden because of the imperfection and limitation of our optical apparatus: a plane or sphere of existence real but invisible to our bodily sense. Then let your thoughts rest on the New Testament conception of the glorified body of Christ. A 'spiritual body'—doubtless Paul derived his conception from Christ's post-resurrection appearances—a body not keyed to a world of three dimensions only, but capable of living in a fourth: becoming visible intermittently to the first disciples, then when it passed beyond that belt of light into the fourth dimension—visible no longer.

'He was carried up into heaven.' So they put it in the only language available to them in their day. Thus they interpret the evidence of their senses. But who shall say that heaven is 'up,' or who shall say that heaven is 'far'? It is life on another plane: that is all we know. A world of reality, perhaps all about us, but hidden by the veil of sense. A world as far above our imagining in any definite picture as the mathematician's concept of the fourth dimension, yet real, glorious beyond all telling in its possibilities for living souls. You can think the thing although you may not be able to picture it. Christ is the first-fruits—not in time but in visible evidence—of all the harvest. For it is not the discarded body with which the spirit clothes itself, but the prepared body; not the natural body, but the spiritual body, a body plastic to spirit and relating spirit to spirit in such fashion as to make recognition and communion possible. Christ, for evidential purposes, was able to project His changed body into the lower plane for a time. But that was not its native environment. So it was withdrawn to function more vitally and, for us, more fruitfully in its own plane.

Luke goes on to tell us of some immediate consequences of this withdrawal. He notes that when the Unseen World received their Lord, three things happened to the first disciples. That they are relevant and significant things is just what we expect of Luke. He has a way of selecting such things.

1. *They worshipped Him.*—He had been so much the comrade and friend that it was difficult to realize He was so much more. But with the Ascension they understood, and understanding, they worshipped. Which does not mean that the old familiarity became less dear to them, but that it was filled now with infinite meaning, with height, and depth, and atmosphere. And that meant that they thought of Christ far more adequately and far more spiritually. It was a precious memory that in the glory of His new life He had kindled a fire on the shore to give them welcome after a night of toil. They knew He was still thoughtful of their common needs. But they and all men had deeper needs. They needed love, purity, immortality, God. And His vanishing into the Unseen brought these things near, made them supreme, lifted their thoughts and affections to the undying things of the Spirit for which all the rest of life is but the scaffolding and preparation.

2. The second significant detail is that *they returned to Jerusalem with great joy.*—The cloud received Him. But that did not quench their joy, rather it heightened it. For they loved Him, and rejoiced that He had gone to His Father and their Father, to His God and their God. They took then the uplift and happiness of their new realization of the Unseen, their new sense of the wonder of Christ, back with them to fill the common task with meaning, the daily life with an infinite and eternal significance. And that is what happens always when the mystery

[1] J. Denney, *The Church and the Kingdom*, 27.

and glory of Christ become the dominant fact with any of us, and the future shines in His revealing light. All life is lifted by it, becomes more wonderful and more inspiring. And let us remember that life ceases to inspire when it ceases to be wonderful.

3. The third significant thing in the experience of these witnesses of the Ascension was *the new interest it gave them in one another and in the common worship*.—Their eyes were opened. They saw one another newly; as heirs of immortality, comrades in an adventure reaching beyond the boundaries of time and sense, sharers in an experience which filled their small commonplace lives with glory and with dignity. 'Your brother whom you have seen,' who living to-day may die to-morrow and mount high above you, 'walking in an air of glory whose light does trample on your days,' how can you look upon him with anything but love, how be anything but kind to him? It is our practical materialism that breeds antagonism and ignoble animosity. When we realize ourselves as fellow-immortals we change the whole social climate.

And against the background of eternity worship becomes a new thing; in hymn, prayer, page of the evangel, spoken message, soul is calling to soul, and God through all is wooing us to the ecstasy of adoration to possess our possessions, to know what manner of love the Father hath bestowed upon us that we are called to be His sons, heirs of God—think of it—and joint-heirs with Christ.[1]

Pentecost.

The Holy Spirit.

'He said unto them, Have ye received the Holy Ghost since ye believed?'—Ac 19[2].

1. *The mystery of the Holy Spirit.*—In the New Testament the Holy Ghost is sometimes called the Spirit of the Father, sometimes of the Son—of Christ—or, in one place in the Acts, the Spirit of Jesus. And the word 'Paraclete,' or Comforter, which is now appropriated to the Third Person in the Trinity, is used by St. John of the Ascended Christ. The conception of the Virgin Mary is attributed directly to the Holy Spirit, and at the baptism of our Lord He is represented as brooding a second time on the face of the water, to inaugurate the new Creation, as in the beginning He inaugurated the old. The Apocryphal Gospel of the Hebrews puts into His mouth on that occasion the words, 'My Son, in all the prophets I have been waiting for Thee, that Thou mightest come, and I might rest in Thee, for Thou art My rest.'

Whatever may be the authority for this tradition, the words correctly express the New Testament doctrine. The Holy Spirit became permanently immanent in humanity from the time of the baptism of our Lord. So long as Christ remained on earth He was the habitation of the Holy Ghost, but before His departure, as St. John tells us, He breathed upon His disciples, and said, 'Receive ye the Holy Ghost'—another allusion, probably, to Genesis, which tells us how God breathed into Adam's nostrils the breath of life, and man became a living soul.

This gift of the Holy Spirit is commemorated to-day. How important this event seemed to the apostles and their contemporaries may perhaps best be gauged by two passages—the one in our text, and the following words from St. John: 'This spake he of the Spirit which they that believe on him were to receive, for the Spirit was not as yet, because Jesus was not yet glorified.' It is quite clear that the apostles believed that the Day of Pentecost marked the beginning of a new era in the relations of the Spirit of God to mankind, and that they thought that they had palpable evidence of this new dispensation.

Now in what did this evidence consist? We find that from the first there were two notions about the operations of the Spirit in the Church. On the one hand it was held that He comes fitfully, unaccountably, sometimes throwing men into a convulsed state, which is more than once compared with the effect of wine; and on the other, that He is a constant possession of the Christian, enlightening his mind and purifying his character.

The second view of the working of the Holy Spirit is dwelt on far more emphatically by St. Paul, and it was sure to be better understood as the excitement connected with the spiritual gifts subsided. 'The fruit of the Spirit,' says St. Paul, 'is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' These, and not an exalted, or ecstatic, state of consciousness are the signs that St. Paul would have us look for in those who possess the Spirit of God. Members of the Christian Church should all exhibit these signs, for, he said, we have all to drink the same spiritual drink.[2]

2. *The working of the Holy Spirit.*—The first

[1] C. Allan, *The New World*, 139.

[2] W. R. Inge in *C.W.P.* lxxxiii. 334.

thing to notice is that it does not supplant our personality. What is the relation between it and the human will? Several phrases used by St. Paul show that he regarded the two as distinct; for instance, 'The Spirit himself beareth witness with our spirit.' The Apostle here clearly holds that the Divine indwelling does not in any way annihilate human personality. Even in the closest union between God and man, God remains God and man remains man. Occasionally, indeed, in his vivid imaginativeness St. Paul almost suggests that the Spirit of Christ has become identified with, or has even taken the place of, his own personality. 'I live,' he says, 'and yet no longer I, but Christ liveth in me.' If we were to press these words, they would mean that Christ, the perfect Man, had taken the place of the imperfect human self in the Apostle's soul, but the next moment we see that the passage is not to be pressed literally, for it goes on, 'That life which I now live in the flesh, I live in faith, the faith which is in the Son of God.'

But it does not follow from this that the Divine and human elements within us are altogether independent. We cannot perhaps ever clearly distinguish the operation of the Spirit from the action of our own self as inspired by Him. What we feel within us is not so much an overruling force as a co-operating influence. That is what St. Paul means by his paradoxical injunction: 'Work out your own salvation . . . for it is God that worketh in you both to will and to work.' The reason here given why men should work out their salvation for themselves is that there is a Divine Power working in them in the same direction. The work is our own, and yet it is God's. It is our own, for until we have placed ourselves in the right attitude towards God, we cannot obtain the presence of the Spirit: that must come from an effort of our own will and from no other source. But the work is also God's, for a Divine influence is present which we did not ourselves originate, and which will lead us on towards truth and goodness, if only we will not resist the gracious impulse.[1]

3. *The gift of the Holy Spirit.*—There is one gift that invariably accompanies the bestowment of the Spirit—power. 'Ye shall receive power,' said our Lord, 'when the Holy Ghost is come upon you.' They were but a handful of humble Galileans, and the task committed to them was the evangelization of a world!

[1] H. G. Woods, *At the Temple Church*, 113.

Power is always the mark of the spirit-filled individual or Church. Let the Spirit take possession of Francis, and he takes thousands in Italy captive for Christ. Let the Spirit come upon Luther, and he makes religion real to half a continent. Let the Spirit come upon Wesley, and, like the walls of Jericho, the vice and indifference of the masses of England fall prostrate before him. Let the Spirit come upon Evan Roberts, and all the forces of evil in Wales are scattered like chaff before the wind. Power—resistless, subduing power—is one of the marks of the Spirit.

There are various stages of Christian life and experience. There are some who dwell on the earthly life of Jesus, and who accept Him as Lord and Master, and toilsomely seek to follow Him. There are others who advance a stage higher, and who know something of the power of His Death and Resurrection, and the consequent release and emancipation He brings. But there is a third and higher stage still, when men know Jesus, not simply as an Example, not even simply as a Sacrifice, but as a Power through His Spirit dwelling in us. It is in one or other of the two former stages we, for the most part, sojourn. It is this latter stage that brings fulness of power and joy. Our Christian life is empty, and poverty-stricken, and toilsome! There is no freedom, or ease, or fulness about it! We live at a poor dying rate. And the reason for it is that we 'have not received the Holy Ghost.' We have not opened our hearts to the incoming of the Divine Comforter with all His wealth of inspiration and power.

And the fault is all our own. We cry and beg for the Spirit, as if God begrudged bestowing Him. We are not straitened in God, we are straitened only in ourselves. We have not the Spirit, not because God refuses to give, but because we do not open our hearts to receive.

This is our bottom need—to receive the Holy Ghost. 'They that wait upon the Lord,' says the prophet, 'shall renew their strength'; or, as the phrase may be translated, 'They that wait upon the Lord shall change their strength.' Instead of their own poor strength (which, after all, is but weakness) they shall have the inexhaustible and resistless strength of God—so that 'they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.' And that is exactly what we want—we want to change our strength. We want to exchange our own efforts,

puny and baffled as they are, for the omnipotent energy of God. And all that omnipotent energy becomes ours when the Spirit dwells within us. Have we received the Holy Ghost? Are we willing to receive Him? He is to be had for the asking. 'If ye, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?'[1]

[1] J. D. Jones, *The Unfettered Word*, 139.

The Authorship of the Epistle to the Hebrews.

By the Reverend V. T. Kirby, M.A., Thurgarton Vicarage.

The Epistle to the Hebrews is in the main a treatise on the relation of Christ and the Church to Judaism, a subject which from the facts of the case necessarily occupied the minds of the leaders of the Apostolic Church and the writers of the New Testament. This paper is an attempt to trace what ideas on that relation were in the minds of those leaders, in order to see if any indication can be found pointing towards the author of the Epistle, or at least towards the school to which he belonged.

The People of God in the Old Testament is Israel; the People of God in the New Testament is the Christian Church. The one is limited to a single nation, the other is intended to spread into all the world. The greatest of the Prophets and of the Psalmists looked forward to that extension: the Gentiles would be gathered into the Messianic kingdom: 'All kings shall fall down before him, all nations shall serve him.' So, when our Lord was born, Simeon could recognize Him as 'A light for revelation to the Gentiles, and the glory of God's people Israel.' So the Lord Himself taught, and His teaching culminated in His last recorded words before His Ascension: 'Ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth.' And on the day of Pentecost St. Peter could say, 'To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.'

The fact is clear: there is no need to enlarge upon it. And, 'beginning at Jerusalem,' the Apostles began to put it into practice. The Acts of the Apostles gives us the most important steps of the work until the Church had gained a footing in the chief cities of the eastern half of the Roman Empire, and, in the person of St. Paul, had reached the capital.

The fact is clear, but what was the idea in the minds of the leaders? how was the new People of God to be made? what was to be its relation to the old? To answer these questions we look at the minds of those leaders as they are shown to us in their deeds and in their words as recorded in Acts, and in their writings in the Epistles of the New Testament.

To St. Peter, the first leader after the Day of Pentecost, the new People of God is a continuation of the old, extended, enlarged, regenerated by the work and teaching of Jesus, inspired by the Holy Spirit, but still a continuation of the old. After the healing of the lame man at the Beautiful Gate of the Temple, he said, 'Ye are the sons of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed' (Ac 3^{23}). Again, a little later, before the Jewish Council, 'Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins' (Ac 5^{31}). Israel is the sphere of God's work, and the Gentiles are to be added to Israel. At this stage he still thinks of the Synagogue as the door of the Church to the Gentiles; that idea, indeed, he outgrew, but the idea of the Church as the continuation of Israel remained. He learns much in his vision before going to Cornelius, and in his dealings with him. At the Council at Jerusalem he can join with Paul and Barnabas in refusing to impose the Jewish Law on the Gentiles, but so too can James. He can eat with the Gentiles at Antioch. But he never loses the idea of the continuity of the People of God before and after

the coming of Christ. He writes to the Gentile Churches of Asia Minor as 'sojourners of the Dispersion' (1 P 1[1]); he applies to them the words spoken of old to Israel, 'an elect race, a royal priesthood, a holy nation, a people for God's own possession,' who 'now are the people of God' (1 P 2[9]); his mind still moves in the thought and language of the Old Testament in his quotations and in the name Babylon for Rome (1 P 5[13]).

What we find in St. Peter is more fully developed, more clearly thought out, and more plainly expressed in St. Paul, partly, no doubt, because we have a greater volume of evidence both in the Acts and in his Epistles. In spite of the continual rejection of his preaching by the Jews, he always begins his teaching in their synagogues; in spite of their persecution of him, he still looks forward to their repentance; even at Rome, when he comes as a prisoner on a charge brought against him by the Jews at Jerusalem, he first sends for the elders of the Jews. He had already written to the Roman Christians his Epistle, which is largely an apology for the admission of the Gentiles and their release from the Law, but through it all breathes his fervent patriotism and his deep love for the Jewish people, who, however disobedient, are still the people of God: they are the cultivated olive tree, some of whose branches are broken off, that branches of the wild olive tree may be grafted in. But 'God is able to graft them in again' (Ro 11[23]). 'So all Israel shall be saved' (11[26]). So he writes to a Church largely Jewish. But with less metaphor he writes from Rome to the Churches of Asia, almost entirely Gentile, as 'the prisoner of Jesus Christ for the Gentiles,' of 'the mystery, which in other generations was not made known unto the sons of men as it hath now been revealed unto his holy apostles and prophets in the Spirit; to wit, that the Gentiles are fellow-heirs, and fellow-members of the body' (Eph 3[1. 4-6]). They had been 'alienated from the commonwealth of Israel, and strangers from the covenant of the promise'; but now Christ 'made both one, and broke down the middle wall of partition' (Eph 2[12. 14]). At times, as here, the largeness of his vision of what Christ has done almost breaks the bonds of his idea, but the idea still remains that the new People of God is the continuation of the old, though enlarged beyond measure.

We should expect St. James to share the same idea, and though in his Epistle there is little, if any, direct evidence, yet its Jewish tone, combined with what we read of him in Acts, and his surname of 'the Just' given by the Jews, seem to confirm it.

In the Apocalypse the 'four and twenty elders' represent the enlarged Israel, the Church is the new Jerusalem descending from heaven, in agreement with the Jewish imagery of the whole book.

Such, then, is the idea that bulks largest in the New Testament. But there is one exception recorded in the Acts—St. Stephen. The charge brought against him by the false witnesses is: 'We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us' (Ac 6[14]); but the falseness is in the exaggeration, just as in the case of our Lord the false charge that He would destroy the Temple and build it in three days was a false application of words that He had actually used (Mk 14[58], Jn 2[19-21]). In any case, in his defence before the Council, Stephen points out that God's revelation of old time had been given in part before the beginning of the people of Israel, partly in foreign lands before they reached Palestine; he depreciates the value of their sacrifices, and of the Temple, for 'the Most High dwelleth not in houses made with hands'; they had continually been disobedient to God, and persecuted His prophets; they were 'stiff-necked and uncircumcised in heart and ears'; they 'always resist the Holy Ghost'; they 'have now become betrayers and murderers' 'of the Righteous One' (Ac 7). He is interrupted: they will not wait to hear his full application of it to their rejection of Jesus, but they see his meaning already. The old People of God is rejected, and a new People of God will take its place—that is Stephen's idea, a revolutionary idea, entirely contrary to that of Peter and Paul. Both ideas are consistent with a great zeal for the conversion of men to the Gospel of Jesus Christ. Both alike can find support in the words of our Lord. Those who hold the one can work harmoniously with those who hold the other. It is a difference not of action but of theory.

There is one great leader who holds this second idea—Stephen. There is one great writing in the New Testament which works out this second idea—the Epistle to the Hebrews. In that Epistle Christ is set forth as greater than the Prophets, as greater than the Angels, than Moses, than

Aaron, than Melchizedek,[1] implying superlative rather than comparative: He is the Great and final Prophet, Priest, and Lawgiver. His Law supersedes the old Law, given by angels as Stephen had said (Ac 7^{53}). He is above the Prophets, although Stephen had quoted Moses speaking of Him as a prophet (Ac 7^{37}). He is the One True Priest, not of the order of Aaron, but of Melchizedek, though greater than he. 'It is impossible that the blood of bulls and goats should take away sins'; 'we have been sanctified through the offering of the body of Jesus Christ once for all'; we 'enter into the holy place by the blood of Jesus' (He $10^{4.\ 10.\ 19}$). The new supersedes the old in revelation, in law, in priesthood, in sacrifice. The old covenant is 'nigh unto vanishing away' (He 8^{13}). The new People of God supersedes and replaces the old.

The Epistle to the Hebrews, then, builds upon the foundation laid in Stephen's speech: it emphasizes and expands his teaching on the weakness and imperfection of the old Jewish religion. It differs from it naturally in its tone: Stephen's speech is the answer to the exaggerated charge made against him; it is his defence for his life; it works up into a denunciation of his hearers; the accused becomes the judge, who condemns his judges. The Epistle is a calm, reasoned, persuasive appeal to pass from the old to the new, the dead to the living, from Moses to Christ. But can we doubt the kinship of the speech and the Epistle?

Stephen's speech almost certainly comes to us through Philip the Evangelist, and would be given to Luke when they met at Cæsarea (Ac 21^{8}) on Paul's journey to Jerusalem, or during Paul's two years' imprisonment at Cæsarea. Luke would reproduce Philip's report almost as he received it. The whole account of Stephen, his work, his trial, his death, shows signs of one who admired him greatly, who would be much influenced by his teaching, and would himself develop and reproduce that teaching. Have we not in the Epistle to the Hebrews Philip's matured form of Stephen's teaching? If, as Sir William Ramsay maintains,[2] the outward circumstances of the Epistle point to its being written by Philip at Cæsarea during Paul's imprisonment there, the development of Stephen's idea that the new People of God supersedes and replaces the old would be more likely to be the work of Philip than of any other.

[1] See A. B. Bruce on 'Epistle to the Hebrews' in Hastings' *Dictionary of the Bible.*

[2] *Luke the Physician,* Art. xi.

A Footnote to the New Testament Vocabulary

(ταπεινοφροσύνη: 'MODESTY OF MIND')

By the Reverend David Fyffe, M.A., Jesmond, Newcastle.

Humility in its various aspects and functions is a dominant note both of our Lord's teaching and that of His apostles. From its frequent usage we are entitled to infer its significance for that life which deserves to be called 'Christian.'

We are surprised to find the term and its derivatives so prominent in the New Testament. Its opposite, 'a proud mind,' is usually associated with favoured persons like kings and statesmen and artists; but ordinary people formed the audiences to whom our Lord spoke and the readers to whom the Epistles were addressed. The proud mind must, therefore, be a disposition common to the rank and file of men. As a matter of fact, the great figures in society and in history are usually modest in the view they entertain of themselves or their achievements. It is the ordinary person, with no one to trumpet his importance, who feels compelled to magnify his gifts if he hopes to retain some shred of self-respect. None are more opinionative than the unsuccessful, who thus take their revenge upon a world which does not deal seriously with them.

ταπεινοφροσύνη has lost its attraction for this generation. That may be due to the over-emphasis of Roman and Mediæval saints who reduced evangelic 'humility' to a grovelling and abject temper, and this generation has little patience with a virtue which leans towards supineness. But the New Testament does not indicate this pusillanimous

spirit when it refers to humility. Paul quite definitely uses other terms when he wishes to describe meek ineffectiveness,—he refers to these persons as 'feeble-minded' or as 'weak in the faith.' The New Testament man of 'modest mind' is not a weak personality but one who, having acquired some kind of mental decency, preserves a sane and balanced estimate of himself.

I. This modesty of mind has two different spheres: It is curious to watch how men differ in their mental swagger. Henley was modest in his relation to other men, but almost truculent towards God when he cried, 'I am the Captain of my soul.' On the other hand, some who have carried a high head before the public acknowledge themselves to be but as worms in the sight of God.

(*a*) Towards God the only sane attitude is ταπεινοφροσύνη. No other relationship seems tolerable. It is difficult, however, to think of any accredited Divine action which some man will not criticise, often in a superior tone. Divine justice is impugned, should honest poverty suffer; Divine impartiality, should the wicked seem to prosper; and even Divine love, when the pinch of sorrow is felt. Among the Greeks this lifting up of the head against the gods was reckoned the very essence of sin—it was an infatuation, the proof that a man's mind had ceased to function properly. In this particular, if not in many others, New Testament writers homologate Greek conceptions. James writes: 'Humble yourselves in the sight of God' (Ja 4^{10}); and Peter, 'Humble yourselves therefore under the mighty hand of God' (1 P 5^{6}). The opposite of ταπεινοφροσύνη is ὑψηλοφροσύνη, 'high minded'; and that, Paul warns the Romans, is a dangerous temper, 'Be not high-minded, but fear' (Ro 11^{20}). Paul does not hesitate to employ the same term in describing our Lord's submission to the will of God, 'He humbled himself, and became obedient unto death' (Ph 2^{8}).

(*b*) Towards man the same sweet reasonableness of temper is becoming in a Christian. Unlike Henley, most men find it easier to be humble before God than in the face of their fellows. What Augustine calls 'the irresistible torrent of fashion' inveigles men into all kinds of competition with their neighbours, whose estate of learning or wisdom they emulate. To justify the position selected in this hierarchy of fashion, the individual is driven to think fondly of his powers, to magnify his gifts, or to inflate his sense of importance.

In view of this prevalent mood it is necessary to urge upon Christians not to think more highly of themselves than they ought to think. Paul writes to the Philippians, 'In lowliness of mind (τῇ ταπεινοφροσύνῃ) let each esteem other better than themselves' (Ph 2^{3}): it is an instance of good manners. He also invites the Colossians, 'Put on therefore, . . . kindness, humbleness of mind' (the same Greek term) (Col 3^{12}). And James enjoins, 'But the rich rejoice in that he is made low,' ἐν τῇ ταπεινώσει αὐτοῦ (Ja 1^{10}). If he keeps humble before God, a reasonable modesty will keep the individual humble in mind and mien towards his neighbours—in both cases that is the only 'becoming' temper.

II. Apart from the inherent reasonableness of humility the New Testament commends it for two other considerations:

(*a*) Its significance for the Christian vocation. In writing to the Ephesians, Paul exhorts them to magnify their calling in Christ—'Walk worthy of your vocation—with all lowliness (μετὰ πάσης ταπεινοφροσύνης) and meekness' (Eph 4^{2}). The followers of Jesus, as the elect of God, ought 'to put on humbleness of mind' (Col 3^{12}). Indeed, there is no entrance into the Kingdom of God, no initiation into this vocation, unless by the same temper. To begin the Christian life a man must become as a little child: 'Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven' (Mt 18^{4}). There is something fundamental here; for, after all, the characteristic feature in Christian experience is not that a man is animated by certain high motives of charity or has attained to some degree of detachment from the world, but that the grace of God in Christ Jesus has found him out and saved him. The becoming robe of such a religion is that chaste and modest mind which never forgets the hole of the pit from which it has been dug.

(*b*) Its significance for social life. Modesty of mind is a precious social commodity. Every branch of organized society gives proof enough of the importance of humility—it is the condition of social well-being. Whether men group themselves in political schools or social clubs or religious fellowships, the arrogance or pride of one member may wreck the institution. It is, therefore, easy to understand the emphasis of New Testament writers upon this virtue. Peter writes, 'Be ye all of one mind, love as brethren, be courteous,' ταπεινόφρονες (1 P 3^{8}): that makes a society possible.

When Paul directed the attention of the Ephesians to lowliness or modesty of mind it was in order 'to keep the unity of the Spirit in the bond of peace': that makes a Christian community possible. Similarly, in addressing the Colossians, Paul invites the members of that Church to put on 'humbleness of mind' that 'ye may be able to forbear one another and forgive one another.' The body of Christ will flourish when its members know how to live together, and humility is the condition of such peace.

III. This modesty of mind should be voluntary, not forced. Some men will never accept a sane estimate of themselves until defeat or disaster, or the collapse of their ambitions compels them. Unless in extremely obdurate natures some measure of mental modesty is driven home in the rough school of experience. 'We have to withdraw our ambitions,' says Amiel, 'as we grow older and recognize our own nothingness.' Once Paul employs this word for 'humility' to express his experience. A report had reached him about the conduct of some Corinthians which destroyed his ground of boasting in the Corinthian Church. He therefore commands the Corinthian Church to deal with these offending members 'lest when I come again my God will *humble* me among you, and that I shall bewail many which have sinned already' (2 Co 12^{21}). Doubtless this enforced lowliness of mind does help men, as they grow older, to get on more easily with their neighbours, the hard asperities of their hot days having been softened. Our Lord, however, attaches no importance to humility attained in this way. He tells of the wicked servant who had dealt treacherously with his fellow-servants, that he came by and by to take a more accurate estimate of himself when he was too old to work, too self-respecting to beg and too cowardly to steal. So, too, the rich man who had accumulated much goods and was only compelled to recognize his bankruptcy when his soul was demanded of him, learned the lesson. But our Lord does not suggest that either of these men attained to humility.

The Gospels honour only that modesty of mind which is voluntary. 'Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted' (Mt 23^{12}). Similarly, greatness within the Kingdom of heaven waits only upon the man who voluntarily takes himself in hand, deals frankly with inflated notions of himself, and accepts a saner estimate. 'Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven' (Mt 18^{4}). It is this gracious temper, not a broken mind needing to be comforted and patched together, which God may use as fine clay for vessels of honour.

Contributions and Comments.

The Local Colour of the Bible.

In volume ii. of *The Local Colour of the Bible* (T. & T. Clark; 8s. net), Dr. C. W. Budden and the Rev. Edward Hastings, M.A., pursue their way through the Bible from 1 Kings to Malachi with the same steady purpose as ran through the first volume, of illuminating the dark places. Nearly thirty books of the Old Testament are here covered, books crowded with interest and difficulty: and the illustrative material is drawn from a hundred quarters—from the writers' personal acquaintance with the East and its ways, and from literature ranging all the way from Pliny to Sir Arthur Quiller-Couch. Everything is here. Introduction, History, Geography, Ethnology, Archæology, etc.: the kaleidoscopic variety of the contents maintains the interest unflagging from page to page—ships and weaving here, lamps and locusts there, and all bearing directly and luminously upon the Biblical text. We learn about Elam and Ethiopia, about the books and the times of Isaiah, Jeremiah, Ezekiel, etc., so that, while the volume chiefly aims at reproducing the 'local colour' and atmosphere of the Bible, in effect it furnishes the reader also with a historical background for the period with which it deals.

It is pleasant to note that, where questions of Introduction are involved, the writers have taken account of recent criticism. Of Hosea, *e.g.*, they say, 'it is tolerably certain that the Jews who preserved the book adapted it to their own use,

and that the prophecy of Hosea as we now have it is a Jewish edition of the original work.' Trito-Isaiah (Is 56–66) is treated as a section by itself and assigned to the period 460–445 B.C. It is admitted that in our present text of Ecclesiastes there are mitigating interpolations of some pious commentator, who inserted them to counteract the dangerous teaching of the book. The writers have given a brief but interesting sketch of the history of prophecy, in which a good word is spoken for the much decried predictive element. The date assigned several times in the course of the volume to the fall of Nineveh, 607–606 B.C., may have to be revised in the light of Mr. C. J. Gadd's discussion, which assigns it to 612 B.C., though a sentence of Sir George Adam Smith's, in his recent book on 'Jeremiah' (p. 383), gives us pause.

Interesting as these points are, however, the chief value of the book lies in the light it throws on the ancient life, manners, and customs reflected in the Bible. Here are gathered together the gleanings of many a field—illustration and information not to be found in the ordinary commentary, nor indeed to be found, with the same convenience, anywhere.

JOHN E. McFADYEN.

Glasgow.

A Note on Esther ii. 19, 20.

THESE verses read as follows: 'And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet shewed her kindred nor her people.' What is the point of 'the second time' has, as Dr. Paton tells us in his edition of Esther, been a *crux interpretum* since the days of the Targums; nay, probably since those of the LXX; for the Greek version omits the passage. Paton himself suggests שֵׁנוֹת, 'different,' for שֵׁנִית, 'a second time'; and spends a page and a half on the discussion of the verse. Nothing comes of the second gathering of the maidens; they appear like the shadows in *Macbeth*, and vanish similarly. But if we glance at v.[10] we find: 'Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.' It would seem quite plain that v.[19], then, is nothing but a repetition of v.[10]. There is, it is true, a change in the order of the words; and the tense in v.[19] (מְגֻדֶּלֶת) is the participle continuous, while in v.[10] it is the perfect (הִגִּידָה); but otherwise we learn nothing fresh. What can be more obvious than that some early reader perceived that the one verse was but the other over again, and signified the fact by a note in the margin? The single word שֵׁנִית, which we may render 'Heard that before,' expressed his feelings sufficiently, but he would have been surprised if he had known that it would ever get into the text.

Now there is good reason for thinking that Esther, as we have it, is based upon a double source. This is indeed certain with regard to the passage 9^{20}–10^{3}, which is not only independent of, but partially contradictory to, the rest of the book. Many will be inclined to believe that the strange behaviour of Esther in 5^{5-8}, where she invites the king and Haman to a banquet for the sole purpose of inviting them to another, is due to this duplication of sources. Similarly with the twofold beginning of 7^{5}. But in any case there can, I think, be little doubt that in the passage we are considering the double source has been at work, and that the שֵׁנִית is a marginal gloss, indicating the fact, which, like so many other glosses, has intruded into the text.

E. E. KELLETT.

Cambridge.

Two Parables: A Study.

IN the introduction to his article with the above title in the March issue of THE EXPOSITORY TIMES the Venerable Archdeacon R. H. Charles says, 'In the parable of the Sower we have the advent of the Divine Word in the world, but withal with no great apparent success. Of the four classes of mankind to whom it comes, to only one does the Divine Word become the power of an endless life.' But is it so certain that this was the intended meaning of the parable? It is true our Lord spoke of four classes of hearers, and likened them to four sorts of ground, but there is no necessary relation in extent of either the ground or the groups of men. The hard ground of the wayside is the hardened footpath through the field, the stony places are shallow soil where a light covering of earth hides the rock just below the surface, the thorny ground is the uncleaned corners of the field where the plough has not been at work, but it would be a strange sort of field where these areas would be

equal in extent to the good ground, and it would, moreover, reflect very adversely upon the preparatory work of the tiller of the soil. And likewise with men, those represented as good ground may be much more extensive than the hardened, or the superficial, or the unprepared. The most that can be said is that good seed does not always have a good chance, but it scarcely warrants the conclusion that our Lord meant to suggest the failure of three-fourths of the seed sown.

J. E. Compton.

Colchester.

Mark ii. 4; Luke v. 19.

I have just seen the suggested interpretation of these verses by Mr. Morris. If he will look up *Bible Manners and Customs* by the late Dr. G. M. Mackie (A. & C. Black), he will find it stated that the awning 'must have been the part of the roof removed.' Dr. Mackie spent many years in the East, and his little book is of immeasurably greater value than its size and price indicate.

R. W. Wallace.

St. Andrews.

Entre Nous.

The Speaker's Bible.

Three volumes of 'The Speaker's Bible' have now appeared, *The Epistle to the Hebrews* (9s. 6d. net), *The Gospel according to Luke*, vols. i. and ii. (12s. 6d. each). Volume iv., which deals with the books of *Deuteronomy, Joshua, Judges, and Ruth*, will be published at the end of this month.

We give below three reviews of volume iii. They have not been picked out specially, for they are the last three reviews which have appeared, or at least the last three which have come to our notice.

The Churchman for April 1924, after speaking of Dr. Hastings as 'Prince of Editors,' goes on: 'Dr. Hastings has gathered the cream of expository preaching on seven of the most important chapters of the Gospel (8^{18} to 15^{12}) into a twelve and sixpenny book that is worth more than double its price. No man who desires to learn the best that has been said on a text can do without this book. Published at the Speaker's Bible Office, Aberdeen, it will be a very welcome gift to the clergy, and what is more important, it will, if used with discretion, prove beneficial to the congregations of the men who study its pages. Dr. Hastings had a genius for selecting the best, and the present volume is one of the very best compilations that we owe to him.'

The British Messenger for March 1924 writes: 'We had the privilege and pleasure of calling attention to the first volume of *The Gospel according to Luke* in "The Speaker's Bible," a series of volumes which had been planned by Dr. Hastings, and materials for which had to some extent been gathered together by that eminent and indefatigable scholar, when death placed an arrest upon his theological enterprises. The present volume, we are informed, completes the material left by the editor, so far as the Gospel of Luke is concerned. We commended the first volume in the highest terms we had at our disposal, and we believe that it is surpassed in value by the second. Here we witness the selective faculty of Dr. Hastings' functioning at its highest degree of efficiency. It does not matter where one opens the volume; everywhere there is a wealth of literary and historical allusion; almost in every paragraph there is something displaying the loftiest moral and spiritual insight. The treasures of hundreds of minds—poets, scientists, theologians, essayists—their thoughts on life's deepest problems, on God, and righteousness, sin, sacrifice, immortality, above all, on Jesus Christ, His teaching, His death and resurrection enrich these pages. Manifest all through is the editor's profound reverence for the New Testament, as containing the Revelation of the Father, and dominating all is the tremendous personality of the Lord. Dr. Hastings has brought together in these volumes the quintessence of human thought and utterance regarding man's moral and spiritual life; yet one feels that the thought and the words of the Master transcend at an infinite remove the thoughts and words of even the most gifted and the holiest of mankind. When we closed the volume, we were left with a renewed and overmastering sense of the greatness, of the uniqueness, of the glory of Jesus. We are conscious more than ever that, judging even by His

words, the only adequate formula by which to express human thought regarding Jesus is that sentence in the Te Deum: "Thou art the Everlasting Son of the Father." We commend this volume of "The Speaker's Bible" with all our heart to ministers and students; also to evangelists and home missionaries, who will find everything to their hand to fit them for facing audiences, both outdoor and indoor.'

In *The Congregational Quarterly* for April 1924, Dr. A. J. Grieve says: 'The first volume was noticed in the issue for October 1923. This one covers the Gospel from 8^{18} to 15^{12}, and completes the material left by Dr. Hastings on Luke's Gospel. Dr. Hastings had a diviner's rod for sound and helpful exposition, and many waters have gushed forth to fill the reservoir of 444 double-columned closely-printed pages. We notice a good many references to Papini's *Story of Christ* in the first half of the book, but poets, preachers, essayists, biographers are all pressed into the service. Revs. J. Robertson Cameron and A. J. Gossip contribute signed articles, the latter dealing with "Eternal Life." Among the more extended papers are studies on Hatred, Hypocrisy, Waste, Self-love and the Loneliness of Christ. The Bibliographical Index should be very useful; it runs to thirty-six pages.'

POINT AND ILLUSTRATION.

Penitence.

We welcome a small volume of mystical thought and practical guidance by the late Mrs. E. Herman, with the title *The Finding of the Cross* (James Clarke; 3s. net). It contains some six studies which appeared originally in 'The Church Times.' They deal with the way along which we are to travel, so that we may discover the Cross afresh and its implications for daily life. On Penitence Mrs. Herman writes: 'We show our Lord our poor efforts, our laborious penances. We are impelled to offer Him our sorrows and disappointments: and that is well. Only our sins we hug to our bosoms, turning them towards ourselves and writhing with shame, instead of turning them towards Him and being humbled by His joy at our confidence. We are told of St. Jerome that one Christmas night he wished to give a present to the Infant Jesus. First he offered the Lord his works on the Holy Scriptures, then his labours for the conversion of souls, then such virtues of his as he was able to offer. But all this was not what the Lord wanted. "Jerome," He said, "it is thy *sins* I wished for. Give them to Me that I may pardon them."'

The Difficulties of Life.

A new volume of sermons has just been published by Dr. W. L. Watkinson, *The Fairness of Trial* (Sharp; 5s. net). There is a portrait of the author on the cover, and if there are those who do not know Dr. Watkinson's work the portrait will incline them to begin the reading of this book, for the portrait is that of a man who has been at stern issue with the realities of experience and who has possessed his soul. We have in these sermons the result of Dr. Watkinson's ripe experience in the Christian life, and all the time the happiest light is thrown upon religious experience by references to other spheres of thought.

Here are some of his thoughts on the phrase from the sixty-first Psalm: 'To a rock, for me too high thou wilt lead me.' The 'rock too high,' he finds, 'is sometimes a spiritual problem that defies our understanding.' By this he means a personal difficulty and one which is overwhelming, which 'calls into question some precious article of our faith, without which life would become irrational.' Here he would have us remember the unreasonableness of expecting to comprehend forthwith all the ways of God. 'It seems to me that in this matter the way in which our scientists accept a painful problem is very often an example to the saints. For instance, the serious naturalist is painfully exercised by the presence of so much cruelty in Nature, yet by an intellectual humility he reconciles himself to the dark fact that he cannot understand. Miall writes: "I can never read Fabre's *Souvenirs Entomologiques* without a shudder. What may be the solution of the mystery, and how so much benevolent foresight can be reconciled with so much cruelty, it is not for the naturalist to explain, though the mere naturalist finds it hard to shake off these thoughts when they have once come up in his mind. . . . But let us be careful not to speak as if our little plummets had sounded the depths of the universe."'

And sometimes the 'rock too high' is the grief that rends the heart. 'Here, too, we must persist to believe in the wise method of the wonder-working God. Our brain aches striving to read the dark riddle, our strength is overtaxed by it, our heart

overwhelmed ; yet in the magnitude and extremity of the ordeal lies its efficacy.' Later he reminds us that the heritage of pain has become 'the path of progress, of perfection, of peace.' 'Cleopatra dreaming and scheming in that gilded barge on the placid stream, with silken tackle, purple sails, and oars of silver, makes a fine picture for the theatre ; but it had little more meaning than that of a painted butterfly fluttering in the summer's sunshine. A very different spectacle is that of the Pilgrim Fathers in their mean brig, tossed on the wild Atlantic. No poop of beaten gold this time, no perfumed zephyr, no tune of flutes, but all was bare and harsh and tragic. Yet how vast the meaning ! It was a rough cradle, rudely rocked, with hurricanes for lullabies, but it proclaimed the infancy of a new race and the dawn of a new and brighter age. It is thus in the storm and the sea that the Almighty furthers His transcendent purpose.'

What, then, is the secret of the conquest of the 'rock too high' ? It is found in the words 'the things impossible with men are possible with God.' And then Dr. Watkinson goes on : 'Our modern science is a wonderful commentary on these words of our Lord. It has taught us to work astounding miracles by using a power above our own. Raising my own voice, I can hardly be heard across the street, but whispering my message through one of God's megaphones, I am heard beyond the Atlantic. Running on my own errand, I am out of breath directly ; but stepping into one of God's fiery cars, I cross continents with the speed of the wind. Assuming my own burden, I am oppressed by a trifle ; but pressing into my service an atom of God's power in a bit of dynamite, I remove mountains.'

The Weak Spot.

Mrs. Sterling Berry has collected a sufficient number of helpful passages from the writings of the late Dr. A. H. McNeile to form a small volume of *Daily Thoughts* (Heffer ; 2s. net). This is one selection : 'We all have a spot somewhere at which our will is weak. How are we going to strengthen it ? As knowledge of self is gained by getting a knowledge of Christ, so strength of will at our weak point is gained by realizing His will. . . . Not—how can I possibly overcome this and that weakness ? Think less about your weakness and far more and far oftener about Him.'

The Perfecting of Life.

The appearance of Mr. Ramsay MacDonald in Downing Street as Prime Minister has led to the publication of a reprint of his monograph on his wife, *Margaret Ethel MacDonald* (Allen & Unwin ; 2s. 6d. net), first published in 1912, a year after her death in her fortieth year. It is a fine tribute to a woman of a striking character built on the rock of a strong and sincere religious faith, and of a quite notable public service. She wore herself out, in fact, in her zeal to serve. She wrote in her diary in 1890 : 'The words which Teenie pointed out to me in Mrs. Browning's "A Vision of Poets," "Knowledge by suffering entereth, and Life is perfected by Death," have struck me very deeply.' 'In the autumn of 1910 she wrote to Mrs. Middleton [Co-Secretary with her of the Women's Labour League], who was then in the companionship of death : "I have always been meaning to ask whether you knew that poem. It has been a great help to me since I was a little girl, and it fixed itself upon Teenie Mackenzie (then my most intimate friend) and myself. I suppose girls like sad things sometimes, and in this there is such a note of triumph running all through the sadness and suffering." When Mary Middleton died, Mrs. MacDonald said of her : "She had no fear of death, and we need have none for her."' After quoting this, Mr. MacDonald adds : 'I can but apply the words to herself.'

Conversion.

An autobiography of an unusual type has just reached us. It is that of the Rev. James Lindsay, D.D., who was for some years Associate Editor of 'Bibliotheca Sacra,' and who is well known through his philosophical writings. In the autobiography the ordinary happenings of life are neglected. Of his college years he says, 'punctuated with various sorrows and certain untoward events or fortunes,' but we are not told what these were. The volume is a record of Dr. Lindsay's intellectual development. He tells us in the introduction that he originally included an account of his spiritual development, but that he finally decided to omit the latter. The autobiography was left ready, and has now been published by his widow. The title is simply *Autobiography of Rev. James Lindsay, D.D.* (Blackwood ; 7s. 6d. net).

But Dr. Lindsay cannot always dissociate his

intellectual and spiritual development, and so we have the account of his conversion: 'Shortly before I went to College, there occurred in my youthful experience that which was destined to exercise a decisive influence over my life. It was of the nature of a religious crisis. In the indetermination of my life, I had for a few years alternated between seasons of religious reflection or concern, and times of sheer worldly aim and absorption. I mean, absorption in purely secular ambitions. At times my shrinking spirit was moved to the bases of the soul, my exterior the while one of unconcern. These alternations made my inner life deeply unsatisfying, so much so that, after profound mental exercise and spiritual reflection, I resolved to give up so divided a life, and, with that resolution, passed into the sunlight of spiritual certitude. I refrain from further detail of the experience, and am content to say I was in a new world—wherein I remained. It was no case of Goethe's "Gefühl ist alles"—a mere feeling-experience: I could to-day trace in detail the mental processes and exact sequences of spiritual thought involved in that crisis, to which the deepest anguish and heart-searching had led up. My oft-shrinking will had found that, as Saint Augustine had so long before described, its divided allegiance *must* end, and the new experience begin of willing only for God (velle fortiter et integre: Conf. viii. 8).' But the account is given in order to throw light on his intellectual development. So this is how he goes on: 'Suffice it now to say that, chief among essential features of the last phase of my experience at that time was the great fact of spiritual recognition—the soul had found its Father. That discovery eclipsed, for some considerable time, in joyous interest all else. The world was to me God's world in a way it had not been before: my love for Nature as His handiwork became intensely deepened. On the other hand, I clearly think my intellectual interests, for some considerable time after, suffered some narrowing and reactionary result, before the tidal current of spiritual sentiment. And no wonder if 'twere so; for, though thought was present and active in the whole experience from first to last, yet its mastery and comprehension could not be full at that early stage of my intellectual development; and not without truth are the words of Thomas Hill Green, in a very different connection, that "any spiritual impulse, not accompanied by clear and comprehensive thought, is enslaved by its own realisation." But intellect, in such a case, in due time reasserts itself, and the final fruits are golden.'

The acuteness and obvious sincerity of Dr. Lindsay's analysis of his intellectual development makes this short autobiography extremely valuable. The lengthy chapter on his work as philosopher will repay careful study. Its conclusion is: 'God, then, is for me the Absolute.' This 'means that He satisfies the demands of the intellect for a true, consistent, thoroughgoing Absolute, with the immeasurable advantage, to boot, over every other Absolute that it can be worshipped.'

Service.

In *The Letters of C. H. Spurgeon* just published, some of the best are written to his twin-sons Charles and Thomas. Writing to the former as he was just beginning his life's work he says: 'I am glad you desire to do something for the Lord, and shall be still more so when you actually set about it. Time flies, and the opportunity for doing good flies with it. However diligent you may be in the future you can only do the work of 1875 in 1875, and if you leave it undone now it will be undone to all eternity.

'The diligent attention which you give to business, the careful purity of your daily life, and your concern to do common things in a right spirit—are all a real service of the Lord. The hours in which your earthly calling is followed industriously for Christ's sake are really hours of work for Jesus; but still this cannot satisfy you, or at least I hope it cannot. As redeemed by the precious blood of Jesus, you feel that you belong to Him and you long to shew your love to Him by actions *directly* meant to extend His kingdom and gather in souls which He loves to bless.

'When once such efforts are commenced they become easier and a kind of hunger to do more seizes upon the heart. It is not toil, but pleasure; and if God blesses what we do it rises from being a common pleasure to become a sacred delight.

'Whatsoever your hand findeth to do, do it with your might. It is not for me to suggest what, for the act of invention must be left to yourself, and half the pleasure lies in it.

'I deeply rejoiced to see that you had written that you rejoiced in prayer—may it always be so, and yet more and more. Nothing gives us such strength, or affords us such guidance. The Lord bless you *there* and all must be well.

'I have always hoped to see you a leader in the host of God. How it will be I know not, but that so it may be is one of my unceasing prayers.

'Dear son, may all blessings abound towards you. You know I love you very dearly.'[1]

[1] P. 79 f.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

WHAT do we mean by the Church? Whatever else or more we mean, we at least mean this, 'the attraction of men to Jesus Christ, and their consequent association with one another in Him.' Dr. Rendel HARRIS in his volume of addresses which is published this month, and to which he gives the title *As Pants the Hart* (Hodder & Stoughton; 6s. net), has a short devotional meditation on Christ and His disciples. The simile which he uses for the Church is that of a solar system, and he chooses it because it preserves the two ideas of an individual relationship, and then following out of that, the formation of a collective unity.

There can be no collective unity unless there is this individual relationship, and so we start with our Lord as the centre:

> Throughout the universe of bliss,
> The centre, Thou, and Sun.

He is the centre of a world of redeemed souls whom He calls the elect, and the elect, Dr. Rendel HARRIS says, 'were near to Him and they were dear to Him, and He used nearing language and dearing language. The "nearing" language is when He tells them, "Ye shall bear witness, because ye have been with Me"; and, "Where I am, there also shall My servant be." And the "dearing" language is when He lays aside lower terms of relationship and exchanges them for higher. His chosen shall be more than disciples or servants. "Ye are My friends," He said, and not merely friends, but companions of the Bridegroom, those who rejoice because of the Bridegroom's voice.'

'Now, how do they come into such a near and dear state of relationship to Him? How do they find it? How do they persist in it? How do they grow in it? For He Himself spoke of their being in His love and of their continuing in His love; nay, He made a kind of imperative mood of it to them, as Love is in the habit of doing: "Continue ye in My Love."'

Two things are necesssary. First, there must be an individual call. Before we can enter into personal relationship with Christ, we must have heard the 'Follow me.' When we answer the call we enter into the personal relationship; but there is more needed. The relationship has to be sustained and strengthened, and this is done by personal communications. Dr. Rendel HARRIS reminds us of the text, 'All things whatsoever I have received from my Father, I have made known unto you.'

Now, as in the solar system there are circles within circles, so in the Ecclesia there is an 'ecclesia intra ecclesiam.' 'The apostle Paul once tried his hand at delineating this solar system. He put his compasses on the paper, and sketched a

number of concentric rings. There are, he said, first apostles, second prophets, third pastors and teachers, and so on; and all persons with orderly minds try to imitate his concentric arrangements. The hymn-writers do it: "Apostles, prophets, martyrs there, around my Saviour stand." The name "apostle" stands for "Man of the inner circle." And the inner circle is taken to exist in the next world as well as in this; for we can hardly imagine St. John, who leans on Jesus' breast at the Last Supper, placed in any very different position at the great Marriage Supper of the Lamb; the man must lie then, "as he lay once, breast to breast with God."'

How do we enter the 'ecclesia intra ecclesiam'? One way is by suffering, for there are some who travel faster and farther along this road than others.

And there is an election on Tabor; there are those who have peculiar visions of glory. Among the original company of disciples there was this 'ecclesia intra ecclesiam.' Three of them were an apostolate within an apostolate. Dr. Rendel HARRIS gives an account of how his little nephew and niece interpreted the story of the Transfiguration—probably the most striking instance in the New Testament of variation in privilege. 'The little girl asked, "Why mightn't they tell it to any one?" And the little boy replied, "Oh, because, you know, it was a great treat; and, if they told it, every one would want to go up—and besides, you know, perhaps it was a private mountain."'. 'There are such things as private mountains in experience. We must be content if one or two, here and there, join the Celestial Alpine Club, and if we are brave enough and strong enough to be qualified for membership with them.'

Mr. J. Middleton MURRY is one of the most brilliant of the band of literary critics who have in recent times delighted and instructed the intelligent reader by their published essays. Most of them, as for example Mr. Squire and Mr. Lynd, are deeply religious men and do not hesitate to say so. None of them, however, so far as we know, has as yet done what Mr. MURRY has just attempted in a published essay. He has set down a reasoned statement of what he conceives religion to be and what are its foundations.

The essay is to be found in a book of remarkable interest and value, *The Necessity of Art* (Student Christian Movement; 7s. 6d. net). The other essayists are Mr. Clutton BROCK, the Rev. Percy DEARMER, Mr. Malcolm SPENCER, Mr. Alfred W. POLLARD, and Mr. A. S. DUNCAN-JONES, and the subjects are mainly concerned with the relation of art to life and to religion. Mr. MURRY'S contribution is on 'Literature and Religion,' and it is a deliverance of immense interest and value.

Religion, says Mr. MURRY, is the deepest and the most necessary motion of the free human soul. It is the binding relation of the I Am within us to the I Am without. Its roots are, first, our indefeasible sense of freedom, and, second, in the heart of this essential freedom, the sense of an inner obligation to obey the command of something deeper even than the soul itself. Here we touch the very quick of being, the secret core where self passes into not-self and is born as self once more. This and none other is the meeting-place of the soul and God, the moment of contact and fusion between the I Am that is within and the I Am that is beyond—beyond, because we know it as exceeding the soul's capacity, and apprehend it immediately as infinite.

Now literature is the most complete expression of the free human soul, and it *must* therefore be religious, and the greater the literature the more religious it must be. Religion and literature are branches of the same everlasting root. No doubt the relation between them is sometimes hard to discern, because religion is sometimes petrified in dogmas and ceremonies, and literature is ossified into forms and canons. Between these empty husks the connexion is invisible, but the connexion between the living essences is real and vital.

Indeed, so close is the connexion at the root of each that they sometimes flourish at the expense of one another. When religion is living and powerful, literature is apt to wither, and when religion decays literature springs up to give expression to the soul's need and to satisfy it. Religion is not confined to one medium of expression. At one time it may be an organized Church which is the vehicle of the religious tradition. At another time the soul may express itself outside the Church. It all depends on where the freedom attainable by the soul is greatest.

As an historical fact, the stream of religious tradition began at the Renaissance to flow mainly outside the Official Church. Science took upon itself the fulfilment of the outward exploration, literature the fulfilment of the inward exploration of life. Literature in modern times has been mainly concerned with the problem, which is *the* religious problem, of finding a mode of reconciliation between the realm of necessity and the realm of freedom, and it has found the reconciliation in the moments of vision, vision of reality, of God, as the binding link making our knowledge of within and without an organic unity.

The whole great movement which is expressed in modern literature is essentially a religious movement. It can be grasped only by those who have experienced it within themselves. For them it has been expressed, but only for them, and expressed completely in the sayings of Christ. In literature the supreme prophet has been Shakespeare, who in *The Tempest* has said the decisive word, 'No western mind has passed beyond *The Tempest*; none perhaps has gone so far.' We are bound ever again and finally to return to Shakespeare in our pursuit of an understanding of the whole spiritual history of man since the Renaissance.

'Up to Shakespeare the spiritual history of man—I speak of the West alone—is comprehended within the church; with him, it passes outside the church. The severance was necessary and inevitable, for the sake of religion itself; simply because religion, if it is to be more than a comfortable and convenient narcotic, must be based on a challenge of the nature of things by the free spirit of man. And that again simply because man cannot *accept* certainties; he must discover them.' Jesus for all time expressed the truth, but men have to discover it again for themselves.

Finally, the human soul is bound upon an adventure which is necessarily religious. It is an adventure because, after all the centuries, the meeting-ground of the lesser I Am with the greater I Am is still almost an unknown territory. As literature affords the only complete expression to this adventuring human soul, it has become the supreme medium of the religious spirit.

In view of the great international Sunday School Convention to be held at Glasgow this month, we are all brought once again—and on a singularly impressive scale—before the ever-urgent question of the place of the teacher in the life of the world, and the conditions that make for greater efficiency in teaching.

When, Bible in hand, the teacher takes his seat before his class, he is there to do a greater thing than he sometimes realizes. For his business is not merely to instruct his scholars in the truths enshrined in the Bible: his business is nothing less than to make a deliberate and effective contribution to the higher life of the world, to help to usher in a nobler order of human society—in a word, to promote Christian civilization. No task surely can be higher than that, and no work surely can be more necessary in a world so confused, so perplexed, so helpless, and so much in need of reconstruction as is ours to-day. The teacher who conceives his task in these large terms, who understands the need for it, the importance of it, and the incomparable value of it if it is well done, will be lifted above the humdrum and perfunctory per-

formance of his duties. If he sees in each of his boys and girls a potential force for the Kingdom of God and for the creation of a nobler society—a force for good whose limits it is impossible to calculate—he will be sustained and inspired amid the drudgery and disappointment inseparable from teaching.

Truly it is impossible to overestimate the importance of the teacher. As Frederic Harrison has said, 'The main instrument of Humanity in the future is Education, in the highest and widest sense of the term.' 'After all,' says H. G. Wells, 'the Empire, the whole world of mankind, is made up of Joans and Peters; what the Empire is, what mankind becomes, is nothing but the sum of what we have made of the Joans and Peters.' And again, 'Give me the schools of the world, and I would make a millennium in half a century.' Whatever may be said of other schools, the supreme business of the Sunday School at any rate is the creation of character; and if the Sunday schools of the world were all that they might be, the millennium would assuredly be not so very far off.

It is well for teachers to remember that Jesus was a teacher, and that He laid superlative stress on this aspect of His ministry. The gospels are sprinkled all over with references to this Teacher and His teaching. Part of His work was to communicate ideas, to transmit to His hearers something of that force and life which are generated by commanding and ennobling thought. And the effect, we read with little surprise, was that the people were astonished. Why? Because He taught them as one having authority, and not as the scribes.

The scribes and Jesus! There are the two types, and what a contrast! They had the same textbooks—the book of experience, and the Old Testament; but the people were astonished by the one teacher and bored by the others. Instinctively the unsophisticated conscience of the common people felt the difference, and they heard the great Teacher gladly. The scribes for the most part were playing upon the surface, Jesus went to the depths. They were dealing largely with words, He with real things. They quoted Rabbi this and Rabbi that: He let the Truth speak for itself. He not only uttered the Truth: He was the Truth—in flesh and blood.

Now what is the secret of authoritative teaching? It lies (i) in Preparation. Like other commonplaces this is easily forgotten—forgotten above all by teachers who begin to study Sunday's lesson on Saturday night, or perhaps even later. No man has any right to present to children any more than to adults his undigested thoughts. We have to earn the right to speak—by study and meditation. Jesus thought thirty years not too long a preparation for His ministry; but was there ever a ministry like His?

If even a New Testament writer found in the Epistles of 'our beloved brother Paul' some things hard to be understood, we may be sure that we, who are so far from that old world and its ways, need all the help we can find to understand them. And the lesson-helps, however good, are not enough. Every teacher should have beside him, for purposes of consultation and study, at least one complete commentary on the Bible, such as PEAKE'S one-volume Commentary, or DUMMELOW'S.

But preparation involves something even more important than that. The teacher must not only conscientiously acquaint himself with the facts of his passage, he must be familiar with the atmosphere of it. This means that he must begin his preparation early, so that the lesson may have time to simmer in his mind and imagination. He must almost literally 'meditate upon it day and night'; he must at any rate live with it, until he stands inside it as within a familiar world. Brooding and reading are involved in all worthy preparation; and he will say to each passage, as he commences its study, 'I will not let thee go, except thou bless me.'

(ii) The next indispensable condition of authoritative speech is Conviction. The teacher must, with all his soul, believe what he is saying. This seems an elementary demand to make upon an honest man: it is really one of the highest and sternest of all demands. Of the truth that he would drive home upon the souls of others he must be able to say, 'I know and am persuaded' of it myself. With the Apostle he must be able to say, 'That which we have seen with our eyes, and our hands have handled, declare we unto you.'

The old word 'proof-text' acquires for him a new meaning. It is no longer a text which proves a doctrine—after all, can any text do that?—it is a text which he has himself proved, put to the proof in his own experience, and triumphantly and joyfully proved to be true. He will speak with power on the twenty-third Psalm, not because he can tell his scholars all about the ways of Oriental shepherds, but because he can say with the conviction of experience, 'The Lord is *my* Shepherd.' Teaching is not merely the presentation of truth, it is the communication of personality; or, as some one has said, religion is not so much taught as caught—caught from the contagion of a religious personality.

(iii) A third condition of success in teaching is Concentration upon the things that matter. In one sense, of course, everything matters; the interest of the Bible is of the most exhilaratingly varied and abundant kind—scenery, history, politics, literature, etc.—and we rightly read and study to acquaint ourselves with all that. But that, after all, is only the setting; these are not the things that matter most. The supreme thing is the religion, the life, the spiritual force that is there—the things that make for character, that contribute to moral efficiency, that promote the welfare of men and the Kingdom of God.

The modern movement of Biblical study has been singularly successful in throwing into vivid and attractive light the conditions under which Biblical characters lived and Biblical events happened: the peril is that our interest in these things may become so absorbing as to deflect us from issues of vastly more vital importance. Enough of the former kind of knowledge, as Dr. J. Morgan Jones says in his *The New Testament in Modern Education*, 'must be given to make the books intelligible, but maps and models, the details of habits and customs of Oriental lands, must not be allowed to monopolize the time and energy of teacher and pupil as they have sometimes been in danger of doing.' The teacher must stress most the thing that matters most, and he must stress it with the accent of one who knows for himself the power of the truth he would communicate, so that he, too, in his own measure, may make that solemn claim his own, '*I* say unto you.'

The conflict between Genesis and Science has lost its bitterness, and the smoke of battle is clearing away. Towards this happy result a fresh and notable contribution has been made by Sir Oliver Lodge, F.R.S., D.Sc., LL.D., in *Making of Man* (Hodder & Stoughton; 3s. 6d. net), a book which though at times daring in speculation is in spirit profoundly Christian.

Sir Oliver Lodge makes no demand for the rewriting of Genesis in terms of modern science, as if present-day knowledge were the pure and final truth. 'It is wholesome to remember that we too are or will be "ancients" to some of those who shall come after us: let us hope that some at least of our present-day utterances will be as worthy of appreciative study, and as near to the then more deeply perceived truth of things, as are the utterances of genius among our dim and distant forefathers.'

He finds that the discrepancies between Genesis and Science are more apparent than real. The differences are superficial, not deep-seated. 'It is true that the two accounts differ considerably in mode of expression. Science detects a Formative

Principle acting on the primæval slime. Literature, far more poetically, calls it the Spirit of God brooding upon the face of the waters. But the essential meaning is the same, the formation of the complex out of the simple, the completion of an elaborate structure out of unpromising raw material.'

It has frequently been pointed out, as an illustration of the utterly unscientific character of the creation narrative, that the birth of light is mentioned first before the creation of the sun. This has been ridiculed as absurd. Sir Oliver LODGE sees in it an extraordinary flash of genius. 'The creation of something is mentioned, some first and fundamental something, called Light, which we may reasonably interpret as standing for what we now understand as the Ether, the substance whose vibrations constitute light, the thing without which light could not exist, the universal substance which unites the worlds and conveys the energy from one to another.' It is not to be supposed that all this was in the conscious view of the writer of Genesis, but there it is.

Was man's first conscious experience a fall or a rise? Sir Oliver LODGE finds room for both. 'A rise there undoubtedly has been, a rise out of the limitations or restrictions of his animal ancestry. What more natural than that a rise should be followed by a fall? Man was to be given freedom; he must be free to decide his own course. . . . The gift of freedom involved the possibility of sin. And sin followed. Before man had risen from the animals there was no sin. He was in a state of innocency like them. He followed his own nature as they do.' But the first authentic man must have been conscious of a warring in his members, his efforts towards the right were fitful, his sinking below his aspirations was frequent and painful. 'No longer could he plead innocency and irresponsibility; the dire gift of freedom had been realised, the striving after self-control had been begun. No longer was he in Paradise; he was out in the world now to labour and struggle, not only with external nature but with himself. The long struggle *humanam condere gentem* had been begun.' In short, to quote an expression which Sir Oliver LODGE uses repeatedly, 'man tripped over the upward step and fell.' Here, surely, is a singularly felicitous phrase which, if it satisfies the scientist, certainly conserves all that the theologian would contend for.

The appearance of a little book, *What is Modernism?* by the Rev. Leighton PARKS, D.D., Rector of St. Bartholomew's Church, New York (Scribners; $1.00), will be something of an event in America, and is not without interest over here. Dr. PARKS may be said to be the protagonist of the modernist movement on the other side, and he was the hero of a dramatic scene in St. Bartholomew's Church. When the Bishop's pastoral against the Modernists was issued, Dr. PARKS referred to it in his church, and doffing his robes and, donning the black gown of a scholar, proceeded to handle the pastoral with the utmost frankness.

This scene drew the attention of the religious world to Dr. PARKS, and letters began to pour in on him from all quarters. Some were frankly abusive, some sympathetic, but many contained appeals to the rector for enlightenment, and not a few expressed the relief of the writers at his action, because it indicated that liberty of thought was to be afforded to those who, unable to accept the traditional dogmas, were seeking for truth in a freer atmosphere.

Dr. PARKS was urged from many quarters to put his views into print, and state frankly what the modernist views really are, and what he and others were aiming at. He was reluctant to accede to this request, as he is not an expert in scholarship, but ultimately he was driven to accept the task, and this book is the result. It is an interesting book and needs no apology for any shortcomings in knowledge. Dr. PARKS knows his subject, and has read widely and thought deeply on it.

Dr. Parks says that America is fifty years behind Britain in these matters, and the statement suggests some curious reflections. It is obviously true, but it is very strange that a country which in every other respect is so advanced, should be so traditional in the religious sphere. Britain has been educated by two things, by her long line of scholars who have never fallen behind the van of research, and by her heresy trials. The 'Essays and Reviews' controversy in England and the 'Robertson Smith Case' in Scotland made the average church-goer acquainted with the conclusions of modern criticism.

But there is another curious fact. The religious world in Britain has gone steadily forward in its outlook and creed. Knowledge here has been growing and broadening so that insensibly the average man has attained a freer attitude and a broader creed. But we have had no violent reactions or extreme departures. In America it is different. The average man is still a believer in verbal inspiration and all that goes with it. But the heretics have reacted violently against tradition and go much farther than the broad churchman here.

Dr. Parks, for example, speaking for the Modernists of America in this book, may be said roughly to state their position. He is for the 'supernatural' as distinct from the 'miraculous' (though he does not deny historically attested 'miracles'), for the reality of Christ's risen life as distinct from a belief in the bodily Resurrection, and finally for what he claims is the older tradition of the birth of Jesus, a natural birth, as opposed to the belief in a 'Virgin birth.'

That is pretty radical. But Dr. Parks' apologetic for modernism is that it is trying to rescue *truths* from their entanglement with '*facts*.' Creation, descent into hell, ascension, and the resurrection of the body were originally conceived as 'facts.' No educated man to-day believes them to be facts, but symbols of truth. The modernist is trying to interpret the truth which the formulas attempt to express, in a way that can be accepted by truthful men who have gained a knowledge of which the ancient world was ignorant.

The Example of the Unjust Steward.

By Professor W. P. Paterson, D.D., The University, Edinburgh.

It is an interesting observation, that those whose chief concern has been with God have often given much thought to the subject of wealth. It was so with two of the greatest Scotsmen of the nineteenth century. The intellectual interests of Thomas Chalmers were divided between Theology and Political Economy, and many who have not read a line of Flint's 'Theism' and 'Anti-theistic Theories' have given days and nights to his exposition and criticism of Socialism. One reason, no doubt, why the subject is attractive to the theologian is that wealth is the most familiar and powerful of the rivals which dispute the claim of God to the allegiance of the human heart, and that the pursuit of wealth is accordingly the most interesting of all forms of idolatry. Another reason is that Mammon, while often fighting against God, is capable of being enlisted in the support and service of manifold causes which are embraced in the programme of the Kingdom of God.

The teaching of our Lord reflects a similar interest in the subject. In the Sermon on the Mount He speaks of God and Mammon as the two great powers which contend for the mastery over human souls. In the fifteenth chapter of Luke the evangelist gives us three parables concerning God's love of man, and the sixteenth has the story of the Unjust Steward which turns on man's love of money. In the teaching of Jesus, also, we find a recognition of the fact that there is both a good and an evil

side to Mammon. The warnings are indeed most frequent—'Ye cannot serve God and mammon'; 'It is hard for a rich man to enter into the kingdom of heaven.' But again in the Parable of the Talents He laid down a principle which applies to wealth as well as to other worldly advantages, and makes it certain that it could not be a universal rule that a man should sell what he has and give alms. The Parable of the Unjust Steward deals most directly with the subject, and combines the two ideas that wealth has the character both of a snare and of a talent. It begins with the reminder that all kinds of evil are mixed up with the getting and spending of money, but it goes on to teach that there is much to be learned from the habits of a man of business, and in particular that wealth has great possibilities as a means of grace.

1. *Money as a root of all kinds of evil.*—A preliminary lesson of the Parable is that money is one of the corrupting forces at work in human societies. The whole story of the steward and his associates is sordid to a degree. There was a servant filling a position of trust, who, whether because of incapacity or dishonesty, received notice of dismissal. Ruin stared him in the face. His one hope was that he might filch something from the estate, whose affairs were only accurately known to himself, before he was turned adrift. He accordingly proposed to his lord's debtors that he should understate the amounts which they owed, and that they should give him some commission on the fraudulent transaction. They fell in willingly with the proposal, and it was arranged that they should make some provision for his support, and that to begin with he should pay them a succession of visits. It might indeed have seemed to the steward to be as painful as digging, and no less degrading than begging, to fasten himself on people who, so far from wanting to entertain him, would be made uncomfortable by every reminder of their dealings with him. Nor was the security at all good; it is never safe to build on gratitude, least of all on the gratitude of confederates in wrong-doing. But probably in the steward's evil plight it was the only plan that was at all promising. His master at least, when he came to know of it, thought that it was well conceived, and praised his cleverness. He shows no greater moral sensitiveness than the others, and seems even to have doubted if he had not made a mistake in parting with so astute and resourceful a servant.

2. *The caveat of the Evangelist.*—To the unsavoury tale there is appended a reminder of the high store which Jesus set on the virtue of honesty. Luke may have feared that some would get a false impression from the praise bestowed on the unjust steward, and he therefore thought it advisable to include at this point other sayings of Jesus which would make it quite clear that the disciple of Jesus, however much more he may be, must at the least be an honest man. In one of these sayings our Lord gives the test of true honesty. It is whether or not we act conscientiously in small matters. 'He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.' No doubt it was the accuracy with which Matthew kept his accounts when he sat at the receipt of custom which revealed the man who could be safely entrusted with the writing of the life of Christ, and similarly the Judas who pilfered from the common purse was the disciple who was found capable of betraying his Master for thirty pieces of silver. A second important thing which Jesus said about honesty, Luke recalls, is that it counts for much in the final judgment which God will pass upon our lives. It is a familiar thought that, if we do not forgive, we may not hope to be forgiven, and to this Jesus added that as we hope that God will not be slack to fulfil His promises to us, so ought we to be faithful in the discharge of our obligations toward our fellow-men. 'If ye have not been faithful in that which is another man's, who shall give you that which is your own?'

3. *The lesson from the realm of business.*—How then could Jesus, by whom the unfaithful and unprofitable servant is often condemned and even held up to scorn, single out the Unjust Steward as a pattern for the children of the Kingdom? The explanation is that He could quite well propose something in his conduct for our imitation without asking us to approve of his character as a whole and of the general spirit of his life. This distinction is appreciated by every one in the 'Sermon on the Plough,' in which Latimer proposed the Devil for the imitation of the Clergy, meaning that there was at least one lesson which they might well learn of him. 'The Devil,' he says, 'is the busiest prelate in all England. He is never absent from his diocese; call on him when ye will he is ever at home; nor loitering nor lording can hinder him; his hand is ever at the plough; the diligentest

preacher in all the realm.' 'Wherefore,' he concludes, 'if ye will not learn of God, or of good men, learn, I beseech you, of the Devil.'

What, then, was it which Jesus found admirable in the conduct of the Unjust Steward, even as Latimer was impressed by the diligence of the Devil in his vocation? It was, to take the most general aspect, that he showed the grasp of a situation, and the energy in coping with it, which are characteristic of a man of business. And these Jesus would have us imitate in the affairs of the spiritual life. The business man takes careful stock from time to time of his actual position, but most are extremely disinclined to face the facts about the health of their souls and their relation to their Maker and Judge. The children of this world, when loss or ruin threatens them, consider all possible means of averting the blow, and defend their interests with the utmost prudence and resolution; but the children of light, though infinitely higher interests are at stake in their spiritual warfare, seem by comparison to be utterly careless and apathetic. In short, to realize that we are in an estate of sin and misery, and to make use of the gospel which promises deliverance from sin, sorrow, and death; to watch and pray that we enter not into temptation; to fear the enemies that war against our souls, and to seek strength from God to overcome them—these are illustrations of what it is to be wise with the wisdom of the Unjust Steward.

4. *Wealth as a means of grace.*—In addition to the lesson from the general attitude of the man of business, we are specially asked to consider the spiritual wisdom that was revealed in the measures taken by the steward to safeguard his interests. What he did was to make use of his existing powers in connexion with the lord's estate in order to ensure his future security and well-being; and fastening upon this feature, Jesus says that His disciples ought to make such use of their temporal possessions as will promote their spiritual and eternal good. They are stewards under God of such wealth as they possess on earth, and they are to imitate the steward by administering it with a view to their future advantage. 'Make to yourselves friends,' he says, 'by means of the mammon of unrighteousness'—*i.e.* by the wise use of this thing which has so much of the unrighteous taint, 'that, when it shall fail [or ye shall die], they may receive you into the eternal tabernacles.' It is indeed a hard saying, implying as it seems to do that the Kingdom of Heaven can be purchased with money. So startling is it that some commentators refuse to believe that the words were spoken by Jesus, and suggest that they originated in the Church at the time when men sold their lands and laid the money at the apostles' feet for the support of the brethren. That a saying is a hard saying is, however, a bad reason for denying that it was spoken by our Lord. Clearly it could not have proceeded from His mouth if its meaning were that salvation, the conditions of which, as He ever taught, are faith and repentance, is at the disposal of the wealthy who may be willing to pay for it a stipulated price. But the words do not proclaim any such outrageous doctrine: at the most they make the assertion, which is quite compatible with the gospel of grace and the law of righteousness, that there is a use of worldly wealth which is a source of special blessing, or a means of grace. There is a sense, that is, in which the possession of wealth is spiritually profitable, whether we regard the life which now is or that which is to come.

The application given in the Parable is to the life which is to come. The obvious meaning is that the disciple can make friends by using his wealth for the relief of human distress and suffering, and that when he dies friends who entered first into their rest will be there to welcome him when he reaches the farther shore. The features of the picture need not be taken literally, but there can be no objection to the idea that Heaven will be more of a heaven for those who did the works of the good Samaritan on earth. It is only to be expected that the welcome of Heaven will in a real way reflect the verdict of the Judge—'I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

As regards this life, wealth may be made spiritually profitable by increasing our powers of service, and thereby contributing to the development of a nobler type of character. No doubt there are Christian graces of the highest kind which flourish best in the soil of poverty—else had our Lord not spoken the hard saying about the camel and the eye of a needle, and included among the Beatitudes 'Blessed are ye poor'; but it is also true that the man who has command of money has a special

opportunity of cultivating virtues which will materially enrich his character. Just as the man who has a calling or trade is likely to stand higher in the moral scale than he who has not chosen to devote himself to any definite occupation in the service of society, and as the man who founds a home is likely to be a better example of many-sided human excellence than the deliberate celibate, so the man who enjoys the power derived from money to give practical effect to generous impulses is able to foster interests and sympathies which might otherwise languish through neglect and disuse. There is indeed a serious ethical question as to the basis of the right to private property, and as to the moral justification of the possession by an individual of a fortune which exceeds any service he has ever rendered or will render to society, but whatever be the final judgment that will be reached on this point, there can be no doubt as to the extraordinary degree in which the possession of wealth increases a man's ability to do good if he cares to use his opportunity. Of the many marvels of the age in which we live one of the greatest is the power which a rich man has, by a mere stroke of his pen, of claiming the knowledge, the skill, and the devotion of suitable instruments, and of using them for the accomplishment of whatever great and noble purposes his imagination may have conceived. Ordinary people have their one occupation in which they are glad to do some good work in their day and generation: to a rich man all callings may be said to be open simultaneously and vicariously. Is he interested in education? schools of learning start into being or launch out on larger enterprises at his behest. Is his heart touched by a feeling for the sufferings of his kind? he can create or sustain the beneficent institutions of the Infirmary and the Convalescent Home, and he can requisition the ministrations of the highest medical skill and of the most disinterested humankindness. Most striking of all, perhaps, is the contribution which wealth can make to the furtherance of the gospel and the extension of the Kingdom of God. Under the conditions of our time it is made easy for a rich man to link his mind to the faith and the holy enthusiasms of an apostolic spirit, or of a band of missionary workers, and indefinitely to extend and multiply any efforts of which he would himself be capable by identifying his personality with the voices that proclaim the gospel in the farthest or darkest places of the earth, and with the hands which do the works of Christ among the weary and the heavy-laden. And further, it is to be observed with thankfulness that the privilege thus associated with wealth is one which can be shared by persons of modest means, and even by persons described as poor, as members of humane societies, and especially as members of the great spiritual and philanthropic copartnery which we know as the Christian Church. Great as is the power of the wealthy individual to do good, it is surpassed by the power of the multitude which bands itself together for co-operation in good works; and membership in a great Church carries with it the opportunity, not merely of identifying ourselves with and helping on the highest kind of work that is being done among men, but of being more possessed than before by the Spirit of Christ, and baptized with the Holy Ghost and with fire.

One of the marked features of the modern world is the increasing degree in which as citizens we are compelled to contribute to the support of schemes which were formerly dependent upon voluntary liberality. The relief of the poor, the maintenance of the aged and infirm, to a large extent also the education of the children and the treatment of disease and sickness, are recognized as duties of the State for which the citizens are compelled to find the money. And this extension of the humanitarian function of the State ought to have the hearty approval of the Christian conscience, for the decisive consideration in the question is that the work should be thoroughly done; and this is only possible when the care of the weak and suffering classes is made a charge upon the resources of the whole community. But at the same time it is true, whatever be the advantage to the recipients, that the reflex action upon the givers of the compulsory levies is much less beneficial than that which follows upon the spontaneous gifts. The taxpayer, unless in the rare cases in which he rises to an ideal view of his social function, has little part or lot in the promise which is made to the cheerful giver. For this reason it is desirable that, alongside of the compulsory charities organized by the State, there should be carried on a set of enterprises such as the schemes of the Church, among which men and women can freely select, and which they can support with all the zeal that is rooted in deliberate personal choice.

If it be thought that in the Parable of the Unjust Steward, or at least in this exposition of it, too much

is made of the spiritual significance of money and our dealings with it, it is to be remembered that in any case our attitude to money is one of the great tests of character. The demand of the gospel on the practical side is that the idol of self be dethroned, and that we give ourselves to the service of God and of our fellow-men; and one of the safest working tests as to whether our life is or is not self-centred is that which is applied to average humanity when a demand is made on the purse in an unselfish and beneficent cause. The demand to give ourselves, of course, includes much more—sacrifices of time, of ease, of labour, of reputation, but of these and other features of the self-sacrificing life the money-gift is at least an eloquent symbol, and on it is not unfitly bestowed the commendation which properly belongs to those who have been remade in the Spirit of Him who was among us 'as one that serveth,' and who 'went about continually doing good.'

Literature.

THE THINKERS OF THE CHURCH.

The value of *The Thinkers of the Church*, by the Rev. A. B. D. Alexander, M.A., D.D. (James Clarke; 6s. net), is not to be estimated by its size. That is conditioned by the limits placed on the series of which it is a volume, and the result is a marvel of condensed and well-grounded knowledge, with discerning and appreciative criticism. Every one who knows the contributions of Dr. Alexander to Philosophy and Ethics, and especially 'The Shaping Forces of Modern Religious Thought,' will be prepared to find these studies of the most formative thinkers in the realm of religious thought and life to be vivid and illuminating. The writer confesses, at the outset, that he finds himself faced by two limitations. The first is the suggestion of the title that these leaders of thought and life must be thinkers of 'the Church.' He recognizes that the Church is 'a unified and closely-knit body of redeemed personalities—men and women in whom Christ lived.' But, most wisely, he pleads for a more liberal interpretation, and regards it as 'that part of humanity, in all places and all times, which has been held together by the possession of a common Christian consciousness.' The second limitation is the conception, which some may hold, that these thinkers should be in a distinctive relationship to the Church. But again he lifts our minds to look out on a larger field, and to mark that succession of seekers after the good, the beautiful, and the true, who have given a spiritual interpretation of the desires and aspirations, and especially of the intellectual assurances of humanity. He justifies his method on every page. The reader is like one who is being led, by a competent guide, down a broad corridor of intellectual endeavour, on whose walls the portraits of the great thinkers of the Christian era are hung. Now and again these are touched in with a paragraph or two of descriptive analysis, and with a few brief historical notes. But when the greater personalities are considered, their inheritance, their characteristics, their ideals, their careers, and, finally, their special contribution to the ever evolving and more keenly questioning spiritual apprehensions are set out in masterly analyses. One notable feature is that the exposition and the interest become more compelling as the record is transcribed. Another is that the thinkers of diverse and sometimes contending schools are set in their places in the historic progress, and always with a non-polemical charity. But the most valuable contribution is to be found in the succinct and balanced summing up of the conclusions, and of the ultimate influence, of the greater masters of thought. Origen, Augustine and Thomas Aquinas, Erasmus, Luther and Calvin, Descartes and Pascal, Butler and Leibnitz, Kant and Hegel, Schleiermacher and Ritschl, all stand out in clear portraiture. To a student who has entered in at the gate of that world of thought in which these thinkers lived, the characterizations of these leaders of thought are invaluable. At times, in a few pages, the chief elements of their interpretation of life and of the spiritual consciousness are tersely and convincingly set down. But the consummating interest lies in the closing chapter where the issues of the long succession of strenuous thinking are shown in their action upon the doctrine

and faith of the Church. Here Dr. Alexander makes his own contribution. He affirms, and he proves, that the prevailing unsettlement of modern religious thought, and the wistful questioning of the devout minds of our generation, are the issue of the interpretations of life, and of the human consciousness in facing it, on the part of these intellectual adventurers. He points out that the problems which are assailing all earnest minds focus on the Person and work of Christ. In no part of his sustained exposition is Dr. Alexander more lucid and convincing than in his estimate of the influence of Schleiermacher on the one hand, and of Ritschl on the other. In these two religious forces he sees the thought of the past becoming both light and impulse in our modern religious life. Yet here a reader may be troubled by the impression that Dr. Alexander has a tendency to see more in and to place more value on the masters in Philosophy than is deserved, and, at times, to overestimate their significance. The most vital forces and the real leaders of the Christian Church and its life are not so greatly dependent upon these notable thinkers. Hegel is dead and buried. His band of disciples still inscribe their eulogies on his stone. They still bring the flowers to his grave. But John Wesley, to whom Dr. Alexander pays a fine tribute, and his spiritual kin, and all the millions of believing men who have been quickened by their message, know another Master of their thought and life, whose words are grace and truth.

SEEING JESUS.

Two books which have come for review recall the desire of the Greeks, 'Sir, we would see Jesus.' This may be said to be the great religious endeavour of modern times. There is already a long list of books in which the writers have striven to get back into the conditions of the early disciples and to look at Jesus as if they had never seen Him before. And they have been very successful. Dr. Glover, Papini, Professor Findlay, Professor McFadyen, to name only a few, have helped us to pierce the haze of centuries and to stand beside Jesus. This is the obvious purpose of Canon A. W. Robinson, D.D., in *The Christ of the Gospels* (S.C.M.; 4s. 6d. net). It is a good book and achieves its purpose with a good measure of success. Canon Robinson takes us back inside the New Testament and asks us to consider 'The Wonderful Life,' 'The Mystery of His Person,' 'His Teaching about God,' 'The Way of Redemption,' and other great topics. The book is conservative in its conclusions, and a young student will receive real help from this competent guide.

The other book is of a totally different kind, *Christ in His Mysteries*, by the Right Rev. Dom Columba Marmion, O.S.B., Abbot of Maredsous Abbey, translated from the French by a Nun of Tyburn Convent (Sands; 12s. 6d. net). The book consists of a series of spiritual and liturgical 'Conferences' and is honoured with a letter of approbation from the Pope. It is in its tenth French edition. It goes over the whole ground of the life and ministry of Christ, and here also we have an effort to 'see Jesus.' But how different the attitude and spirit! This book might have been written any time during the last thousand years. Very probably its author would claim this as the highest praise. Why not? It is the atmosphere of the Roman faith. It is the age-long attitude to the evangelical story. It is seeing Jesus through the atmosphere of Catholic devotion.

Which is the true attitude? There is probably room for both, as there is place for the Fourth Gospel as well as for the first three in the New Testament. These two books may be said to represent roughly the Synoptic and Johannine attitudes and atmospheres. John looked back to Jesus through the spiritual experience of many years, and gave us an interpretation of Jesus. The Synoptic tradition presents Him as He was. There is a place for both, and both these conceptions are found largely in our own day, the critical and the catholic, the scholarly and the devotional, the historical and the mystical. We may prefer the former, but the latter also is an attempt to 'see Jesus.'

ISRAELITES AND ARABS.

Only a first-rate Arabist, and perhaps only Professor Margoliouth himself, with his wealth of recondite learning, could have given us the discussion on *The Relations between Arabs and Israelites prior to the Rise of Islam* (Humphrey Milford; 6s. net), which is embodied in the *Schweich Lectures* for 1921. The first lecture deals with the pre-Biblical period, the second with the Biblical period, the third with the early Christian centuries. For the last period the evidence has to be drawn chiefly from Moslem historians, for the second the Old Testa-

ment records furnish some material, notably the Book of Job, the Appendix to Proverbs, the account of the commerce of Tyre in Ezk 27, and the story of the visit of the Queen of Sheba to Solomon. For the first period we have to rely largely on inferences drawn from the facts of comparative Semitic grammar and vocabulary—as, for example, coincidences between Hebrew and Ethiopic—and of Hebrew proper names, such as Joash and Josiah, which cannot be adequately explained from Hebrew, but which in Arabic would mean 'Jaho gave' and 'Jaho will give' respectively. Indeed there is very little evidence that is at once direct and reliable for any of the periods; what Dr. Margoliouth says of the Judaism present in the Qur'an is applicable to large stretches of the discussion: 'here inquiry seems to bring us into mist which we are at present unable to clear.' For the most part we are moving in the region of precarious inference. The conclusion of the matter is that 'it is clearly less certain than it used to be that Judaism ever held sway in any part of Arabia.' On the other hand, 'the origin of the Israelitish people from Arabia, if not ascertained, seems at least the hypothesis best suited to the facts which are before us.'

To students of the Old Testament there are many incidental points of much interest, and one of great importance. In discussing the difference between Hebrew poetry and the rhymed verse of Arabia, Dr. Margoliouth says: 'The Psalms and the prophecies have acquired an earnestness and a profundity which would have suffered seriously from the artificial restraints of counting syllables and searching for rhymes.' Again, he suggests that the last syllable of the words Jeroboam and Rehoboam have nothing to do with the Hebrew word for *people*, but rather with the god 'Ammu, to whom Winckler detects a reference in Dt 32^{43}. Most important of all, however, is the conclusion that if Joash and Josiah are really explicable only from Arabic, then Jaho would be the name of a very ancient deity whose habitat (though perhaps not necessarily his actual origin) would be Arabia, and the worship of Jaho would be, as the document claims that it is, immensely older than Moses.

MORAL OBLIGATION.

We welcome a new book by Professor J. E. Turner, M.A., of Liverpool—*The Philosophic Basis of Moral Obligation: A Study in Ethics* (Macmillan; 12s. 6d. net). It possesses all the literary charm which marked his former work, 'An Examination of William James's Philosophy.' Professor Turner is convinced that obligation is a most important element alike in the moral life and in ethical theory, and he has little difficulty in showing that it has not recently been receiving adequate attention. Whether we consider ordinary conduct or moral theories, obligation does not get the place or the consideration it deserves.

What is the philosophical basis of obligation? Our author holds that too often morality has been treated on too narrow a basis. Useful and necessary as it is that the various sciences should limit themselves each to a strictly defined aspect of reality, it is important to remember that after all reality is one, and ethical theory should take account of nothing less than the Whole. The Whole is not static but progressive. The Absolute is not a dead sea. Each individual is in the last analysis related to the Whole. His environment is not less than that, and between himself and his environment it is not possible to make a clear severance. The moral End and the moral criterion can therefore be nothing less than the subservance of the fuller, richer quality of the Whole. The Real is the rational and also the moral. To recognize this, as we must, is to own the obligation to morality. While the Whole imposes *commands* which we perforce obey in the physical realm, so it makes *demands* in the moral sphere which we ought to obey.

It is a suggestive and on the whole a satisfying view, worked out with marked ability. We doubt, however, whether it is not liable to the same kind of objection as is usually raised to Kant's view.

The author regards as the really new element in his theory a doctrine of the conservation of Value, to which he desires special attention. We may refer to that on a future occasion.

In some respects we think that the matter of the book might have been better arranged, so as to avoid the frequent breaks off from the main theme.

SAINTS TO-DAY.

Few things are harder than to keep firmly in mind that God is as much alive to-day as at the greatest moments of the world, and that all the saints are not far-off figures, growing dim on the

faded tapestries of the long ago, but that now, too, in this prosaic looking earth of ours of factories and belching chimneys, there are still obviously dramatically saintly souls at this very moment living out their high lives. That is why the Sadhu Sundar Singh has become a kind of vogue in many countries: and why one can be sure that this little volume of his, dashed off in twelve days, *Reality and Religion* (Macmillan; 2s. 6d. net), is certain of a welcome from many minds. The Sadhu himself has been in many places since he was here four years ago, living out his strange life under many skies. There is a dramatic story of a band of brigands who had stripped him being overawed by his saintliness, quite in the mediæval way, as real now as then. Of the book itself, as Canon Streeter says, the characteristic mark is clarity. It is not especially Eastern, and draws its illustrations from as far away as Lapland and Niagara. Some of them are quaint, as when he tells us men are like small kettles that boil at the least wrong. Many of them are striking, as when he adds that, if God had been a man, the world would have been in ruins long ago! He agrees with Meredith, that 'whoso rises from prayer a better man, his prayer is answered': he joins issue with Stevenson when that good soul, stating the Protestant position too truculently, hoots at the monks in their cells as at mere idlers, contends that a man praying in a cave is issuing potent influences over the whole world. He believes that philosophy has almost absolutely failed, and that we must depend on intuition. For him, time is an illusion; in any case there is no present, only the future flashing back into the past: and God is the one real glory: to live with Him the only true life—nothing very new, but all set down pointedly and often movingly.

GIOVANNI PAPINI.

A Man—Finished, by Giovanni Papini, translated by M. P. Agnetti (Hodder & Stoughton; 10s. 6d. net.), is, as a human document, one of the most remarkable productions that have seen the light for many a day. As a piece of unconscious apologetic it is invaluable. It is true, the writer does not in this book emerge into the light. We leave him still in the dim twilight of uncertainty. We should like to have had here an account of the conversion which led to his writing some years later his great life of Christ. Still, the very negations with which the course traced in this book is strewn are significant and enlightening. Moreover, sincerity is stamped deep into the narrative. The writer does not hide any of his moral aberrations, and conceals none of his opinions. Few men, *e.g.*, would have had the courage (or the effrontery) to say in print what he says about women, even if they believed it. 'As far as I can see and remember, woman has never given me anything in return, never anything at all, neither an idea nor any strength, and still less has she helped me to scale those divine heights towards which my restless spirit has ever aspired.' And this: 'I know well enough that by reason of her very need and essence woman is a parasite, a despoiler, a thief.' A pleasing sort of knight-errant!

As a child Papini confesses himself to have been a 'toad'—lonely, disliked, hostile to everybody and surly. He lived in books and in books alone, the few that could be found in a basket at home, and later the many in the public library. Already at fifteen years of age the megalomania which is one of his chief characteristics revealed itself in his ambitions. He began an encyclopædia which was to supersede all others, getting no further than 'AD.' A universal history was also speedily abandoned. His rationalistic commentary on the Bible, after two hundred pages on Gn 1[1], got no further than the third verse. He was a pronounced atheist from childhood, and the poverty and suffering of his early years bred in him a pessimism which never left him.

As he grew in years his feverish exploration of the universe carried him into the realms of philosophy, of art, of history. He was an idealist of the Berkeley school. He was an anarchist. He was a universal sceptic. He repudiated all reality in order to create a better world. He began to conceive of himself as a modern Messiah with a mission to regenerate mankind. To effect this, however, he must regenerate himself first. But how? At this point he was disposed to consider the claims of religion. But religion demanded a surrender of self which his egotism would not allow him to concede. From religion he turned to occultism, only to find disillusionment and defeat.

We do not get much beyond this dénouement in the present confession. The closing pages are perhaps the most attractive in the book, for they

are occupied with a self-examination which really does seem to bring the writer nearer reality. And we seem to descry the beginnings of that poverty of spirit which wins the Kingdom. To be frank, the egotism everywhere naively revealed in this book is colossal. Papini was born evidently with 'the malady of greatness.' And there is a kind of greatness in the man. He is a misanthropist, a pessimist, an egoist, and yet everything about him is big. His thoughts soar up to the infinite. His words pour out like a stream of molten lava, words that are always striking and picturesque, vivid with emotion and life. Perhaps we colder races can hardly estimate a human high-explosive shell like this. Sometimes Papini seems hardly sane, but perhaps it is the Latin temperament that is to blame.

At any rate this book is extraordinarily interesting, and in one aspect religiously helpful. It is the best commentary one could wish for on Francis Thompson's 'Hound of Heaven.' You see a soul madly pursuing every beckoning hand, seeking a refuge in this system and that, in tears and laughter, in superstition, in action and in negation. And all the time you hear the pad, pad of the hound tracking him down. We know the sequel. The quarry was brought down at last. And we possess one great result in the life of Christ which stands alone in its vivid, splendid realism. 'A man—finished?' No. We can agree with Papini. He is only begun.

In the present welter of confusion there are many voices calling us to consider the value of the Christian solution. Mr. Horace G. Alexander, M.A., Lecturer at Woodbrooke, has written a competent and illuminating book, *The Revival of Europe: Can the League of Nations Help?* (Allen & Unwin; 5s. net), in which he deals with the outstanding economic and moral problems of the time, and points out the only possible way of rescue if Europe is not to drift back to barbarism. He steers a way between the two extremes of undiluted praise of the League of Nations and its works and unmitigated condemnation, examining impartially what it has done and pointing out wherein it has failed, and why. The book is an earnest and able contribution to the effort in which all men of good-will are co-operating to produce a new and better world.

The author of another book on the Crimean War needs to have a special message for its readers. We have already a catalogue of History and Biography which includes Kinglake's formidable volumes, the official and long-drawn out Lives of the Prince Consort and of Queen Victoria and of Napoleon III., and the Biographies of the Queen's Prime Ministers —Peel, Russell, Aberdeen, Palmerston, Gladstone, Disraeli—all intimately concerned with what the 'Times' described as 'so great an effort' 'for so worthless an object.' Now Mr. B. Kingsley Martin has written *The Triumph of Lord Palmerston* (Allen & Unwin; 10s. 6d. net) as 'A Study of Public Opinion in England before the Crimean War.' He deals with the diplomacy of Lord Aberdeen's Coalition Cabinet preceding the declaration of war against Russia, and though he has had to retell a tale that in many of its aspects has been told many times, yet he has written a most interesting story. Here was a war made by public opinion, and a Cabinet of men of peace made a terrible mess of it. It was a public opinion, moreover, which became anathema to the succeeding generation.

A second edition has been issued of *Justice in War Time* (Allen & Unwin; 5s. net), by the Hon. Bertrand Russell, a grandson of Earl Russell, so notable a Prime Minister in his day; and the second son of that exceedingly able agnostic the late Viscount Amberley. This is the volume dealing with the beginnings of the Great War, and with the ethics of war generally, that was banned by the censor acting for the War Office. One wonders more than ever why such a prohibition was ever enforced. Strange that the descendants of Earl Russell should all alike have had experiences either tragic or pathetic.

We have received a number of pamphlets from the Association Press, New York, nearly all dealing with group discussion of great questions. They were prepared specially for students, and the Student Volunteer Movement, the Y.M.C.A., and the Y.W.C.A. co-operated in the compilation. *The Why and How of Group Discussion, International Problems and the Christian Way of Life, Youth and Renaissance Movements* (racial questions), *Economic Problems and the Christian Ideal*, and *Facing the Crisis* are the titles of the most promising. They are all well done and provide material for the intelligent consideration of all the chief

questions facing the modern post-war world. They will appeal specially to the inquiring and befogged student. The price of each booklet, of one hundred pages on the average, is about 25 cents.

It is not often that modern Judaism expresses itself in literary form. All the more welcome is a little book by Mr. H. G. Enelow entitled *The Diverse Elements of Religion* (Bloch Publishing Co., New York), in which, in twelve chapters, the author discourses engagingly on such subjects as 'The Mystic Element in Religion,' the Communal —the Ceremonial—the Ethical—and so on. These are all, the writer points out, found in the religion of Judaism, and no doubt he is right, and we are glad to recognize his intelligent defence of his faith.

Messrs. James Clarke & Co. are issuing a popular edition of the works of Mr. J. Brierley, B.A.—'J. B.' of 'The Christian World.' The volume this month is *Religion and To-day* (3s. 6d. net).

The Christian's God, by the Rev. William Burton, D.D. (James Clarke ; 5s. net), is the work of a mind vigorous and well informed, but lacking in depth and in humility. The writer begins with a demonstration of God's existence which he declares to be as conclusive as a proof in Euclid. Thereafter he deals in succession with God's attributes, God's works, and God's gifts. Only in the last section do we come to a somewhat slight treatment of the Person of Christ, who is presented as the second in order of God's gifts, the others being Immortal Life, the Holy Spirit, and Eternal Life. From this it will be seen that the architectural structure of the book is rather loose. The tone throughout is dogmatic, and confident assertions are mistaken for proofs. At the same time, while the argument is not such as would impress the unbelieving, the writer has many interesting and instructive things to say on various topics connected with the revelation of God and the destiny of man.

Every month brings some additions to the already large library of children's sermons. Mr. H. Jeffs, Editor of 'The Christian World Pulpit,' has combined, in a volume entitled *The Art of Addressing Children* (James Clarke ; 4s. 6d. net), a series of chapters giving a study of the child mind and the religious ideas of the very young, followed by a number of typical children's sermons, all of them based on well-told illustrations. Mr. Jeffs may claim that he has made a close study of children, and not only of the art of exposition in a general way, but of the kind of exposition that appeals to the minds of the young people in every congregation.

The Journal of George Fox, a Revised Text prepared and edited by Mr. Norman Penney, F.S.A. (Dent ; 5s. net), has been issued in connexion with the tercentenary of the birth of Fox. Numerous excisions have been made from the Ellwood Text, but everything vital has been preserved and the reader will find it a live book, 'just because it reveals a genuine man engaged in a dramatic struggle for reality and for truth.' The publication is timely, for Fox is perhaps better understood and appreciated to-day than he has ever been. He had an unlimited faith in the effectiveness of the spirit of love, and whatever criticisms may be passed upon some of his methods, it will be readily admitted in this dark after-time of war that at least 'nothing else has ever worked any better than has this method of love and friendship, this transmission of the spirit of Christ.' The book is beautifully got up and enriched by ten illustrations. To very many it will be a treasure to have and a joy to read.

The Rev. C. J. Cadoux, D.D., has written a book on *The Christian Crusade* (Dent ; 3s. 6d. net), in which he sets forth the Kingdom of God as the goal of all true endeavour. This is the worthy cause to which the Church should direct its energies, in worship and teaching, for this is the cause at the heart of its Founder. There is nothing very original in Dr. Cadoux's treatment of the theme, but his words carry intense conviction and a very earnest and persuasive spirit, and his book is a good honest stroke on the side of the angels.

Problems of Belief, by Mr. F. C. S. Schiller, D.Sc. (Hodder & Stoughton ; 3s. 6d. net), is an extremely fresh and able treatment of a subject of living interest. The writer's style is pungent and epigrammatic, with a strong dash of cynicism. He is a knight-errant who feels impelled to ride a course against everything that is established in the world of thought ; he does not hesitate to have a tilt at the Categorical Imperative itself. 'Every religion soon sells itself to the rulers of this world.' 'Politics

for the moment still seems to be the art of fooling the people.' 'Great as is the vogue of humbug in politics, it is even greater in education.' And so on. Yet it would be a mistake to think of this book as a mere diatribe. Here is much acute and sound criticism, with a most thorough and comprehensive survey of the nature and grounds of belief. The conclusion reached is that 'at the core of being there is always found a human *value-judgment*, which approves the reality it acknowledges. It forms the axis on which our life revolves, and we can make, withhold, or vary it. It is never mere acceptance of a "given," but always an interpretation, which selects and rejects "appearances." And its intention is prophetic. It is justified, or falsified, by the consequences it entails. Thus the all-pervasive presence of a final act of Faith may never be omitted from a survey of beliefs.'

A third, revised and rewritten edition of *The Spiritual Interpretation of Nature*, by Professor J. Y. Simpson, D.Sc., F.R.S.E., has just been issued (Hodder & Stoughton; 7s. 6d. net). This book was received with much approval on its first appearance, and the new form will increase its popularity and value. It is to some extent a new book, and, as it deals with the spiritual issues raised by the discoveries of science and faces many of the problems which science presents to religion, it is a book fitted to help the perplexed and intelligent seeker for truth. Professor Simpson is a competent guide in this region, and his chapters are not only fascinating as science, they are reassuring to faith. Such titles as 'Evolution and Morality,' 'Evolution and Evil,' 'Science and Miracle,' and 'Evolution and Immortality' will serve to show what the reader may expect.

A second edition of 7000 copies has been issued of *Dr. Ian Macfarlane, Soldier and Missionary* (Josiah Livingstone, Juniper Green, Midlothian; 1s. net). The success of the little book is due to the charm of Ian Macfarlane's Christ-like life. The Foreword is by Dr. Reid of Eastbourne, who says: 'I have never known a young man who carried so wonderfully the suggestion of Jesus Christ.'

The Wonder of Lourdes: What it Is and What it Means, by Mr. John Oxenham (Longmans; 2s. 6d.), is an account of a personal impression of the miracles of Lourdes by a Protestant and a Free Churchman who is also a famous novelist. His conclusion is: 'For myself, I believe Lourdes to be a genuine revelation of the goodness of God to a world which, every day, stands more and more in need of it.'

God's Eternal Purpose, as interpreted by the Apostles Peter and Paul, by Mr. Joseph Beck (Marshall Brothers; 5s. net), is an earnest exposition of the trend of New Testament teaching, laying emphasis on the Second Advent as the great consummation. The book is commended in a Foreword by the Rev. Dinsdale T. Young.

Under the title *Noble Martyrs of Kent* (Morgan & Scott; 3s. net), the Rev. G. Anderson Miller, a Baptist minister in the cathedral city of Rochester, has been moved to call to mind what Protestantism owes to notable natives of that county. Out of the various places in Kent represented in the list of Protestant martyrs of whom the little volume gives an account, there are nine towns and no fewer than nineteen villages. 'Brave victory of the village,' Mr. Miller exclaims.

Messrs. Pickering & Inglis are publishing a series of Handbooks on the Fundamentals, and among them is Canon H. P. Liddon's *The Divinity of our Lord* (2s. 6d. net). It is not the original Bampton Lecture, but the original in a briefer form. Certain parts of the older book are deleted, such as the footnotes, some scholarly discussions, certain controversial passages which are out of date, and quotations from the Fathers. The essential parts of the original book are retained in the author's own words.

Mrs. Howard Taylor has written an account of a journey which she and Dr. Taylor paid to Kansu and the regions beyond. The title is *The Call of China's Great North-West*, and the publishers are the China Inland Mission, with the R.T.S. as agents (3s. 6d. net). The book abounds with photographs, and, as we would expect from Mrs. Howard Taylor, the story is well worth reading. In the lonely regions from the Sian plain to Kansu and beyond, English missionaries are few, and until recently there were few native pastors. The first to set out on his own charges was Dr. Kao. Dr. and Mrs. Howard Taylor found Dr. Kao at Kanchow, and

he reminded them that they had met before, and what the first meeting had done for him.

'We had been travelling at the time with Mr. Hudson Taylor, just a few weeks before his Home-going, and at one of the stations in Honan a bright lad had been set free to accompany and help us, a lad who watched more keenly than we realised the family-life of the little party. After some weeks together we came to the railway-line at which he was to leave us. It was dear Father's parting words that so impressed him, carried home by what he knew of the life that lay behind them. "The Lord be with you," was all he said, looking into the eager face. "I shall be waiting for you in heaven."

'"Waiting for you in heaven"—the words would not leave him. Within a fortnight the speaker had passed in to see the King, and the Honan lad, who had given his heart afresh to the Lord after that parting, longed as never before to live for eternity a life of which he would not be ashamed when his call came.' It was the first step in the making of a missionary. And then Mrs. Taylor tells this story of Dr. Kao's influence. 'In the Inn at Kanchow with what thankfulness Dr. Kao listened to the soldier who was talking to his restive horse. He had been seeing patients and preaching the Glad Tidings, and this man had shown no little interest, but in a quiet, retiring way had not said much about the change that had come to him. The horse could not be unconscious of it, however. As he rubbed it down, he was remonstrating over its bad behaviour, little thinking he was overheard.

'"You know very well what I was before I became a Christian," he was saying. "You know how I would have beaten you and sworn at you for carrying on like this! Can't you see I am changed? Come now—you must change too and learn better ways!"'

Nature books are always fascinating, and when they are well done nothing could be more acceptable. Miss Marian H. Crawford has produced a delightful volume on *Little Nurseries in the Fields* (R.T.S.; 7s. 6d. net). It is a very handsome book, and its hundred photographic illustrations are charming. There are coloured drawings also by Miss Janet Hewson that add to the value of the book. The letterpress is as good as the illustrations. Miss Crawford writes simply and interestingly, and her chapters on the homes of spiders, butterflies, and birds will be eagerly read. The book has been 'tried on' two young people of nine and six years of age, and been received with enthusiasm.

Mr. Lloyd C. Douglas is an American preacher of twenty years' experience, and in *The Minister's Everyday Life* (Scribners; $1.75) he gives much sound advice—though little that is striking or new—to the younger ministers of this country. Mr. Douglas describes himself as a 'preacher's kid.' This is his advice on the Minister's library. 'The minister's chief task is to set forth a correct portrait of Jesus Christ. That being true, he should own every recognized book dealing with the Life of Christ—all of them, ancient and contemporary! And since Christianity owes so much to the Pauline influence, there should be plenty of help, in the minister's library, to an understanding of the man of Tarsus.'

The Rev. William George Taylor is the founder of the Central Wesleyan Mission in Sydney. He is an old man now, and in *Pioneers of Evangelism 'Down Under'* (Sharp; 3s. 6d. net), he looks back on his life-work as a Pastor-evangelist. He is still as convinced as ever that the great need of the Church is a passion for soul-winning, and this book is a record of changed lives.

The Rev. H. E. Langhorne, M.A., Rector of St. John-sub-Castro, Lewes, gave a course of Sunday evening Sermons on favourite hymns. These have now been published under the title of *Some Favourite Hymns* (Skeffington; 3s. 6d. net).

The title of a volume of Autobiography by the Rev. John Harland, *Only the Minister* (Stockwell; 5s. net), is taken from the story of the minister who called one evening at the house of a member. The door was opened by the daughter of the house who called to her mother, 'It's only the minister, mother.' Mr. Harland is a singularly pessimistic Irishman and a strangely pessimistic minister, and he is not without his due share of egoism. This is his conclusion of the relation of the Church to the mass of the population. 'The Church started out to capture the world for Christ, and it looks as if it has ended in the world capturing the Church.'

Mr. Hugh Martin, M.A., Literature Secretary of the Student Christian Movement, has written an excellent book in which he traces and expounds the gradual revelation of 'the missionary purpose of God.' The title is *The Kingdom without Frontiers* (S.C.M.; 3s. net). Either as a study of the religion of Israel and its development in Christianity, or as a strong plea for increased interest in missionary enterprise, it is well worth perusal.

The fourth volume in the series of 'Missionary Biographies' which the Student Christian Movement is publishing is *Robert Morrison* (5s. net). It is written by Mr. Marshall Broomhall, who is the Editorial Secretary of the China Inland Mission. This volume possesses the qualities of picturesque writing and clearness, which we now associate with the series.

Many are probably unaware that there is a problem about the institution of the Lord's Supper. Careful study, however, suggests several. Are the accounts in the Gospels and in St. Paul's Epistle contradictory in any important particular? When was the Supper instituted? Was it indeed instituted by Jesus at all as a permanent rite for the Church? If so, was it a new rite, or one already familiar given a new significance?

In *Was Holy Communion instituted by Jesus?* (S.C.M.; 6s. net), the Rev. Douglas S. Guy, B.D., discusses all such questions, and is led to answer them in a sense of which all who love and value the Ordinance will approve. The sub-title 'A Candid Enquiry' is justified. Mr. Guy reveals himself as a competent scholar well able to give reasons for the faith which he holds.

Messrs. Thomson & Cowan of Glasgow are becoming known as enterprising theological publishers, and it is an excellent idea on their part to issue a volume of *United Free Church Sermons* (5s. net). But perhaps the credit of the idea belongs rather to Mr. Hubert Simpson, and to Mr. D. P. Thomson, the editors. The bulk of the contributors are well known to readers of The Expository Times. The Rev. A. J. Gossip of Aberdeen has chosen for his subject 'What Christ does for a Soul.' Four of the sermons are by professors of the Church—Principal Clow, Professor Macgregor, and Professor Moffatt of Glasgow, and Professor H. R. Mackintosh of Edinburgh—for it is a tradition of this Church that its professors should add to other gifts that of preaching. But what the volume contains may be best seen by an abbreviated address. Look for it in 'In the Study.'

From the University of Chicago Press comes a second edition of Emily Clough Peabody's *Lives worth Living*. Its studies of Biblical and modern women were first given to a Sunday-school class of elder girls, and they are eminently suited for this purpose. At the end of the volume are some suggestions for teachers. This is one of them. 'The class should have access to a dictionary of the Bible, such as Hastings', in order to understand the customs and local conditions.'

An Unrecognized Latinism in St. Mark.

By J. Rendel Harris, Litt.D., LL.D., D.D., Manchester.

It will be remembered by those who are diligent readers of The Expository Times that, some time ago,[1] I drew attention to what might be described as an unrecognized Aramaism in the text of Mark. It was in the opening verse of the fourth chapter where Jesus is said to have 'gone up into a ship, and sat in the sea.' We pointed out that the discomfort, nay! the impossibility of such a proceeding was got rid of by observing that to 'go up into a ship and sit' is the regular Syriac equivalent for 'to embark.' Not only was the sense of the passage cleared by this simple linguistic explanation, but a flood of light was thrown on the Synoptic parallels, as one observed how Matthew and Luke endeavoured to improve and rationalize the text of Mark. Since then, a number of similar instances have come to light, especially in the new Latin

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Diatessaron, to which Dr. Plooij has been drawing attention, of which the Syriac affinities are conspicuous.

Most modern scholars expect to find Aramaisms in Mark. They even assume as a certainty that the text of Mark is a direct translation from an Aramaic base—before such a sweeping generalization has become lawful. In the present brief note I am going to suggest that there is an unrecognized *Latinism* in the text of Mark, and to add a few observations which the recognition suggests.

Any one who reads, critically, the closing verses of the ninth chapter of Mark will be struck by the inconsequence of the tradition and the irrelevance of the argument. He will observe that there is nothing to connect the doctrine of the elimination of the right eye, with the loosely jointed sentence on the virtues and potency of salt; and, if he has the smallest capacity for proof-reading in an uncorrected text, he will surely stumble at the extraordinary oracle with regard to the salting of every human being with eternal fire; a passage which is not redeemed from absurdity by the fact that Keble tried to set it to music. But as even a verse of that kind may have an educational value in theology, I set it down:

> Salted with fire they seem, to show
> How spirits lost in endless woe
> May undecaying live.

We will set aside, however, the alluring task of rectifying an obviously corrupt text, and look at the whole group of sayings with 'Salt' for their theme. The simplest way to restore them to continuity would be to regard them as the rough notes of a discourse, of which 'salt' is the text, with divisions under appropriate heads, and illustrations drawn partly from the Levitical law and partly from Natural History. Leviticus is there, because in the O.T. we have the following regulation: 'And every oblation of thy meal offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meal offering: with all thine oblations thou shalt offer salt' (Lv 2^{13}). And Natural History is involved, because there appear to be references both in Mark and the other Synoptics to a condition in which salt (badly prepared) deliquesces or otherwise becomes ineffective, either as preservative or gustative. The sentence concludes with some ethical observations on the value of salt in character, in the following terms: 'Have salt in yourselves, and be at peace one with another.' We may call this the final application, the Nthly of the sermon. Suppose we turn this into Latin in its Vulgate form:

> Habete in vobis sal,
> Et pacem habete inter vos.

We notice that the sentences are beginning to acquire parallelism. Let us turn now to the oldest Vulgate MSS. Here we find instead of *Sal*, the masculine accusative *Salem*. The same feature occurs in the Latin of Codex Bezæ, and the fact need not trouble us: *Salem* is good Latin (Cicero, Pliny, etc.). But what surprises us is, that the parallelism has begun to talk: *Salem* is an interpretation of *pacem*, a word with which we are familiar in other quarters. For instance, there is the reference in the Epistle to the Hebrews to 'Melchizedek, king of Salem, which is being interpreted, king of Peace'; and there is the early interpretation of Jerusalem as 'City of Peace,' with which, in the related form 'they shall see Peace,' our Lord Himself was familiar, as we know from His lamentation over Jerusalem; the 'things that belong to *thy peace* . . . are hid *from thine eyes*.'

Returning then to the Gospel, we see that some one has been making a mystical explanation of 'Salt (Salem)' as 'peace': the two halves of the Marcan sentence now mean the same thing. If this is in any sense an elucidation, we can hardly describe it in any other way than as a *Latinism* in Mark; and it will be interesting to see whether any similar passages and explanations can be found in that Gospel.

Unless the suggestion of a *Latinism* in the foregoing analysis is entirely untenable, and the linguistic parallel merely an accident, we can hardly evade the consideration of a number of other questions. The first is the possibility that Mark wrote his Gospel in Latin, as was thought by some early transcribers; the second is much more important, namely, whether our Lord can be credited with trilingualism, so as to discourse in a Latinizing parable. To this we have a supplementary inquiry as to whether it is within the bounds of a reasonable criticism to refer to Him the *disjecta membra* of a homily on Salt.

We do not propose to attempt here an answer to these inquiries. What we can do is to imagine ourselves in the area where such a discourse could

be delivered, and make some attempt at composing it ourselves. It would take the form of a Midrash, in the Synagogue manner. Such a homily, it may be assumed, would proceed from the passage in the O.T. already referred to, which says, 'Every sacrifice and oblation must be salted.' And we must begin our Sermon on Salt by saying, almost in the same breath, a Sermon on Sacrifice. And at once, if we are reformers, we are in difficulties. The Jewish religion had nothing more revolting than its incessant sacrifices, with which our Lord appears to have been as much out of sympathy as if He had been an Essene, to whom the Temple and its ritual was an abomination. Without becoming definitely Essene, there were two ways of regarding sacrifice and the *corpus* of regulations for sacrifice. One was the allegorical, according to which the instructions were valid indeed, but susceptible of a higher meaning than their concrete fulfilment: the other was the prophetical, which denied that God had ever commanded or required such burnings or such butcherings. For the first point of view we turn to Philo for our illustration; for the second, to our Lord and His first followers.

Philo puts it this way, and it will be observed that he deals with the two questions: What is the true sacrifice? and What is the Salt of the true sacrifice? The first he answers by saying that the true sacrifice is Praise, and that the 'altar is the grateful soul of the wise man' (as usual, Philo is a good Stoic) 'where the sacred fire is continually kept burning, preserved with care and inextinguishable.' This is the same doctrine, or nearly so, as we have in He 13^{15}, 'By him, therefore, let us offer the sacrifice of praise to God continually.' Philo does not definitely say 'no more sacrifices,' but he treats them as a mystical sublimation. He then proceeds to allegorize the salt, as follows: 'After this the Law says: "On every offering thou shalt add salt," by which injunction, as I said before, he [Moses] figuratively implies a duration for ever; for salt is calculated to preserve bodies, being placed in the second rank as inferior only to the soul. . . . On which account the Law calls the altar θυσιαστήριον, giving it a peculiar name of special honour, from its preserving (διατηρεῖν) the sacrifices (θυσίας) in a proper manner, and this, too, though the flesh is consumed by fire; so as to afford the most evident proof possible that God looks not upon the victim as forming the real sacrifice, but on the mind and willingness of him who offers them, that so the durability and firmness of the altar may be ensured by virtue' (Philo, *On those who offer Sacrifice*, c. vi.).

We can see how the subject of Salt and Sacrifice would have been treated in the great Synagogue at Alexandria. The real sacrifice is the Willing Mind, or rather the Praise of the Willing Mind, the salt is the pledged permanence of its devotion.

The prophetical method, which is also the early Christian one, is to maintain the invalidity of sacrifice in the external ('Did I ever enjoin sacrifice and burnt-offering?') and the validity of the inward sacrifice. For this we have abundant evidence in the early Christian testimonies. If, however, the sacrifice is the contrite person or group of persons, what is the Salt? It is this question which is answered in Mark. The Salt is the Peace. So we may make the divisions of our possible homily thus:

Salt and Sacrifice,
Salt as preservative,
(θυσιαστήριον = θυσίας τηρεῖν),
Salt as condiment,
Salt that is not—salt,
Salt = Peace.

and conclude the discourse with a benediction in the manner of the First Epistle to the Thessalonians, where one is almost entitled to write Philo's interpretation on the margin: 'The very God of Peace sanctify you wholly; may your whole spirit, soul and body (*i.e.* the sacrifice) *be preserved* (τηρηθείη) blameless.'

Psychology and Religion.

By Robert H. Thouless, M.A., Ph.D., Lecturer on Psychology in the University of Manchester.

For the purposes of the present article, I propose to deal with only one part of modern psychology—the psychology of human behaviour, the passions, and the mental dispositions underlying them. For this branch of psychology, we may use the convenient term suggested by Dr. MacCurdy—'dynamic psychology.' This term is intended to cover the 'instinct psychology' treated by such writers as Dr. MacDougall, Dr. Rivers, and Mr. Shand, and the conceptions of the psychoanalytic writers. I will leave on one side the psychology of the cognitive processes, with their bearings on epistemology (important although this branch of psychology is to questions of religious truth).

For the proper understanding of modern psychology, and its relations to such problems as those of religion, it is important to have some idea of the varying interests of different schools of psychological workers. It will, therefore, be worth while to give a rapid outline of the different tendencies of modern psychological research. We may begin by considering in brief outline the roots from which modern dynamic psychology has grown, and what influences have been operative in its growth.

The psychology which, until recent times, survived as explanatory of human conduct was based on the conception of unitary ideas, following each other and initiating action in accordance with the laws of association and with the principle that human action was directed by the sole motive of obtaining pleasure and avoiding pain. Such modern psychologists as Professor MacDougall are not only unsympathetic to the associationist psychologists, but seem to be unable to attain any fair insight into their point of view at all. Modern references to the associationists tend to be mere caricatures. Probably the psychology of the late eighteenth and early nineteenth centuries was one which followed inevitably from the nature of the materials on which it was founded: namely, its authors' own introspections, the acceptance without much criticism of the distinctions of ordinary language, and the dominating influence on its authors of their consideration for practical ends. We have departed so far from the point of view of the associationists that it is difficult for us to appreciate what made the artificial simplifications of the Mills' 'mental chemistry' so attractive. The principle of the association of ideas seems conspicuously unsuccessful when it is used as the sole explanation of ordinary directed thinking (as distinct from dreaming or 'free association'); and the principle of psychological hedonism is of more than doubtful value in explaining the incentives to human action. It is irrelevant to object that James Mill's explanation of, let us say, the mother's care for her child, is a libel on human nature. Extended observation leaves us, however, in no doubt that it is not true. The modern theory of instincts provides us with an alternative explanation, which renders the hedonistic explanation unnecessary and improbable.

Modern dynamic psychology has grown from these roots as a result of its absorption of four new classes of fact. The first of these (and perhaps the most important) is the evolutionary point of view; we no longer regard the human mind as something essentially different from other minds. Observation and experiment on comparative psychology—of the psychology of animals and of children—have extended our knowledge of the framework of the adult human mind. The second is our increasing knowledge of the physiological side of psychology, and particularly of the central nervous system and of the functions of the more primitive endocrine glands and autonomic nervous system. The third new class of fact is drawn from abnormal psychology. These facts began to find their way into psychology in the early days of the study of double personality, of hypnotism, and of occult phenomena. Now, with the new interest in the teaching of Freud and his followers, they are beginning to occupy an ever increasingly important place in psychological theory. There seems no sufficient reason for condemning *a priori* all contributions from psychopathology to general psychological theory on the ground that information drawn from diseased minds cannot be applied to minds in health. In physiology, the way we find out the function of an organ is by discovering what bodily function is disturbed by the injury or disease of that organ. In exactly the same way,

we gain knowledge of mental functions in health by studying how these are disorganized in mental disease.

There are, in modern psychology, many different schools of thought founded on different ranges of observation and experiment. In America the dominant school is that of the behaviourists, who neglect the phenomena of mind, and whose tendency is mechanistic. In Germany, there is, in the Gestalt theory, a reaction against the whole analytic tendency of scientific psychology, which has been carried to an extreme by the behaviourists. The disciples of the Gestalt theory insist on the essential falsification of the analytic method of inquiry, and on the necessity for studying the organism and its mental processes as a living whole if we are to attain to a true psychology. From Vienna we have the psychoanalytic school, whose interests are in mental therapy rather than in psychological theory, who emphasize the unconscious elements in mental process, and reduce the essential factors underlying conduct to the conflict between the impulses of sex and of the system of self-preservation. A movement less important in psychological thought, although claiming a large share of public attention, is the somewhat incoherent facultism of Professor Baudouin founded on the practice and teaching of M. Coué (a talented teacher of an important practical lesson). It emphasizes the importance of auto-suggestion, and teaches that in the conflict between the 'imagination' and the 'will,' 'the imagination always, always wins.' [1]

The view which seems to hold out the best hope of giving a synthetic account of all the contributions of different schools of psychology is that which has grown up under the influence of William James. This is the psychology of human instincts, which has been brilliantly expounded since the time of James by Dr. Rivers, by Mr. Shand, and by Professor MacDougall. It must, indeed, be admitted that this view is not without difficulties. The study of animal psychology brings out the conception of animal instincts clearly and without ambiguity. We find animals of quite lowly organization, such as the solitary wasps studied by Fabre and the Peckhams, carrying out complicated chains of action precisely adapted to biological ends without any previous experience or possibility of learning the methods of the behaviour employed, and without any possibility of foresight of the end to be attained. But such innate 'pattern reactions' are quite certainly not characteristic of human behaviour. On the contrary, the characteristic feature of human behaviour is plasticity and adaptation by thought processes to the particular circumstances of the present situation. Where learning and intelligent adaptation to a particular situation in human life are for any reason impossible, we find maladaptation and inefficiency, contrasting sharply with the efficiency of a lowly organism carrying out instinctive behaviour. It was this contrast which, at one time, made psychologists deny the existence of instincts in human life, and no psychology founded on the conception of human instincts can afford to neglect the difficulties created by the contrast. These, however, appear less serious when we notice that, even in the instincts of the most lowly organisms, there is a certain degree of plasticity or adaptation to particular features in the environment. This plasticity increases as the organism is adapted to an increasingly complex environment, until finally there is a very high degree of plasticity of behaviour in human beings. So if we treat human behaviour as based on instincts, we must recognize that they are instincts of a highly plastic character.

There are, in fact, three reasons for talking about instincts underlying human behaviour. Shortly summarized they must sound much less impressive than they are really to any student of human nature who has come in contact with the facts themselves. First, we notice that in what we may call 'biological situations' (*i.e.* situations such as would occur to a member of the human species in the wild state), human behaviour tends to approximate very closely to the invariable 'pattern reactions' of the lower animals. Such situations are, for example, to be found when a man is fighting, hunting, or making love. Secondly (perhaps more important although more difficult to state adequately), is the enormously greater understanding of human motive and human behaviour that can be attained by making the hypothesis of human

[1] This statement would probably gain in truth what it lost in picturesqueness if the word 'sometimes' were substituted for 'always.' As it stands, this fundamental doctrine of Coué means that all direct volitional effort is ineffective; that, for example, we are doomed always to succumb to temptation if temptation is resisted by direct effort. The most pessimistic moralist would hardly paint human nature as black as this.

instincts than in any other way.[1] Perhaps it is most easy to make clear the extent of this increased understanding of human behaviour if we read successively a work on some problem of human behaviour by one of the associationists and one by a modern psychologist using the conception of instincts. We shall possibly find much to disagree with in the latter, and much to admire in the intellectual clearness of the associationist, but it will be difficult to avoid feeling that the modern psychologist has come to grips with the problem of human behaviour and can give his readers a power of predicting the behaviour of other people, in a way impossible to the earlier writer. Thirdly, we have in the emotions, the still generalized uncivilized driving forces behind primitive instinctive behaviour.

It must be admitted that it is important, if this hypothesis is to be a true guide, that we should avoid the misleading associations of the word 'instinct.' The chief of these is the supposed rigidity and mechanical nature of the instinct. What is characteristic of human instinct is its plasticity — what we would ordinarily call its 'domination by intelligence.' Any theory of human instinct failing to recognize the extent to which human instincts are plastic and adaptable is essentially false.

This view of human nature may be usefully contrasted with that of the hedonists. No sensible psychologist would, indeed, deny that reaction to pleasure-pain is an important element in the determination of human conduct. But we regard it as secondary to the instinctive impulse. Its function is to reinforce the impulse arising from the instinct, and to make the organism adopt varied means to attain its end when the instinctive conduct is in any way frustrated. James Mill was not wrong in supposing that the mother feels pleasure when caring for her child, or in stating that this pleasure finds its biological function in reinforcing the conduct promoting her child's good. He was essentially wrong in regarding the pleasure as the full, or even the principal, explanation of her conduct. This, in fact, arises from the maternal instinct, which would presumably lead to exactly the same conduct (but probably less persistently in face of threatened frustration) if it had no pleasure accompaniment at all.

[1] The explanation given by the theory of instincts of abnormal states of mind, the psychoneuroses and the insanities, is a part of this deepened understanding.

The instinctive theory may also be contrasted with that of the rational determination of conduct. It must be admitted that no thinker has probably ever held the view attributed to early psychologists by many of their modern representatives, that human conduct was always or generally rationally determined. Early psychologists seem generally to have supposed that the majority of men were swayed by their passions and to have regarded it as the function of philosophers to teach men to use their reasons to save themselves from the domination of their passions. Although it would be stated by them in different terms, the most modern psychologists would not be found to differ very essentially from this view. It is probably the man in the street at all times rather than the early psychologist who neglects the influence of non-rational forces in the determination of his conduct. Against this view, the modern psychologist insists that the fundamental driving forces behind his conduct are his instincts, that by higher thought processes he may modify instinctive conduct, and by the exercise of volition he may choose between conflicting instinctive impulses, but that calculation of future good will rarely conquer strong present impulses, and that many of the 'reasons' for his conduct are only subsequent verbal justifications of conduct dictated by impulses belonging to the instincts.

The psychologist who, while playing a leading part in the exposition of the instinct theory, has most clearly recognized the function of intelligence in the determination of human behaviour is, probably, the late Dr. Rivers. His work is unfortunately less well known amongst the reading public interested in psychology than it should be. Dr. Rivers believed that there persist in the 'unconscious,' instincts in their simple and primitive form — crude, brutal, sexuality and egoism. He regards the primitive elements of character as being, in the ordinary civilized man, overlaid and modified by tendencies to behaviour which (in contrast to the primitive instincts) are specific, discriminative, and graded. These systems of tendencies he calls the 'protopathic' and 'epicritic' systems respectively.[2] He regards it as characteristic of the course of human evolution that the instincts

[2] A terminology taken over from his earlier work with Dr. Head on the dissociation of sensation during the healing of a sensory trunk nerve which had been severed experimentally.

have become progressively more 'epicriticised.' The importance of this way of regarding the matter is that it emphasizes the artificiality of the contrast ordinarily made between instinct and intelligence. Human character is composed of the two sets of tendencies indissolubly and functionally bound together. The more civilized and modified forms of behaviour have crude instinct at their roots; instinct is not ordinarily found in human life except as the foundation of intelligent modes of behaviour.

In terms of the terminology of Dr. Rivers, we may ask: 'Does religion belong to the protopathic or to the epicritic system?' Modern psychologists are often suspected of attempting to reduce it to the primitive or protopathic. But the question implies a contrast which we have seen no reason to maintain. Instinct and intelligence (or the protopathic and epicritic systems) are not separable things. Intelligence is the modification of instinct; instinct is the primitive basis of intelligence. The religious man like other men has the protopathic element in his mental constitution. How does this element show itself in his religious development?

The view has been put forward that there is a specific religious instinct. However repugnant such a hypothesis may appear to the ordinary scientific outlook, it must be admitted as a possible one. If we combine this hypothesis with the evolutionary point of view, it would appear to mean that organisms, from the very earliest point of development, are adapted to a spiritual environment as well as to a material one. There is, however, an alternative to the assumption of a specific religious instinct which has been more generally adopted by psychologists. In order to make clear the nature of this alternative, we may borrow from the psychoanalysts the useful conception of *sublimation*. Sublimation is the utilization for other than its biological ends of the energy of an instinct. The sex-instinct, for example, has its biological end in the formation of a specific sentiment of love for a particular person of the opposite sex, leading to the behaviour of mating and bringing up a family. If this biological end is not carried out, the instinct is said to be *suppressed*. Such suppression is liable to produce a condition of mental strain which may culminate in mental disorder. But it is found that the condition of strain is dissipated if the individual can interest himself in activities which seem capable of utilizing the energy of the thwarted instinct. The person who has not found happiness in human love, may, for example, find it in artistic production, in social work, or in religious conduct. These new activities are called sublimations of the reproductive instinct. From the point of view of the instinct theory, religion may be described as a mode of adaptation to life which provides possibilities of sublimation of all the instinctive cravings which find on earth only incomplete satisfaction or none at all.

From the point of view of this theory, therefore, the place of the protopathic or primitive instinctive elements in religion is as the providers of energy for all the various kinds of religious activity. It would be impossible here fully to discuss the increased insight into the nature of religious development which this point of view gives us. Both for the understanding of the more unusual religious developments, such as conversions and mysticism, and of the more prosaic adaptation to his environment of the ordinary religious person, this theory will be found to be a useful guide. It would be unjust to the psychological point of view to attempt to strain the theory too far. It tells us about the structure of the human nature on which religious modes of behaviour, feeling, and belief are built. Of the reality or unreality of the objects of religious faith it tells, of course, nothing. From the psychological point of view these questions are irrelevant. The possibility of attaining valuable results by treating the problems of religious development in abstraction from fundamentally important questions of metaphysical reality is the justification for the psychological method of approach. Mere understanding of human minds is a useful aim, quite apart from any attempt to settle the ultimate problems of the universe, and it is because men have found it difficult to keep such a humble aim consistently before them that our psychology of religion is in such a primitive condition. This lack of development of an important branch of knowledge has done much harm to our sympathetic understanding of the diversities of other persons' practices and beliefs. The practical value of the psychological study of religion is that it ministers to charity, as other branches of study minister to faith.

There are two essential problems in the psychology of religion: one belongs to general psychology, the other to individual psychology. The first of these is the problem of what are the common or universal mental roots of religion in mankind. A mode of

adjustment to the world as a whole, so widespread as that of religion and with such a striking uniformity underlying its variations, must be supposed to be rooted in requirements of a universal kind. It is the business of the psychologist to inquire what these universal requirements are. This is, indeed, the problem to which most psychologists of religion have devoted their energies. A grave defect of most of the attempts to grapple with this problem is that psychologists have been too eager to find a simple answer to a question essentially complex. There is no one mental root of religion. William James with his emphasis on emotional experience, Levy-Bruhl and the other French sociologists who have spoken of *collective ideas* and *pre-logical* thinking, and the intellectualists who seem to think that religious belief is grounded on the arguments for the existence of God and on logical inferences from experience, are alike in being obsessed with the idea that there is one mental origin of religion. There seems to be no reason to suppose that religion has any such single mental root. Historically and psychologically, religion is a complex growth from many conflicting and diverse elements. Man's sexuality and his egoism; his craving for power, his sentimentality, his awe in the presence of the mighty forces of nature, his fear of death, and his love for the dead; his reverence for custom and traditional beliefs, and his rebellion against them, have all alike contributed to the system of beliefs and feelings that he has woven round the objects of his religious beliefs. The true path of the psychologist of religion is not to select one of these numerous roots and say that it is the essential element underlying religion. He must rather investigate them all, recognizing the different parts they all play in the formation of the complex system of beliefs, sentiments, and rites we call 'religion.'

This regrettable tendency to seek for simple answers to the religious problem in general psychology may well be corrected by an attention to the second problem we mentioned—that of individual psychology. From race to race, and even from individual to individual in the same race, the religious adjustment varies. What are the psychological causes underlying these variations? This is a problem of individual psychology with which the psychologist has hardly yet attempted to grapple. Yet the common assumption that everybody is religious in much the same way is untrue. William James' division of religious persons into healthy-minded and sick souls, or Jung's division into introvert and extrovert, makes some attempt at tackling the problem. Yet we feel these solutions are too simple; men do not fall naturally into types. On the contrary, we find continuity in the individual differences between them. The task of providing a satisfactory explanation of these individual differences remains one for the psychology of religion in the future. We have before us conspicuous triumphs of individual psychology in the discrimination of imaginal types,[1] in mental testing,[2] and in the investigation of the ætiology of psychoneurotic conditions.[3] The understanding of the psychological basis of differences in religious adjustment should not prove to be a problem insoluble by the methods of individual psychology.

[1] F. Galton, *Inquiries into Human Faculty*.
[2] C. Burt, *Presidential Address to the Psychological Section of the British Association*, Liverpool, 1923.
[3] The works of Janet, Freud, Brewer, etc.

Recent Foreign Theology.

Pentateuchal criticism has had a long history, and Professor Löhr's discussion[1] is one of many signs that that history is by no means at an end. His brochure, which deals only with Genesis, is the first of a series of studies whose object appears to be to challenge current conceptions of the composition of the Hexateuch. Briefly, this discussion is an attempt to prove that there never was such an independent documentary source as most critics believe in and describe as P, that the assumption of such a source rests upon an error, and that the phenomena which have been held to prove it can be better accounted for otherwise. From the

[1] *Untersuchungen zum Hexateuchproblem*, von Max Löhr, I. *Der Priesterkodex in der Genesis* (Töpelmann, Giessen).

frequent repetition of the same words or phrases, *e.g.* 'be fruitful and multiply,' Professor Löhr maintains that we may have a right to infer one author, but not necessarily one continuous documentary source. We have not, he believes, anything like sufficiently reckoned with the possibility of later interpolations and glosses: the endeavour to assign practically all the material to documentary sources he regards as one of the fundamental errors of the prevalent literary criticism.

He certainly puts his finger upon some awkward facts, whose difficulty cannot escape the attention of the most careless student of criticism and which are yet for the most part passed by, as he says, by the critics in solemn silence. How are we to account, *e.g.*, for the extraordinarily sporadic nature of P, especially in Genesis? In the Sodom and Gomorrah story, Gn 19^{29} stands in an isolation which is anything but splendid. Still more unintelligible are the occasional fragments of verses, *e.g.* 16^{1a} 30^{22a}; and Dr. Löhr here puts a question which must have occurred to many another student of the problem. How are we to make intelligible to ourselves the mind and method of a redactor who, with ample documentary sources before him, chooses to select just such paltry fragments as these, and daubs them into his picture, like a painter dealing with the colours of his palette? Either, he argues, the redactor must have been a very moderately gifted person indeed, or—he rather ironically suggests—he may have been guided by a feeling of sympathy with the literary critics, for whose benefit he desired, in the goodness of his heart, to set up finger-posts. Stray verses and fragments like these are more easily explained as interpolations than as remains of a once more or less extensive documentary source. Another objection urged by Dr. Löhr to the documentary hypothesis is that not one of the assumed sources constitutes a real unity, but a host of redactors has to be summoned to account for its present form. The upshot of the discussion is that there was never a priestly codex composed in and brought from Babylon to Palestine by Ezra, but that essentially the Pentateuch, as we have it, was the work of Ezra and his associates.

Dr. Löhr clinches his argument by examining in detail some of the longer passages, notably chaps. 17 and 23 which, in their present form, have been assigned with much confidence and with practical unanimity to P. Chap. 17 he regards as a literary mosaic: vv.$^{6-8}$, he maintains, depend on vv.$^{1-5}$. But v.^{6}, with its reference to the *kings* that are to spring from Abraham, implies a date before the fall of the monarchy, *i.e.* a pre-exilic date, and therefore vv.$^{1-5}$ must be earlier still: authorship by some post-exilic P is therefore out of the question. Even phrases which have usually been regarded as the special property of P, e.g. *El Shaddai*, appear in other and earlier sources (*e.g.* 43^{14} 49^{25}), and this may have been a familiar formula used in blessing. It will thus be seen that an attempt is made at many points to undermine the current theory of the origin of the Pentateuch. It is rather significant that Volz has also attacked it in a recent criticism of Eissfeldt's book which was noticed in these columns some months ago. The difficulty of the problem and the folly of dogmatizing upon it are well illustrated by the fact that while Löhr is seeking to withdraw one of the documents currently believed to be an ultimate Pentateuchal source, Eissfeldt has forcibly argued for the existence of a document (L) additional to those currently accepted. But it is in just this way that Old Testament science, like every other, advances. When hypotheses are put forward which fail to account for all the facts, they are supplemented or replaced by other hypotheses which account for them more adequately. Convinced believers in the documentary hypothesis will not be seriously shaken in their faith by Dr. Löhr's argument, but they will await with interest the discussions which are to follow. Dr. Löhr pays Mr. Harold M. Wiener a high compliment for his contribution to the problem of the composition of the Pentateuch.

Who are the 'weak' to whom Paul refers in 1 Co (esp. ch. 8) and in Ro 14? This is the question which Dr. Max Rauer sets out to answer in an instructive and exhaustive study;[1] or rather there are two questions here which demand and receive a separate answer. After a keen examination of all the available evidence Dr. Rauer reaches the conclusion that, so far as the Corinthian Church is concerned, the 'weak' were Gentile Christians, not indeed a large body, quite certainly a minority, but a group which earnestly believed that the sacrificial flesh which had been dedicated to idols, remained in some mysterious magical connexion with those idols, and was, so to speak, demonically

[1] *Die 'Schwachen' in Korinth und Rom, nach den Paulusbriefen*, von Dr. Max Rauer (Herder & Co.: Verlagsbuchhandlung, Freiburg im Breisgau).

infected, so that those who partook of it would be literally and inevitably drawn under the power of the evil spirits, to the certain peril and the probable ruin of their souls. Their 'weakness' consisted in their inadequate appreciation of, and defective confidence in, the power of Christ.

The 'weak' within the Roman Church Dr. Rauer believes to have been men who had been Gentile Gnostics before they became Christians, and who in their adopted religion continued to practise the vegetarianism which had been obligatory in the religion which they had abandoned—practised it all the more earnestly, as Christianity was felt to be a call to perfection, and with this they not unnaturally associated asceticism. It is also possible that their conduct was determined in part by an eschatological motive, according to which the latter days were to reproduce the ideal primal time, when animal food was believed to form no part of the diet of man. As against this conception, Paul desires to bring home to those who held it that the kingdom of God has nothing to do with meat or drink. Dr. Rauer rightly comments on the fine pastoral tact which Paul displays in both discussions. This suggestive and illuminating study helps us to appreciate the difficulties which the great apostle had to encounter through the retention in the minds of his converts of ideas which had been engrained in them or become precious to them through their former way of living.

A strange fascination attaches to the reputed words of Jesus which are found in extra-canonical sources. Curiosity will be abundantly satisfied by the very extensive and beautifully printed collection [1] gathered together by M. Besson from many sources—apocryphal gospels, apocryphal Acts, the Talmud, the Fathers—and supplemented by two interesting appendices on Christ in the Talmud and in Muhammadan Tradition. The French translations of the Sayings are accompanied by brief notes. In spite of the writer's disclaimer that his work has no scientific pretensions, the collection cannot fail to be welcome to ordinary readers who are eager to gather up such fragments as ancient tradition, whether reliable or unreliable, has left us of the words of Jesus. But when we have read them all, we can only endorse the author's own statement when he says that 'the striking thing is that, after all the studies devoted to Christian literature, so small a number of words has been discovered which can with any certainty be attributed to Christ.'

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[1] *Les Logia Agrapha,* par Emile Besson (Bibliothèque des Amitiés Spirituelles, à Bihorel-lez-Rouen, 2, rue du Point-du-Jour, chez A. L. Legrand; 7 fr.).

The Institution of the Eucharist.

BY THE REVEREND G. MARGOLIOUTH, M.A., HOVE, SUSSEX.

THE main purpose of this paper is to defend the genuineness of Lk 22^{19b-20} against the prevalent opinion to the contrary. But by way of clearing the ground for this important task, it is necessary first of all to consider the difference as to the date of the Crucifixion, and inferentially the Institution of the Eucharist, between St. John and the Synoptics, as well as the variations between the narratives of St. Matthew and St. Mark on the one hand and that of St. Luke on the other.

A.

The contradiction regarding the date of the Crucifixion and the time of the Eucharist between St. John's account and that of the first three Gospels is, indeed, as pronounced as it possibly could be. According to St. John, the Crucifixion took place in the afternoon of the 14th of Nīsān (see particularly 18^{28} and 19^{14}), whilst the three other Evangelists place the date of the Crucifixion on the 15th of Nīsān, that is the first day of the Passover-feast itself, the Paschal lamb having been slain and eaten in the evening of the 14th of Nīsān, which according to Jewish ideas counted as the beginning of the 15th day of the month (see Mt 26^{17}, Mk 14^{12}, Lk 12^{7}).

Now if the Synoptic statement had, like that of St. John's Gospel, been consistent in itself, it

would have been critically more difficult to decide on which side to take our stand. But, as it happens, the chronological position of the Synoptics is anything but consistent. There is, first of all, the fact that the Hebrew phrase answering to ἡ πρώτη τῶν ἀζύμων can, as Dr. Chwolson pointed out long ago (*Das letzte Abendmahl Christi und der Tag seines Todes*, p. 3 f.), only mean 'the first day of unleavened bread,' that is the 13th, and not the 14th of Nīsān, 'so that,' to use the phrase of Professor Sanday, 'it would be a contradiction in terms to say, with Mk 14^{12}, "on the first day of unleavened bread, when they sacrificed the passover," that sacrifice having been accomplished on the day before.' Then there is, besides, the significant fact that the Synoptists themselves make the Sanhedrin say that they would not arrest Jesus on the feast day, and there are in addition several other difficulties which the reader might usefully look up in Dr. Sanday's 'Jesus Christ' in *H.D.B.* p. 634, col. 2.

St. John's account is, on the other hand, perfectly consistent. The Crucifixion took place on the 14th Nīsān, and consequently the Last Supper on the evening of the 13th; and criticism can entertain no doubt as to which statement to accept on chronological grounds.

The question still remains whether there might be a way of explaining how the wrong chronology has crept into the account given by the first three Evangelists; and it is in this connexion unfortunate for the English student that our best commentaries and reference books were published before Dr. Chwolson published the second edition (in 1908) of *Das letzte Abendmahl Christi*, etc. A concise indication of the solution of the difficulty can, however, now be found in Dr. Moffatt's *Introduction to the Literature of the New Testament* (1911, p. 544). Dr. Chwolson suggests that the phrase τῇ δὲ πρώτῃ τῶν ἀζύμων is to be regarded as a misinterpretation of ביומא קמי דפסחא that stood in the Aramaic original of Mt 26^{17}, which is capable of being rendered in three different ways: (1) 'the day before the Paschal day,' *i.e.* Nīsān 13, which would agree with St. John's account; (2) 'the day before the Paschal feast,' *i.e.* Nīsān 14; (3) 'the first day of the Paschal feast,' *i.e.* Nīsān 15 (see further in Moffatt, p. 545). This proposed solution does not, indeed, meet the entire difficulty, as the various other discrepancies alluded to above still remain; but the supposition would be that the initial error, through a misrepresentation, having once crept into the Synoptics, an attempt was made to produce a text conformable to it, though without sufficient success, self-contradictions not having been avoided; whilst the Johannine account, giving from the first the true chronology, remained consistent throughout, and bears on the face of it the marks of genuineness which criticism has clear-sightedly discerned in it.

B.

Assuming, then, that some such process as has just been described lies actually at the base of the Synoptic account of the Institution of the Lord's Supper, it remains for us to consider the difference between St. Luke's record and that of the two other Synoptists. How are we to account for the presence of two cups in the Third Gospel, considering that the two First Evangelists, as well as St. Paul (1 Co 11) speak of one cup only?

As has been stated at the beginning of this paper, this is really the ultimate theme of the present contribution to this great subject. But in order to clear our minds of, may be, long-cherished misconceptions of our Lord's attitude towards the Jewish ordinances of His day, it is necessary to lay stress on some important facts which do not seem to have carried sufficient weight in the minds of our commentators when dealing with the question before us.

(*a*) Theological writers generally appear to be anxious to establish a complete conformity between our Lord's manner of keeping the Last Supper with His disciples and the requirements of the Jewish customs obligatory at the time. But is it not an undeniable fact that Christ allowed Himself a full amount of freedom in matters of this kind? He, indeed, considered it right to take part in these ordinances and was desirous of always keeping *en rapport* with the prevalent institutions. But He did it all in His own way; and, as we know very well from His treatment of, *e.g.*, the Sabbath, not always to the satisfaction of His critics among the Pharisees and other sections of the community. Is it not necessary to note carefully His declaration, 'but I say unto you' in the Sermon on the Mount, in order to obtain a clear idea of His position in matters not only of later Jewish rule, but also of the more ancient traditions? He was the Lord of everything; He followed the spirit, not the letter. He was Spirit, He was Life.

(*b*) Applying, then, what has just been said about our Lord's general attitude towards Jewish customs of His day to the narratives of the Institution of the Eucharist as set down in the Gospels and 1 Co 11, we must be prepared to find ourselves in an atmosphere of complete spiritual independence. The legal ordinances of the Passover celebration were to be observed in the highest spirit of the Divine freedom with which our Lord was endowed throughout His life on earth. The Passover lambs of the community generally were sacrificed in the afternoon of the 14th of Nīsān, and eaten on the evening of the same day. But in our Lord's case, not only was there no Passover lamb—for, wonderful thought!—He was Himself bodily and spiritually present as the Lamb that accomplished infinitely more than the Jewish Passover lamb could possibly accomplish; but the time chosen for the Last Supper was also not the legal one either. Instead of sitting down with His disciples to the Paschal meal on the night of the 14th of Nīsān, His chosen time was the night of the 13th, that is, twenty-four hours before the sanctioned date. Do we not, as in all others of His actions on that memorable night, observe His perfectly untrammelled mode of carrying out the traditional observances of His nation, of which He was not in any sense the Rabbinic exponent of the time, but the Lord and Master? And is this not in full accord with what has been said above of His general attitude towards the traditions of the elders, the Sabbath, and the entire system of the ancient Law of His people?

C.

But there is another question to be considered before we can finally proceed to deal with St. Luke's account of the Institution of the Eucharist; and, as this question concerns no less a matter than the critical acceptance or rejection of Lk 22^{19b-20}, in which mention is made of the second cup, it is clear that all possible attention must be given to the textual problem before dealing with the fact which it embodies.

As is well known, Westcott and Hort relegate the part of the text named to the number of rejected passages, leaving it, however, in its place within double brackets. To make a stand in its favour against such high authorities seems a bold enough step. But there is, to begin with, the crucial fact to be considered that on this particular point Westcott and Hort's decision is not in conformity with their general principles of N.T. textual criticism, but in decisive antagonism to these principles. According to their own fully considered position, the different forms of the Western text are the least reliable authorities to be guided by, and yet here they actually reject vv.$^{19b-20}$ on the strength of exclusively Western readings arrayed against forms of text which they regard as most authoritative in fixing the most acceptable wording of the New Testament Scriptures.

Nor can it be said that some of the finest critical investigators, who subsequently dealt with the subject, assent to Westcott and Hort's position in this matter in more than a half-hearted and, at any rate, inconclusive sort of way. Thus Dr. Sanday (*loc. cit.*, vol. ii. p. 636), after fully summing up the entire textual evidence, declares: 'We cannot doubt that both these types of text existed early in the second century. Either may be original,' though he adds: 'And this is just one of those cases where internal evidence is strongly in favour of the text which we call Western. The temptation to expand was much stronger than to contract; and the double number of the cup raises real difficulties of the kind which suggest interpolation.'

Now as to the greater temptation to expand, this can evidently not be regarded as decisive, as the temptation to contract on the part of the other Synoptics and St. Paul may have happened to have very strongly operated in the present case. The great difficulty in Dr. Sanday's view lay, therefore, in the mention of a second cup, which, he considered, suggested interpolation. But what if the two cups should actually prove, not a difficulty in the received text of St. Luke, but a great support in its favour? And what if not only Westcott and Hort, but also other great textual critics, have been led to reject vv.$^{19b-20}$ simply because they had not the opportunity of reading St. Luke in the light of the Jewish family observance of the Passover night? And it is just this crucial point that is to be dealt with in the following section of this paper. For the moment we must content ourselves with the mention of one other rather weak assent on the part of a discerning critic, namely, Dr. Plummer, and wind up this section with a reference to a lifelong opponent of Westcott and Hort's entire position, namely, the late Mr. Gwilliam, who not only unceremoniously,

but even indignantly, rejects the prevalent view regarding Lk 22^{19b-20} (in his article 'Last Supper' in Hastings' *D.C.G.*). With the general question of the textual values of the New Testament we have not, of course, to deal here; but on this particular point it is really impossible not to agree with Gwilliam's opinion.

D.

Now starting from the position that St. Luke's two cups are authentic, how are we to explain his record? The answer is assuredly to be found in the observances of Jewish domestic Passover-night Service. At that festive family gathering there were, and at the present day are, at intervals four cups: (1) the cup of the *Qiddūsh* (or sanctification of the feast); (2) what may be called the cup of redemption, following as it does on a benediction voicing the expectation of national independence in the Holy Land; (3) the cup immediately preceding the benediction after meals; (4) the final cup, preceding certain additional pieces at the end of this interesting domestic festal Service, which may, perhaps, be not improperly styled the Jewish Passover Agapē.

Now it ought to be carefully noted that at the mention of the first cup in Lk 22^{17-18}, no words of Eucharistic institution are used by our Lord. He merely said: 'Take this and divide it among yourselves: for I say unto you, I will not drink henceforth of the fruit of the vine, until the kingdom of God shall come.' In v.[19], on the other hand, the blessing over the bread is accompanied by the words of Institution: 'This is my body which is given for you: this do in remembrance of me,' and v.[20] records with equal definiteness the Institution of the Eucharistic cup: 'And the cup in like manner after supper, saying, This is the new covenant in my blood, *even* that which is poured out for you.'

The reason why the other two cups of the Passover liturgical feast are not mentioned by St. Luke is that they lay outside the purpose of his record. He mentions the first cup on account of its importance as the *Qiddūsh* and of our Lord's significant remark in connexion with it; and the cup of Eucharistic Institution (apparently the third cup 'after having supped') was, of course, of the most paramount importance on this great occasion. But the remaining two cups he had no special reason to bring into his narrative; or, possibly, this is another instance of our Lord's freedom of action in all matters of this kind, as He may, in fact, only have used two cups on this occasion: namely, (1) the cup of the *Qiddūsh*; and (2) the Eucharistic cup; or, again, there may possibly only have been two cups normally in the service as used in the time of Christ. In any case, St. Luke's record, as it stands in the received text, seems to remain perfectly authentic on the available evidence before us drawn from the domestic Passover-night liturgical meal.

But the question may, and should rightly be asked, What evidence there was to justify us in assuming that the domestic Service referred to was in use as early as the time of our Lord? Fortunately the extant evidence is perfectly sufficient to show that in its main features it was used in His day.

The first clear reference to a distinctive part of the ritual in question is made by Rabbi Gamaliel (Mishna, *Pesāḥīm*, x. 5). Many scholars hold that this Gamaliel is the first of the name. Professor Gotthard Deutsch thinks (*Jewish Encyclopedia*, vi. p. 141, col. 2) that Gamaliel II. arranged the Passover ritual, just as he arranged the ritual for the daily Services; but even he considers it likely that in one form or another such a ritual existed before the time of the second Tanna of that name. The proper length of the Hallel in the family Service that has come down to us is, moreover, already a subject of discussion between the schools of Hillel and Shammai; and there seems to be no doubt that the hymn sung by Christ and His disciples (Mt 26^{30}, Mk 14^{26}) at the close of the Last Supper was part of the Hallel.

On these grounds it may, therefore, be accepted as an established fact that a domestic ritual meal of some kind was actually in use in the time of Christ; and there thus remains no difficulty on historical grounds in the way of our acceptance of St. Luke's account of the two cups, always remembering that the second cup named by him was that of the Eucharistic Institution, the first having been the cup of the *Qiddūsh*.

Nor should it be thought that the two other Synoptics and St. Paul in 1 Co 11 are in any sense in disagreement with St. Luke's account. They had not made it their task to write a record of the Last Supper in the fuller sense, but merely fastened on what was essential to their purpose. They,

therefore, only speak of the Eucharistic cup, the cup of the *Qiddūsh* lying outside the actual Institution of the Eucharist.

E.

It now remains to refer to Professor Box's theory regarding the relationship of the Eucharist to the *Qiddūsh*. A full discussion of his article on the 'Jewish Antecedents of the Eucharist' in the *Journal of Theological Studies* for April 1902, in the light of what has been said in the present paper, would require a separate article of some length. So only a few remarks on this part of the subject will be offered here. If the facts stated and the reasoning advanced above should be found to carry conviction, Dr. Box's position must clearly be regarded as no longer tenable. He has either, with the majority of scholars, held vv.$^{19b-20}$ in St. Luke to be an interpolation, or has not given weight to the fact that the words of Institution were not spoken by our Lord in connexion with the first cup, but the second. It is to be hoped, therefore, that he will now find it necessary to reconsider his view on this important matter, and that he will finally come to the conclusion that all that can be said with regard to the *Qiddūsh* is that it was a preliminary to the cup of the Institution, and not in any sense identical with it.

In the Study.

Virginibus Puerisque.

A Deep Sea Voyage.[1]

'The way of a ship in the midst of the sea.'—Pr 30^{19}.

Have you ever seen what's called a shooting star, a meteor flashing through the sky? And do you know that this old world of ours that seems so stodgy and solid is dashing along all the time at just about that pace? We'll have to get up fairly early, you and I, and sprint hard all day long, if we are not going to be left behind, out of things and old-fashioned, for always the earth is rushing into something new and exciting. A while ago it was wireless, but already that's beginning to get stale. You have had your set for months, and that's a long time nowadays. We must have something new again. Well, there is something new, a wonderful thing, the Gyro Compass. Have you heard of that? It's like this. When a ship goes out to sea it must have all kinds of people on board, if it is to have a chance of reaching port upon the other side. There must be a captain, a mate, engineer, stokers, and heaps more. But one man must never be forgotten, and that is the man to steer, to set the course and keep the ship steady to it. It's difficult to steer: it takes brains and skill and experience: and even the best man should not be kept at it too long. For it's so tiring. If you or I tried it, we would make the sorriest mess of things: we would lose knots and knots and hours and hours. It needs a first-rate man. And yet now they have found an instrument to do it for them, which can set and keep the course just splendidly. When the waves try to slap the ship out of its track, it won't let them: when the winds want to drive it from its course this compass brings it round again. And it does it far, far better than any man can do. It has been tried right across the Atlantic; and the captain says that, though he has had the cleverest seamen to steer for him, none of them could do it anything like as well as the Gyro Compass does.

Well, there's something for you and me to think about, and I'll tell you why. How long ago is it since a certain dainty ship was launched? How old are you? That will tell us. Seven. Well, seven years ago a bonnie little boat was launched. It took the water splendidly; and every one was pleased, and then of course they named it. What was your boat called? They did a very cruel thing to mine, poor thing. For they went and named it the 'Arthur.' And it's dreadfully hard not to be a bit milksoppy if you've got a name like that. If you are another Arthur, well, we'll have to stick in and work hard, you and I, to make any kind of show at all. But probably you have a decent name, like Tom or Mary or Jack. Anyhow

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

the boat was launched and named, and when they were putting in the engines and fitting it out, they used to say what a fine boat this is; I hope it has a clever steersman, it would be such a pity if it were wrecked and thrown away. And you're the steersman. Isn't that exciting? Yes, but very dangerous. For it's so hard to steer, and the seas are all so full of rocks and reefs and deadly currents. The other day in school you fairly lost your temper, made the most disgraceful row. You very nearly piled your boat up on the rocks that time, where the breakers might have torn it all to pieces! Or at home the other night when you felt so inclined to be ratty and short and selfish, and didn't care one bit what you said or what you did, you touched the bottom that time. You got off again, thank goodness; but didn't you feel the thud, thud, and hear the scraping and the bumping. You'll have to take care or you will throw away your ship. It's so difficult to bring it through, and fogs come down and puzzle us and we get lost and go all wrong. Far better use the Gyro Compass. For you've got one, you know. God, you see, is so much cleverer and wiser than we are. We are all so excited over wireless; the other night we were listening to Pittsburg, 3600 miles away, heard a band playing 'Highland Laddie' and a lot of other things, but that is nothing. God has given us a wireless we have always had that carries how much farther, that amazing wireless we call prayer. And now we are so puzzled over this wonderful Gyro Compass: and yet God never sent a boy or girl into the world that was not fitted out with one, only we used to call it conscience. You know what I mean, that strange thing inside us that tells us what we ought to do, and how we ought to go, that when the waves of passion try to slap us out of our course won't let them, and when the howling winds of temptation blow about us catching away our breath and driving us who knows where, always tries to bring us round again to the true track. It will steer you far, far better than you can. Try it this week, make up your mind you're going to do what this wonderful Gyro Compass tells you, and to go just where it wants, and you'll be like that captain. At the end of the week you'll be saying, I never had one anything like so happy, I never ran so true and straight, I never shaped and kept so good a course, I wouldn't go back to the old way of it, not for anything. The Gyro Compass every time for me.

27

Tests.[1]

'When he hath been approved.'—Ja 1^{12}.

Most of the world's work comes sooner or later to a place of testing. No good firm ever allows its products to pass out into service until they have passed some high standard test. That is true of things so far apart as ships and seeds, of automobiles and coins. When I lived near the mouth of the Clyde in Scotland, there was opposite my window, some miles out, what was called the Measured Mile test. It was the place of testing for the great liners. I saw the famous *Olympic*, after her launching, steaming along that Measured Mile—the engineers putting her under the severest possible strain, to see if she was fit. Any serious flaw involves a return to the shipbuilding yard, which means disappointment and loss of revenue, but better that than some ignored flaw endangering hundreds of lives in mid-Atlantic.

Not long ago I passed by a motor works. By the side of the engineer's shop was a hill, with a rough, narrow, steep road. It was, I discovered, the place of testing. No car was passed out of those works until it had climbed that gradient on high gear. To the uninitiated a run on the ordinary roads at hand might have seemed sufficient. It was not sufficient for those makers. They put every car on to a gradient it would hardly, if ever, meet. As I passed a car was being tested. It got a little way and stopped. The driver tried again, and slowly it crept up the hill and won its freedom.

The most interesting scene of testing I have witnessed was, however, in the Mint. Every nation has its Mint, its place where money is made, where silver or gold or copper or nickel is melted and cut and stamped. In ancient times the making of coins was a religious act. The Roman Mint, for instance, was in the Temple of Juno, and the coins bore an image of one of the gods. Coinage is no longer in that sense a religious act. But it is a very solemn act. I, at least, found it impressive. It is no easy thing to become a coin.

The Mint I happened to visit was in London, near the famous Tower of London. A guide met me, a guide with a bunch of keys. He examined my permit and took me in charge. He never left me. He carefully locked each door behind us as we passed from one department to another. Possibly he thought the piles of gold and silver

[1] By the Reverend F. C. Hoggarth, Whalley.

might prove too big a temptation for me! The bullion is first rolled into flat sheets of metal of perfectly uniform thickness. Out of these sheets, the coin pieces are punched out. In the old days in England, people used to chip bits off the edges of coins, so that they grew smaller and smaller as they passed from hand to hand. And in time one almost needed a microscope to see the coin. That, of course, was long ago. Now the edges of coins are 'milled.' They are no longer smooth. The purpose of the grooved edge is to prevent chipping. Before any coin passes out into currency it has a whole series of tests. It has to satisfy tests as to its degree of 'fineness,' as to colour and shape and soundness and weight. Only coins of 'approved' character are passed on. Those found wanting in character at any stage are fired out as unfit for the kingdom of coinage. Back they go to the furnace, to be melted down again and start once more on their way.

The tests for soundness and weight were strangely fascinating and impressive. The place of testing for the former was known as the 'ringing department.' On entering the room there was a succession of rapid metallic sounds. At a small anvil sat a workman. He was ringing the coins on the iron, with almost lightning speed. Any cracked coin he fired out. No coin wanting the true ring passes into currency. From the 'ringing' room, the coins passed to the 'weighing' room. On a dozen or more long tables were a number of balances, enclosed in glass cases, air-proof and dust-proof. There the coins were being weighed, silently and automatically. No hand put them on the scales. They stepped on by themselves, one by one, each so timed as to step on the moment its predecessor stepped off. There was no loitering, nor any bustling. They came down tubes, a ceaseless procession for the testing. Not all took the same route after the test. All depended on whether they had satisfied the test. Any coins that proved too light or too heavy had their own exit tube, and the machinery saw that they took that way back, not forward. Only those within the limit of weight tolerance passed on. One or two coins in every hundred, I was told, fail in the test.

That room reminded me of the judgment scene pictured by the ancient Egyptians—'the weighing of the heart after death, in the hall of Double Truth.' A strange idea of theirs—a weighing room for hearts—a place of testing to which everybody came, at the end. Whatever the testing may be at the end, there are certainly testings by the way. In a sense every day is a day of judgment. For us also there are Measured Mile tests, ringing rooms and weighing rooms, places where our true character is revealed and where secret flaws are made known. The great testing hours set their seal or otherwise on the work of everyday. If we are faithful there, not shirking the disagreeable or covering up negligence, we need not fear when the test comes. In that hour we shall be amongst the approved.

The Christian Year.

Trinity Sunday.

The God to whom we Pray.

By Professor W. M. Macgregor, D.D.[1]

'Thus shalt thou say to the children of Israel, I will be hath sent me unto you. . . . Thus shalt thou say to the children of Israel, Jehovah, the God of your fathers, hath sent me unto you.'—Ex $3^{14.\ 15}$.

Grammarians tell us that this great name of God ought to be translated not as a present but as a future, not as 'I am' but 'I will be,' and this is not to be dismissed as one of the teasing modern changes with which some undevout scholars have impoverished the Book. That great master in experimental theology, Rabbi Duncan, says bluntly, '"I am that I am" is really "I will become what I will become." So in due time He was made flesh; but He did not tell Moses that it was to be flesh.' Mere grammarians have not always been of much service in edification, but in this case, clearly, they become ministers of faith by giving us a noble and cheering thought of God.

In most languages the names by which God is known are obscure in their meaning, but this one is radiantly clear. 'I will be'—I am going to be something to you, to do something for you; what you have seen in the past is not the limit of My bounty, it is only the beginning. And thus the name is almost equivalent to 'The Coming One'; it is a word of hope and promise without any touch of reservation. Through all the vicissitudes of our mortal life—the joys of it, and the labours, and the perils, and the escapes, the people who know His name may still be sure of Him; and even of the last necessities it is written, 'When thou passest through the waters, I will be with thee.'

[1] *United Free Church Sermons*, 123.

But if we start thus, reading the Name as a promise, the question at once arises as to the reception which we are to give it. God to His creatures may say, 'I will be,' but if they seek nothing from Him, looking to the earth and not to Him for succour, His word is spoken in vain. A promise without reserve is put at our disposal in this Name—men and brethren, what wisdom or boldness are we showing in our response?

1. Now first of all, *experience* should help us in our answer, for, as our text reminds us, the God who is to be is the God also of the past, the Lord God of our fathers.

Israel was facing a fresh adventure, but by no means with an empty mind. Even in their slave cabins in Egypt the older folks had rehearsed the story of their forebears. It was not wholly clean or noble, but running through it like a golden thread was a record of Divine interpositions. It is no wonder that Israel, looking doubtfully along the unknown way, should ask this first of God, that He should be to them what so gloriously He had been to their fathers. Surely He would not be less to those who seemed to need Him more.

We have a wealthier record to fall back upon than theirs—a New Testament as well as an Old, and both are marked by the same Divine urgency of giving. When prophets were needed in the old time, it is said that God *rose up early* and sent them; and of Jesus it is justly said by Augustine that 'He tarried not, but ran.' He was a spendthrift in life, with no desire to stint or hoard. It warmed His heart to see the woman break the flask so that the treasure of fragrance was expended in an hour, for that was His own way. When He gave it was without reserve; 'having loved his own that were in the world, he loved them to the uttermost.' When we thus recall the gospel story and see God in every detail of it, we may well take courage, for the future is inhabited by the same God, and it is sure to match the past. 'If he spared not his own Son, surely with him he will also give us all things freely.'

Many of us have recollections more individual than these. In Scotland we have seen days of revival, 'when there was mid-sea and the mighty things.' Then the eternal things came up before men and looked near, and a universal compulsion of human souls seemed not wholly out of reach. Unlikely people were transformed, and the most obstinate obstructions gave way. Some of us have experienced in ourselves great hours, when the dross seemed burned away, and the nobler stuff for a while ran clear. Even poor creatures amongst us have had seasons of uplifting and light and nearness. And thus when God's name—'I will be'—is proclaimed, our answers might be prompt: 'Amen, Lord, be what thou hast been! . . .'

2. But experience alone is not a sufficient guide, it needs to be supplemented by the thought of need. Merely to ask for yesterday back again might show a grave misunderstanding of to-day. For life does change its face, and brings conditions we had never dreamed of; and if we ask for nothing but what we have had, we may be like Arctic travellers pushing south into new zones of weather, but sticking obstinately to the furs which served them on the ice-fields. 'The God of Abraham, Isaac, Jacob'—it is a glorious record; but to-day we are in the brick-fields, under the lash, our natures growing baser through base uses, whilst sullenness and revenge corrode our spirits. Some new gift is surely needed. Experience may assure us that God has much in store for men; but need, imperious and individual, must come in to teach us what to pray for.

This matching of hope with need is always clear in the temper of the Hebrew prophets. They were convinced that in God's fullness there was provision for every need which could arise, and therefore, in picturing the Coming One, they did not simply repeat the dreams and demands of those who had gone before. To-day has its rights as much as yesterday, they felt; and God, who cares for us and who sees the differences between day and day, will meet the new necessities. So whilst they all looked for a Coming One, they did not all conceive Him with the same features or the same offices. In days of misrule He was appealed to as the righteous Judge; in days of foreign oppression He was looked to as Conqueror and Deliverer; when the channels of communication were clogged, they conceived of Him as a Prophet like Moses, one of themselves. . . .

We must be not less bold in making our requests match our needs. God has not made all times or all men after one pattern. He might have fashioned creatures fairer or more gifted than we; but something in our peculiarity tempted Him, and we are here with needs and cravings all our own. 'The heart knows its own bitterness, and a stranger

intermeddleth not with its joy.' Even when we have companions in distress, each is yet conscious of something distinctive in his conditions; and therefore, if we are wise, we shall never be content with borrowed petitions which might be used alike by anybody. Rather we ought to say, 'Here, Lord, is this trouble which is making life hard for me, reveal Thyself in it for Thy name's sake. Give me, not anybody's grace, but that which meets my own condition.' This may sound audacious, but it is an audacity which the very name of God—'I will be'—encourages. . . .

3. But experience and need, even when taken together, do not exhaust the fullness of God, and we must call in *faith* to guide us in our prayer, for He is able to do exceeding abundantly above what we ask or think.

Paul strains the resource of his vocabulary, inventing words, doing violence to grammar, heaping comparatives upon superlatives in order to express the amazements he had seen in Christ, but still the fact outgoes him. 'To me it was granted as a favour that among the nations I should proclaim the glad tidings of the untracked riches of Christ.' And Paul's Christ is our Christ also, so we are not meant to be hampered in our expectations. He who rightly knows the Lord is like one swimming in the mid-Atlantic, far beyond the fear of striking a hand against the shore of either coast. There is room in Christ for wide expansions, and therefore in thought and prayer we must always keep an ample margin. Much of God's wonder has reached us by report, and there is much which our urgent needs suggest; but beyond both there lie still mightier things, and in our petitions we must leave room for the unexpected. There are duties unattempted, promises unexplored, comforts unimagined, victories undreamed of, and thus, in its form, the redemptive Name is left vague and uncompleted. That He will be is declared, but *what* He will be is unexpressed. 'It is a great silence, with contents immeasurable, blessedness unspeakable; for what else can He be than God?' In good days and in evil, in work and in weakness, in prosperity and in fear—He will yet more fully declare Himself. For He, the Lord, has said, 'I will not leave you comfortless, I will come unto you.'

Brethren, having such a God we do not lose heart. In the name of our God we shake out our banners and we face the coming days with hope.

FIRST SUNDAY AFTER TRINITY.

God is Love.

'God is love.'—1 Jn $4^{8, 16}$.

1. Every one seems to know what love means, though no one finds it easy to define it. Its distinctive element is a feeling which is described as affection, tenderness, or devotion. Like other feelings, it urges to action of some sort, and its joy passes into pain if it is prevented from finding practical outlets. The things which it seeks to do or to get done fall into two classes, one of which is marked by the absence of all thoughts of self, while the other involves very strong claims on behalf of the self. On the one hand, love is an impulse to give—to do everything in our power, and at whatever cost, which will promote the true well-being and happiness of those to whom we are linked by the bonds of the heart. On the other hand, it is an impulse to appropriate, to annex, retain, and secure in some effective fashion the presence and the responsive affection of those for whom it has learned to care. It is written that it is more blessed to give than to receive. The paradox of love is that it is equally concerned to enrich itself and to deny itself—that it is as imperious in its demand to possess as it is generous in its desire to bestow. The glory and the strength of the Christian religion is the brief creed that 'Christ is love.'

2. In Scripture the life of the family is used as yielding rich symbols of the love of God. The prophets of the Old Testament, and in particular Hosea, saw in the love of a deep-hearted husband for an erring wife a worthy image of the love of God for Israel, and also a clue to His dealings with His people. In the teaching of Jesus the name of father was preferred to that of husband and lord, doubtless because He desired to lay the emphasis on the love of God towards individuals, and the idea of fatherhood in the nature of the case is charged with more evident meaning for every member of the human family.

3. But even fatherhood and motherhood at their best fall short of a full reflection of the Divine love. It is when we look on the character and life of Jesus Christ that we are taught to say without reservation—he that hath seen Him hath seen the Father, hath looked into the heart of the Eternal, and divined the purposes that are rooted in His love. The love of Christ was a deep and constant

tenderness. Its intensity was shown in tears and prayers, in labours and sufferings, and last of all in the death of the Cross. It had the note of constancy—'having loved his own which were in the world, he loved them unto the end.' It was also so wide in its sweep that it could be called all-embracing. We observe next the manifold forms in which His love sought to utter itself by blessing and bestowing. His sympathy was as broad as the distress of the human lot, and it is written that He went about continually doing good. His beneficence took its chief guidance and direction from His knowledge that the worst element in the tragedy of human lives is sin, and that man's chiefest want is the need of God. The chief end of His ministry accordingly was to enrich men with spiritual blessing. But He did not make light of the secondary things which the human mind is inclined to reckon as the first. Hunger and weariness, sickness and infirmity, the anxieties of the fearful, the pangs of the sufferer, the desolation of the bereaved—all made their compelling appeal to His sympathy and their claim on the extraordinary powers which encircled, and which were at the behest of, the sinless Son of God. He at least touched every form of human sorrow, and did whatsoever a love might do which was utterly self-forgetting as well as holy and wise.

And further, the appropriating instinct of love asserted itself with startling peremptoriness in the mission of Jesus. He claimed the souls of men as in a real sense His peculiar possession. He desired to have them as His own by many ties—by trust in Himself and faith in His gospel, by a process of refashioning after His own likeness, by obedience to His laws, by subordination to His purposes, by preparation for the continuance of His work. No earthly tie was to be so strong as that which bound them to Him. No sacrifice was too great to be demanded for His sake and the gospel. He asked to be loved more than father and mother, and to be called not only their friend but their Master and Lord.[1]

4. But how may we be persuaded of this gospel that God is Love? Two main reasons are given in the Scripture. One is that it was convincingly proclaimed by God's gift of Christ—'He that spared not his own Son,' says St. Paul, 'but delivered him up for us all, how shall he not with him also freely give us all things?'

[1] W. P. Paterson, *In the Day of the Muster*, 116.

The second reason is that the love of God is a fact which can be experienced. George Bowen, in 'Love Revealed,' says: 'He takes extraordinary liberties with us. Believing in His love and having our own particular conception of what love is, we settle in our minds that a certain contingency can never by any possibility be allowed to come to pass. Against everything else we prepare—not against that. We feel that it would be an unpardonable outrage to His most holy nature to suppose for a moment that He should suffer that contingency to come to pass. And yet that is the very thing that He brings to pass. We had boasted of the love of Jesus among our neighbours and told them that He would not suffer our brother Lazarus to die, but would assuredly come and restore him to health; and lo! Lazarus dies and is buried, and it is much if our sense of the love of Jesus be not buried with him. He takes, what seem to us, frightful liberties with our sensibilities and with our trust.'

It might have been expected that the doctrine 'God is love' would commend itself to a class of favoured persons who had enjoyed the shelter and comfort of an earthly Paradise, and that it would break down with those who were made to taste the bitterness of human experience. But it has not been so. The chief witnesses to the truth have been those who, to all outward appearance, had least reason for believing it. The doctrine of the love of God is our inheritance from Him who was spoken of as a Man of Sorrows and acquainted with grief, who endured the unspeakable agony and shame of the death upon the Cross, and who said in the last agony, 'Father, into thy hand I commend my spirit.' The doctrine of the love of God passed on to St. Paul who, after making mention that he had endured every form of suffering that springs from the seeming cruelty of the order of things, as well as of man's inhumanity to man, could fling out the confident challenge, Who shall separate us from the love of Christ? The same experience has been repeated in later times by many of the greatest sufferers, who have known, not only that God loveth though He chasteneth, but also that He chasteneth because He loveth. It is possible for most of us to find enough in our experience to warrant us in believing that we have to do with a loving God; and if we make an initial venture of faith, and proceed on the theory that we are embraced in His loving purpose, the theory

will be found to stand the test of facts, and our faith will grow to more and more.

5. 'We ought to love one another.' Let us not forget there is no proof of the love of God more powerful and convincing than to see it mirrored in a noble human life. 'I remember once,' says Dr. Mackintosh Mackay,[1] 'walking on the banks of a broad, and at that point a beautiful canal. The trees rose high on the opposite bank, and as it was a quiet winter's day, they were exquisitely reflected in the still water. It was wonderful and beautiful to see how perfect the reflection was. It was a "double picture, tree and shadow." But what was even more striking was this; the shadow was more beautiful than the tree. Perhaps because it was winter. The naked branches had not put on their summer glory, and their delicate traceries were all the more beautifully silhouetted in the watery mirror at my feet. At all events it was so. The reflection was more impressive than the reality.

'As I was musing over it, an old text came into my mind, "We all, beholding as in a mirror the glory of the Lord, are changed into the same image." This is winter time with Jesus! He is not manifest yet. "Our Lord is now rejected and by the world unknown." Preaching often leaves a dull impression on the gospel-hardened hearer. Even the Holy Sacrament too often leaves us little impressed. But there is one thing that never fails to tell on the heart. It is to see the love of God in Christ reflected in a life that has been made beautiful by its image imprinted there.'

And all who dwell in love dwell in God. 'If we love one another, God abideth in us.' Love's indwelling is God's indwelling. This is William Blake's thought in the poem 'The Divine Image':

To Mercy, Pity, Peace, and Love,
All pray in their distress,
And to these virtues of delight
Return their thankfulness.

For Mercy, Pity, Peace, and Love,
Is God our Father dear;
And Mercy, Pity, Peace, and Love,
Is man, his child and care.

For Mercy has a human heart;
Pity, a human face;
And Love, the human form divine;
And Peace, the human dress.

Then every man, of every clime,
That prays in his distress,
Prays to the human form divine:
Love, Mercy, Pity, Peace.

And all must love the human form,
In heathen, Turk, or Jew,
Where Mercy, Love, and Pity dwell,
There God is dwelling too.

[1] *Words of This Life*, 105.

SECOND SUNDAY AFTER TRINITY.

The Perils of the Middle Passage.

'O Lord, revive thy work in the midst of the years,
In the midst of the years make it known.'—Hab 3^2.

A good many scholars deny that this beautiful lyric was written by Habakkuk at all. They say that it is post-exilic, while Habakkuk is supposed to have lived and prophesied at a time when the kingdom of Judah was still standing. We will not go into the question of authorship, nor into the question of the circumstances under which the song was written. In the text the 'midst of the years' refers to the middle time of a nation's history. Here we are not going to apply it to that, but to the middle time of the individual life, treating the text as a prayer which those in the middle passage of life may well offer for themselves: 'O Lord, revive thy work in the midst of the years, in the midst of the years make it known.'

Ministers are continually preaching sermons to the young. Every Sunday most of us take care to speak a few words to the children. Sometimes we try to speak words of comfort and good hope to the old. But sermons to the 'middle-aged' are few and far between.

And yet the middle-aged form the largest element in our congregations, and of all the people who need sympathy and prayer, the people in the 'middle passage' need it most. Possibly the dangers that beset youth are the more obvious and dramatic, and that is very likely why preachers are so constantly preaching special sermons to the young. The dangers that beset the middle-aged are more secret and subtle, and not so manifestly shameful, but they are none the less fatal to the soul, and they are all the more perilous because they work so secretly and so insidiously. Our most deadly foe is not the Knight of the Morning Star, but the Knight of the Noonday Sun.

The sin our Lord appeared to fear the most was the sin of avarice. It has been often remarked that Christ did not fear sins of passion half so much as He did the love of gain. Now avarice is not a sin of youth but of middle life. The ghastliest failures in the New Testament were the failures of men in middle life. Take two illustrations. Judas apparently had come through the perils of youth unscathed. He had, as men say, no stain upon his character; but somehow and somewhen he allowed the love of money and the love of power to enter into his heart. And when he saw that his Lord would gratify neither of them, when he saw his discipleship was going to bring him neither wealth nor great place, he committed the crime of history, and sold his Lord for thirty pieces of silver. It was a tragic shipwreck Judas made of his life.

And the same thing may be said of Demas. Demas was no longer a young man; he had been for some years a fellow-labourer with the Apostle Paul. He had come off victor over the Knight of the Morning Star, but he collapsed before the attack of the Knight of the Noonday Sun. 'Demas hath forsaken me, having loved this present world.'

What are the special dangers of the middle passage?

1. *Loss of Idealism.*—Youth is a time when we dream dreams and see visions. 'Wait till I'm a man,' J. M. Barrie as a small boy used to say to his mother, 'and you shall lie on feathers.' As a mere boy he dreamed of conquering the world and winning comfort for her he loved the best. But it is not every man that succeeds as Barrie did. Most of us find the conquest of the world a harder thing than we thought. The ideals we cherished prove hard of realization. And so it comes about that by the time we have reached the midst of our years many of us have given up our dreams. We abandon our quests; we surrender our ideals; we 'thicken on our lees.'

The Pegasus of youth has become a cab-horse by middle-age. 'He was born a man and died a grocer' is the bitter and biting epitaph written on a grave-stone in a Paris churchyard. And the same tragic deterioration has taken place in many of us. We began by being men—with outlook and vision and broad horizons, and we have ended by being grocers, drapers, lawyers, mechanics. We started by resolving we were going to live and now we are content with making a living. People may talk of this as worldly wisdom, but it is really the death of the soul.

2. *Loss of Faith.*—And another peril of the middle period is that of loss of faith, born of the disillusionments and disappointments of which life is full. Childhood is a happy time, because it is such a trustful time. The child has a sort of instinctive faith in the goodness of everybody. He looks at every one through the beautiful spectacles of his own guileless and innocent soul. And old age again, while not so innocently trustful as childhood, usually becomes mellow and gentle in judgment. Taught by experience, the old judge leniently and speak kindly. Knowing all, they are almost ready to forgive all. But in between childhood and old age comes the middle period, full of disappointment and disillusionment, when men are apt to become hard and cynical and scornful to the ruin of their soul.

For it must be admitted that life is full of disappointment and disillusionment. The youth, carefully guarded in his country home, scarcely knows what life is or what human nature is. But he finds it out when he is cast on his own resources, and the finding out not unusually embitters a man for life. He finds, for instance, that men are not always honourable and true. He finds business life full of all sorts of crooked ways. He finds men, whom he regarded as his friends, are not above tricking him and over-reaching him. And life is full of that sort of thing. And it shatters faith in human nature. It makes men bitter, cynical, scornful.

You can see this cynical and scornful temper reproduced in the literature of our day. It is the disillusioned, middle-aged view of the world that modern literature takes. It is a bitter, bleareyed, faithless view to take. And, at bottom, it is as false as it is faithless. It is the cynicism of the disillusioned. It is the peculiar peril of middle life. Cynicism always argues loss of faith. And when a man has lost faith in his fellows he is well on the way to losing faith in God. And when faith is lost and honour dies the man is dead.

3. *Loss of the Eternal.*—And another peril of middle life is this—the loss of the sense of the eternal. There are things incident to the middle period of life that tend to make us lay up treasure on earth and forget all about the treasure in heaven. In childhood, on the other hand, the spiritual

and eternal seem strangely near. Heaven, God, the white-robed angels are wonderfully real and near to the child. And when old age comes, once again eternal things become vivid and clear. A man finds that he has to 'slow down' and 'slacken off.' His powers are not what once they were; and the mere decay of strength reminds him that this is not his rest.

And then, further, as a man lives to get old, he finds that one by one his friends and acquaintances are removed from his side. As he follows one after the other to the grave, he finds it increasingly difficult to forget eternity. The danger of forgetting the unseen and eternal is the special and peculiar peril of the middle period. As we get on to middle-age responsibilities accumulate, and the time of leisure becomes less and less. We become so engrossed and absorbed in the demands of business that we have scarcely time to think of anything else. And this is specially true in these days of fierce competition.

The mere pressure of life brings this peril with it—the peril of materializing life and starving the soul. But that is not all. This urgent, insistent world tends not only to engross our time, it tends also to absorb our souls. In the fierce struggle for bread-and-butter we begin to think that bread-and-butter is the only thing worth having. Immersed in the world as we are, we begin to think the world's prizes are the only prizes worth winning. We lay all the stress upon 'goods.' We pay no heed to the eternal riches. That is the great peril of middle life—materialism. It was by a sure instinct that John Bunyan set Vanity Fair about midway in Christian's journey.

And the corroding materialism of middle-age is more deadly to the soul than the hot passions of youth. It is more deadly, because its peril is not recognized and no shame is attached to it. Sins of passion Society has agreed to brand as shameful, and that very brand of shame attached to them acts as a warning against them. But love of the world, absorption in the pursuit of its wealth and power is reckoned no disgrace. It rather counts to a man's credit, and therein lies its deadlier menace.

That is why this prayer of Habakkuk's is one those of us who are in the middle period need perpetually to offer: 'O Lord, revive thy work in the midst of the years; in the midst of the years make it known.' God alone, a vivid sense of God, can deliver us from stagnation and cynicism and love of the world. That is why those of us who are in the very midst of life's responsibilities, who feel the pressure of its crowding cares, who are plunged into the very vortex of its business, need to snatch at every opportunity of bringing ourselves face to face with God. Where there is no vision the people perish. But if only we make the Most High our habitation we need not be afraid of the arrow that flieth by day, nor of the pestilence that walketh in darkness, nor of the destruction that wasteth at noonday.[1]

THIRD SUNDAY AFTER TRINITY.

The Weights of God.

'By him actions are weighed.'—1 Sam 2^3.

The words in the R.V. margin are 'Though actions be not weighed (by God).' The two translations, then, are seemingly contradictory. But there is really no contradictory thought involved. It is a mere matter of emphasis.

Hannah's God discriminates accurately. He weighs. He knows to the nicety of a balance the intrinsic value of human conduct, and the whole value or moral worth of a given human life. The real worth of all human action He weighs. But so too does the world. The world's biggest boast is this very accomplishment. The world has been busy at its work in Elkanah's home for these long years, and now it flatters itself that it knows accurately the value and worth of every soul under his roof. Elkanah himself, a highly estimable citizen, who goes most regularly once a year to Shiloh, and owes no man anything. Peninnah, his wife, princess of house-wives and best of mothers, she is weighed, approved of, and esteemed as an ideal mother in Israel—applauded when she does the scantiest right, and of what wrong and evil there may be in her heart, would it not be most uncharitable to take notice? But when the world sees Hannah the despised in tears, it regards her as a useless, silly woman; and when it finds her shaken, with broken heart, kneeling in the temple of the Lord her God, she is drunk with wine, it says. The world is for ever busy weighing human beings. It sees floating accidental surface things which it calls actions, and it judges them; but such actions God weighs not. God weighs

[1] J. D. Jones, *The Gospel of the Sovereignty*, 301.

actions only so far as they represent the real heart-worship of a man. He looks not to the appearance of the countenance, nor to the mere externals of actions. Its springs—these alone are of interest to Him, and in terms of these only does He measure all human conduct.[1]

1. There are many paradoxes in the Christian life, and the first is that in the start of it we must not rely on our actions. Mercy, not merit. Dr. Rendel Harris in his new book 'As Pants the Hart' uses this illustration. 'It is recorded that when Raphael died, the picture of the Transfiguration which now hangs in the Vatican was carried before his bier—as much as to say, "The man who is coming after, is the man who painted this." Now it is not only the picture of largest dimensions among all those he ever painted, but it is also the grandest in its sublimity of conception and in its exquisite execution. Make way for Raphael! Here comes the artist of the Transfiguration: he rests from his labours, and his works do precede him!

'Had it really been possible, however, for the great work of art to precede the great artist in his exodus to the unseen, we can imagine that objections might have been raised. The watchers at the celestial gates might have protested that they desired to see the man first, and the picture afterwards: and their objection would have been sustained on Evangelical grounds. They might have explained that they were bound by the rule, "No man cometh unto the Father but by Me," and that, consequently, neither Raphael nor any other artist can come to the Father by Raphael. Then we hear St. Peter from the gate inquiring what all the pother is about over this latest funeral. "What is it? A picture?" "Yes, a very big picture." "Too big for this narrow gate," says St. Peter, "but let me see it. The Transfiguration—and very well sketched too, with the portraits as if from life. My own portrait, in a state of slumber: yes, I was asleep part of the time, and only half-awake the rest of the time. But tell me, what about yourself? Have you any right on this holy mountain? You can paint the Transfiguration—but have you yourself been transfigured? Take away the picture and talk to us of the reality, Signor Sanzio." Plainly the picture might block the artist's way, and all the more effectively because it was so big.'

2. What weighs heavy in God's scale, then, is 'personality, not achievement.' We are apt to measure things by their size and not by their weight. We too often prefer the things which make the most show. We admire big things, and we are not deeply concerned with their essential content. And so we appreciate the Pharisee's loud-sounding offering more than the widow's mite. But God weighs our offerings in His own spiritual scales, to see what spiritual significance there is in them. He weighs our money-gifts to ascertain their weight of sacrifice. And so it comes to pass that the widow's mite wins His praise rather than the rich man's abundance. He weighs our prayers to see what weight of holy desire there is in them. Prayers may be very long and very empty, and in the scales of God they are as light as the lightest chaff. In our prayers it is desire that weighs heavily, and penitence, and humility, and serious purpose of amendment. In our intercessions it is our self-forgetfulness that wins the favour of the Lord—our sacrifice in thoughtfulness, our true sympathy, the burden of our brother's need.

It is the spiritual and the sacrificial which truly count in all things. Without these everything is light as vanity, however imposing the display it makes in the eyes of the world.

'Thou didst well, it was in thine heart.' Here is the Lord weighing an inner desire. David yearns to build a temple, and the yearning is not to be realized. But the gracious Lord puts the longing into His scales, and it is found to have the weight of a perfected act. God does not wait for material creations, and then measure the value of our life by visible results. Our hungers are the vital part of our character, and a discerning judgment will estimate their force and intensity. 'Blessed are they that hunger!' God weighs the inner things, the yearnings, the prayings, and the dreams. We measure only finished accomplishments. We revel in the dimensions of the temple which is built. God weighs the desire for a temple that was never built, and in His gracious judgment it has all the solidity of a temple made with hands.[2]

[1] K. A. Macleay, *The Never Changing Creed*, 99.

[2] J. H. Jowett, *The Eagle Life*, 44.

Contributions and Comments.

Cushan-Rishathaim (כּוּשַׁן רִשְׁעָתַיִם).

The identity of Cushan-rishathaim (Jg 3^8), the first recorded oppressor of the Israelites just after their entry into Canaan, seems to be still undetermined. The oppression rests conceivably on a well-founded traditional basis, but nothing is apparently known of the oppressor beyond his mention in the narrative. He is described as king of Aram-Naharaim, 'Aram of the two rivers' (? Tigris and Euphrates), which corresponds with Mitanni in the Tell el-Amarna Tablets. This was the large country which lay to the east of the Upper Euphrates, and was bounded on the west by Naharîn and on the south-west by Amurru.

To take up the position, as Stade does, that the form of the name proves it unhistorical, is not sound criticism. Most scholars, following the suggestion of Ball (Expository Times, xxi. p. 192), are inclined to regard him as of Kaššite origin, or connected at least with those foreign invaders of Babylon, probably from Elam (Kash) and the Farther East, who founded the third Babylonian Dynasty (*c.* 1760–1180 B.C.), and they cite a Kaššite name, *Kashsha-rishat*, in support of their view. Klosterman, Marquart, Cheyne, Lagrange, and others consider Aram (אֲרַם) to be a corruption for Edom (אֱדֹם), regarding Naharaim in this case as a gloss, and they take Cushan to represent some Edomite king, possibly 'Husham' of the land of the Temanites (Gn 36^{34}). But the writer would advance a third and rather interesting theory as to the identity of Cushan-rishathaim. Seeing that Aram-Naharaim, over which he is stated to have ruled, must be taken as referring to Mitanni, on the eastern side of the Euphrates, is it not possible that he can be identified with Tushratta, the powerful king of that country, *c.* 1380 B.C.? If the identity could be proved, it would settle many vexed questions, including the date of the Exodus. It would practically fix the earlier date for that event, making the Israelites identical with the Ḫabiru of the Tell el-Amarna Letters (*c.* 1380 B.C.), for Tushratta is known to have been contemporary not only with Assur-uballit, king of Assyria, and Burnaburias II., king of Babylon, but with Amenhetep III. of Egypt and his son Akhenaten. Indeed, if the earlier date of the Exodus be assumed, Cushan-rishathaim *must* be none other than Tushratta, who would be king of Mitanni at the time when the Israelites were settling in Canaan. The name used to be written Dushratta, but the form with T is now adopted by scholars as the correct one. 'Personally,' says Sir E. A. Wallis Budge, 'I would write Ṭushratta.'

The two names are not nearly so dissimilar as they look. If we reject the terminations of 'Cushan' and 'Rishathaim,' which are admitted to be mere Hebrew additions (the Greek Versions, for instance, make the former element Χουσα), we are left with the name 'Cush-rishatha,' and if this had been written '*T*ush-ri*th*atha,' we would at once have said that it represented Tush-ratta, yet this change only means substituting ת for כ at the commencement, and ת for שׁ in the second element, the vowels being negligible as dating only from the Christian centuries. Now, we know that in the Israelitic alphabet, taken from the Baal Lebanon and Moabite Inscriptions, כ and ת were almost similar and very apt to be confused with each other, and we know too that ת in Aramaic (through which the oppressor's name must have come to Israel) was often represented by שׁ in Hebrew. Moreover, when we remember the intentional perversion of proper names that was frequently made by the later scribes in order to cast ridicule on their bearers, especially when these were known to have been enemies of Israel, we cannot but see that there is a great likelihood of the two names being identical.

A closer examination of the matter makes it even more certain. It is well known to philological scholars that confusion of letters was common in the older form of writing. Many instances of this are cited by Professor Burney in his *Notes on the Hebrew Text of the Book of Kings* (1903), and in his *Judges*, cxxiii. Cases of such were not always due to obliteration or illegibility of a letter, but some of the most serious corruptions arose from similarity between certain letters in the ancient Israelitic script, the oldest Semitic form of writing with which we are acquainted. Transcribers and editors undoubtedly confused כ with ת in many words. These two letters in the Israelitic script resembled each other so closely (and) that the one might

easily be taken for the other by a later scribe or editor who had no historical knowledge of Tushratta. It must be remembered that, from the earliest period of which we have any knowledge down to the Babylonian Captivity, this ancient script was the one used by Hebrew historians; and hence we have numerous errors by copyists, who confounded letters which are quite dissimilar in the later square Hebrew, but are much alike in this older alphabet. An example of this occurs with the name *Heleb* (2 S 23[29]), which in a parallel passage (1 Ch 11[30]) appears as *Heled*, the corruption being due to the original record in the Israelitic script, in which ב and ד differ so little (and) as to be almost indistinguishable from each other. Another example is מטל, '*for the dew*,' in Dt 33[13], corresponding to the more appropriate מעל, '*above*,' in Gn 49[25], as the word in both cases is contrasted with '*beneath*.' But in the older character ט is and ע is , so the corruption was easily effected. Similarly, when we remember the slight difference between כ and ת (and) in the Israelitic alphabet, it is easy to see how the former might be substituted for the latter by some redactor or copyist to whom the ancient kings of Mitanni were unknown. The Israelitic script gradually passed into the Sidonian, which was more cursive, and this again evolved later still into the Aramæan, which opened the closed loops of many letters and curved the tails of them more and more to the left. All these transitions happened before the ordinary square Hebrew script came into existence, and while they made writing easier and more rapid, they must have contributed further to many mistakes and corruptions, especially in ancient unknown names.

It is quite evident that the second element of the name has been intentionally perverted to Rishathaim (רִשְׁעָתַיִם) by some scribe, in order to cast contempt on Tushratta. He has connected it with the Hebrew word רֶשַׁע (with suffix רִשְׁעוֹ), '*wickedness*,' so as to signify that this ancient oppressor of Israel was a ruler of 'double wickedness,' a kind of double-dyed barbarian. We have numerous instances of the same type of perversion in the old Hebrew records, such as Adoni-bezek for Adoni-zedek, Baal-zebub ('lord of flies') for Baal-zebul ('lord of the mansion'), and Bosheth ('shamefulness') for Baal in proper names (Ish-bosheth, etc.). That the name has been perverted is evident from the fact that it contains ע. This peculiar guttural breathing is believed to be confined to the Semites, and could not have occurred in the Mitannian king's name, whatever it was. The language of Mitanni is certainly not Semitic, and indeed appears not to be Hittite or Indo-European even, but rather of the Caucasian type. The letter ע, with the sound it represents, is therefore foreign to the name and could only come into it through associating it with רֶשַׁע.

The fact that the name would naturally come to the Israelites through the Aramaic dialect, which intervened between them and Mitanni, no doubt rendered the perversion an easy one, for it was not unusual for the Hebrew letter שׁ to take the place of the Aramaic ת, *t* (Arab. ث, *th*), just as the Hebrew ז, *z*, took the place of the Aramaic ד, *d* (Arab. ذ, *dh*). Thus, instead of the consonants *r-t-t* in the second element (as in Tush-ratta), there easily came to be *r-sh-t*. Early Aramaic and early Hebrew, as far back as the twelfth century B.C., were dialectic forms of the one language of 'Amurru,' with many common characteristics, but as time passed the changes referred to showed themselves, being strikingly analogous to those laid down by Grimm for the Teutonic languages. In the triumph song of Deborah (Jg 5), the word יִתְּנוּ (v.[11]), generally regarded as an Aramaïsm, would naturally be יִשְׁנוּ in Hebrew, from the verb שָׁנָה, to 'repeat a thing.' Other examples are numerous, such as the Hebrew יִשֵּׁב for Aramaic יתב, Hebrew שִׁקֵּל for Aramaic תקל. This philological relation between Aramaic ת and Hebrew שׁ goes to show how easy, and indeed natural, it was in Hebrew to pervert the second element of Tush-ratta's name from its Aramaic, or at least its original form, *r-t-t*, into *r-sh-t* (as in 'Rishathaim'). Whether this be so or not, the second element, from its present appearance, shows clearly that it has been made to resemble רֶשַׁע.

Even apart from any such intentional and easy perversion, it is surely inevitable that, during the lapse of the generations before the documents J and E came into existence, as well as in the numerous copyings of these ancient documents during the centuries following, the name of Tushratta should assume a form somewhat different from its original. We have but to think how the name Hammurabi

became changed into Amraphel (Gn 14[1]), or to compare the list of David's warriors in 2 S 23 with those in 1 Ch 11 and 27, referring also to the Greek text. Many of these names are quite different in the two lists, and some perhaps are in no case handed down correctly. In the case of ancient names that occur only once, the greatest caution is necessary. One has but to reflect, too, that the Hebrew vowel-points are late and not to be depended on. The Greek transliteration of Hebrew names in the Septuagint and in Josephus shows that no vowel-points existed in the Hebrew Scriptures then in use. These vowel-points were not inserted till after the fifth century A.D. at least, and represented merely the traditional pronunciation of the synagogue. In the case of many ancient and less-known names, this vocalic pronunciation could be nothing else than uncertain guess-work, for it was impossible to ascertain it exactly from untrustworthy tradition. The vowels of 'Rishathaim' are just as likely to have been those of *rat-ta*. The Vulgate has Rasathaim.

Looking at the matter from these aspects, it is evident that the name Cushan-rishathaim represents that of Tush-ratta, the powerful king of Mitanni, whose sister, Gilu-ḫipa, was married to Amenhetep III. of Egypt, and whose daughter, Tadu-ḫipa, became the wife of the revolutionary Pharaoh, Akhenaten. Tushratta had inherited a kingdom weakened by internal intrigue, his brother Artaššumara, who reigned before him, having been assassinated. He found it necessary to take stringent measures both with the Hittites and the Canaanites. The former were encroaching on his kingdom, and he waged war against them, driving them back to their own confines. The latter were interfering with his caravans when passing through Palestine, and he sent Akhenaten dispatches demanding compensation for these attacks. No doubt the Israelites were involved in the trouble, and it was probably at this time (*c.* 1370 B.C.) that he attacked them, and commenced his eight years' oppression.

J. W. Jack.

Glenfarg.

Proverbs xxvi. 8.

'As a bag of gems in a heap of stones,
So is he that giveth honour to a fool.'

I am far from other books of reference, but Martin, in the 'Century Bible,' speaks of this as 'notoriously difficult to translate.' In translating into Mambwe (Bantu), with a native assistant, I was interested to find that he at once connected it with the cairns of stones scattered all over Bantu-country, to which a passer-by is accustomed to add a stone, stick, or a few beads or anything which happens to be handy, thus 'honouring' the guardian spirit. Martin mentions the same idea but dismisses it as 'far fetched,' whether on linguistic grounds, or because of his difficulty in seeing a connexion between this and the second clause, is not clear. I pressed my assistant for his view of the connexion. He explained that few would be so foolish as to leave a bag of gems on a cairn (however much he might wish to do so from ostentatious motives), for he well knows that as soon as his back is turned somebody will 'buy' the gems in exchange for something of no value. It is remarkable that although even valuables thus placed on a *grave* are safe from theft, those left on such a cairn are not. Surely this idea fits exactly the meaning of the Proverb:

'He that would restrain her restraineth the wind,
And his right hand encountereth oil.'
(Pr. 27[16], R.V.)

Is it possible that in this verse there may be some reference to oil upon troubled waters, especially if *ruach* can ever refer to a storm at sea?

'Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.'
(Pr. 27[1], R.V.)

It is interesting to find very many native proverbs, almost identical, word for word, with those in this book. For instance:

'*Utaisamvya,*
Pano utamanile cipafile ndaka.'

Literally

'Don't bother yourself,
For you don't know what the sun will give birth to.'

The word *ndaka* is an ancient word only now found in such phrases as 'sunrise,' 'sunset,' 'now (this sun),' and 'sun-drawer (morning star),' and a few proverbs and songs. (Can any Bantu student throw light on its origin and history?)

W. Govan Robertson.

Luambazi, North Rhodesia.

Entre Nous.

SOME TOPICS.

Dr. Rendel Harris.

Dr. Rendel Harris has collected a number of devotional addresses, and these have been published by Messrs. Hodder & Stoughton, with a title which has been taken from the first address—*As Pants the Hart* (6s. net). In the course of the Foreword, which is addressed 'To my friends at Woodbrooke and elsewhere,' the phrase occurs 'you want the book.' It is certain that Dr. Rendel Harris does not know how many friends he has. We all want to be included under this 'Elsewhere,' for we all want this book and are in want of it. The meditations are their own best commendation, and so we shall quote from them rather than say anything more. But remember that to catch the flavour properly each address should be read in full.

'As Pants the Hart.'

'This, then, is our theme, this portrait at the beginning of the second book of the Psalter. Clearly it strikes a deeper note than the opening of the first book. We have got beyond the religion of the successful godly man, whose trees always bear fruit and are never parched or frost-bitten. If God is on any one's side in Psalm xlii., He is on the side of the hunted. We find ourselves here in a deeper region of human experience. I should not like to charge the author of Psalm i. with shallow optimism; but I should be grateful to higher critics if they would prove that the same man wrote Psalm i. and Psalm xlii.; or to students of spiritual psychology if they were to tell us that he could be the same person. For we want to combine optimism with reality, and not merely to say in cheery tones, "This is the best of all possible worlds, for the person who can succeed in it." If it is a good world, it must be a good world to be hunted to the death in. One reason why we admire St. Paul is that he is an optimist with both eyes open. He is a stricken deer withal; sometimes he too has tears day and night; he strains his leathern coat almost to bursting. But in his escape from the optimism of a successful career in the Sanhedrin and at the Jerusalem College, St. Paul found a higher optimism. . . .

'Now let us carry this matter a little further than the argument has yet reached. When we suffer from hunger and thirst—which mean the insufficient satisfactions of life; or from wounds met in the chase—which mean the disappointments and failures of life; we want to know something more about the sense in which God stands upon the weaker side and enters into the conditions which make His creatures to be suffering creatures. If we simply hear that Someone, not ourselves, has appeared upon the weaker side in which we are included, there are two ways in which we may interpret the access of such a One to our ranks. He may have come with reinforcements of overwhelming strength to outface and put to flight the intolerant, contemptuous crowd, who are shouting across to us as we crouch in our trenches and saying, "Where is thy God?" On the other hand, He may have come as one more starving soul into a camp of besieged souls, to augment the company of the miserable and the helpless from a number n to the next number $n+1$. Now clearly it is possible that God might appear in the former sense. Providence might be capable of a decisive intervention with big battalions; and every conflict between good and evil might find itself appropriately ended by the sudden arrival of twelve legions of angels to put things finally right. If we had been in God's place, and had found ourselves face to face with want and pain and injustice, this would almost certainly be the solution that we should have adopted. We should have moved up the big battalions, and given ocular demonstration, not only to a select inner circle with peculiarly illuminated eyes, but to everybody who has any eyes at all to see with, that "they that be with us are more than they that be with them." Nor am I prepared to say that God never does appear in this way as a majestic Afterthought upon the top of the perplexed reasonings of men, or as an unexpected intervening Force for which those who examine problems of dynamics had never made any allowance. Such, however, we may confess, is not the normal Divine method. No Angels appeared at Mons, either on one side or the other—any more than the Heavenly Twins appeared at the battle of Lake Regillus.

'When we consider the other form of God's inter-

vention, according to which He comes as a poor man to the company of poor men and as a weak man into the circle of the weak, we recognize the Divine Man who has attached Himself to us for the purpose of sharing our human conditions. One of the traditional sayings of Jesus tells us: "For those that are sick, I was sick; and for those that hunger, I suffered hunger; and for those that thirst, I suffered thirst." We thus come face to face with the problem of a suffering God, and we have to frame our theology out of the story of His weakness and the tale of His Passion.' [1]

Merit and Mercy.

'All the true saints talk the same language. Merit may live from man to man; but it never climbs into the martyr's chariot of fire with him. Indeed, the doctrine of merit that lives from man to man is easily overdone, and passes on to the verge of caricature. In our own day, we have actually instituted a public Order of Merit: it is saved from ridicule by the limitation of its numbers. We need to destroy pride, not to manufacture it. At all events, it is clear why we must erase from our thought the last two letters of the word Merit, and replace them with the last two letters of the word Mercy.

'Let us venture into the region of the grotesque and look at our subject from that point of view. As the meritorious person, sooner or later, is always reduced to a grotesque, there can be no harm in taking a picture of him from modern literature. We will take Tennyson's *Northern Farmer*. When the farmer lies dying, he recalls two facts: the first is, that there are "Thurnaby hoälms to plow"; the second, that he had "stubb'd Thurnaby waäste." From the first, he concludes that the Almighty must be making a mistake in taking him away just then:

"A mowt 'a taäen owd Joänes, as 'ant not a 'aäpoth o' sense,
Or a mowt 'a taäen young Robins — a niver mended a fence."

From the second fact it appears that if he has to die, he at least will, at any rate, enter the next world accredited. . . .

'Tennyson meant this farmer to be grotesque; but are not most men cursed with an optimist prospect of getting into heaven at the cheapest possible rate? The librarian of one of the great American libraries told me that the catalogue which he had prepared was to be his passport to Paradise. I replied that he was doing it very cheap! He, also, was a spiritual grotesque. I remember once hearing an old Scottish minister remark that "it would be tremendously interesting to know how many of the people who insist on getting to heaven at the cheapest possible rate, ever get there at all."

'Some will answer: Yes, but is a man's whole life-work to be reckoned of no account at last—most of all when it is the artist's work wherein life bursts into flower, as in the pride of Raphael or the passion of Milton? Life-work is not sufficient. Judged by the Divine standard, there is not enough either of life or of work to form a justification for living or for working. "Life piled on life were all too little." The hymn makes this catholic confession:

"Not the labour of my hands."' [2]

Force.

'One of the finest passages in the Old Testament describes a tiny Hebrew army surrounded and ringed about by a Syrian host, and a young man who serves the prophet cries, "Alas! my master, what shall we do? Providence is on the side of the big battalions." "Open his eyes, Lord," prays the seer (so called because he sees—in modern language, the clairvoyant); and when the young man's eyes are opened, the mountains are full of armed motor-cars and armoured-trains around the prophet. What of the big battalions now? Thus the Hebrew heaven is a camp, the heavenly habitants are a military company, and Yahveh is Yahveh Sabaoth, the Lord of Hosts. This conception is fundamental to the Old Testament. It is too great an idea to ignore or despise. The conception which can make a man or a people say in the moment of extremity,

"Sufficient is Thine arm alone
And our defence is sure,"

does not need much apology. There are some persons whom it will impress so strongly as to make them exclaim, "Blessed is he that hungers and thirsts after militant Puritanism: for he shall

[1] J. Rendel Harris, *As Pants the Hart*, 10.

[2] J. Rendel Harris, *ibid.* 20.

be saved." I feel the attraction of it myself; and I sometimes say that if I had lived three hundred years ago, I should have fought at Naseby—and joined the Society of Friends *afterwards*.' [1]

Pulpit Preparation.

The Warrack Lectures for 1923 were delivered by Mr. James Black (now Dr. Black) of St. George's, Edinburgh. He has just published them—*The Mystery of Preaching*—but the book has come in too late to be reviewed this month. We opened it by chance and found this excellent story—'A noted evangelist once came to address us at Glasgow College. As a piece of solemn and considered advice, he recommended us sometimes to go into the pulpit, find our text on the spur of the moment, and preach, trusting in inspiration for our message. Professor Denney was in the chair. I shall never forget that white face and that wagging finger as he turned to the speaker, and said with his incisive passion, "We are here in this College, set aside by the Church, to tell these men that there is no preparation too sacred or solemn for the ministry of Jesus Christ, and you come now and try to undo our work with these students. I think, sir, you confuse inspiration with desperation!" And I might add on my own, "with perspiration."'

What is wrong with the World.

Among a number of notable articles in the current number of *The Hibbert Journal* is one by Sir James Marchant, K.B.E. Sir James Marchant is Director of the National Council for the promotion of Race Regeneration, and the article bears on this. We are not, however, immediately concerned with the body of the article, but with its conclusion. Sir James Marchant was a friend of Alfred Russel Wallace, the co-discoverer with Darwin of the principle of natural selection. 'One day, near the end of his long life,' he says, 'he had the writer as his guest. We had discussed many topics in which we were mutually interested, from life in Mars to the return of the dead. It was on his 92nd birthday, and towards evening he fell into a reminiscent mood which prompted the question to him, as he looked over the world from his vantage-ground of years, what was chiefly wrong with it. Instantly his eyes brightened, and he spoke gravely: "This is the fundamental weakness: our knowledge, our science, has outstripped our moral development."'

[1] J. Rendel Harris, *ibid.* 156.

The war, Sir James Marchant holds, has demonstrated the truth of Dr. Wallace's statement. What is to be done? Not to stop scientific investigation, but 'to correct our false standard of values and to promote a moral revival throughout our lands.' We want high ideals, and we want the power to transform our lives in accordance with them. The ideals and the power are to be found, Sir James Marchant says, in the religion of Jesus Christ. 'Political no less than religious leaders are preaching the gospel, that to serve the world we must renew the right spirit within us.'

The Attraction of Christ.

The following incident was related by a preacher before the University of Cambridge: 'Not long ago, some of the best and ablest of the students at a women's college had opened an evening class for men in a poor and neglected neighbourhood. They were stirred by an impulse to do what they could for their less fortunate brothers. They read to them, sang to them, taught them to read and write; and the men came in increasing numbers. After a few months they asked them whether there was anything in particular they would like to hear more about. There was a silence, and then a low and scarcely audible voice was heard. One of the women went up to the speaker. "What was it you wanted specially to hear about?" "Could you tell us," was the man's reply, "something about Jesus Christ?"' [2]

TWO TEXTS.

Gen. xl. 13–15.

The right handling of the Old Testament has not been a problem to scholars—although it was once a very acute one—for many years now. But it is still a problem to the man in the street. No, to be more accurate, the latter is out of touch with the Old Testament, and has ceased to trouble about it. Here is a book to arouse his interest. And, quite as important, it will stimulate inquiry by the ordinary church member who has been uncertain where study of the Old Testament might lead him and has preferred not to make it. The

[2] A. W. Robinson, *The Christ of the Gospels*, 1.

volume contains a number of very readable essays on famous Old Testament stories—the last being 'The Sign of the Prophet Jonah.' The author is Mr. Lewis Johnson, and the publishers are Messrs. Allen & Unwin (7s. 6d. net). The essays are popular, but they are couched in clear, pleasant English, and for the most part they represent the standpoint of accepted criticism.

Below is an example, not of Mr. Johnson's critical quality, but of his homiletical.

'We are set upon an earth capable of staggering frightfulness. Hurricane and earthquake, flood, famine, and pestilence make our life here a very precarious venture. And in our heavy troubles we are quick to upbraid the Creator of so dangerous and painful a planet. Well! we cannot pretend to an adequate understanding of it all as yet; but if we keep our courage and sanity we can see that this hard training-ground is educating man toward the mastery of nature, and developing his powers as no soft lotos-eating world could do. Man is not a doomed creature. Along with the peril there is a promise of escape. He sees not yet all things put under him; but he is on the road to conquest. And his advance has come just through that necessity of struggle with grim natural forces which were inexplicably dreadful to him in the childhood of the race. Now he can afford to view them more serenely. He begins to see that the discipline of earth is not meaningless or wantonly cruel. It has served a purpose—a purpose which, when fulfilled, may completely justify the process. And to-day we can look back with a pleased surprise, as we look upon courage in a child, to the brave hope of those early fathers who, amid flood and tempest, saw in the rainbow a token of divine covenant that the purpose of the world was good. . . . Let us have courage to trust this world then—a world flashing with rainbows amidst its clouds and glooms, physical and spiritual wonders standing out of the most black and bitter circumstances to dazzle us with revelation of the grace enshrined at the heart of things. Let the magic rainbow be to us, as to old Israel, a symbol of God's covenant with humanity. This brilliant ethereal creature born of the marriage of light and water; this fairy tapestry hung in heaven; this sudden elusive apparition which our hearts leap to behold, is a sign from the Almighty, a promise of the ultimate beatitude of life.' [1]

[1] Lewis Johnson, *The Legends of Israel*, 32, 36.

Mt. xi. 28.

In his peculiarly pleasing way, Mr. Boreham has written another series of short addresses on men and women who have made Christian history —*A Casket of Cameos* (Epworth Press; 6s. net). As before, each story is woven round a text. We have George Moore's text, 'He that heareth my word, and believeth on him that sent me, hath everlasting life'; Sir Ernest Shackleton's text, 'If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me'; W. M. Thackeray's text, 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.'

Perhaps the least known name to us on this side is that of Robert Lamb, M.B., Ch.M., and B.D., of the University of Edinburgh, who spent several years as a missionary in the South Sea Islands, and then, a man of just over forty, he had to return to Australia broken down in health. He devoted the time left to the gipsies of the south—the swagmen—lavishing his medical and religious knowledge upon them. He sat by the roadside day after day making friends with them. And when too ill to leave his bed his indomitable spirit found a way of influencing them. 'In order that death might not deprive him of the privilege of repeating his text, he designed his own tombstone. That tombstone of his is a thing of beauty and a joy for ever. It is one of the most eloquent and one of the most pathetic monuments to be found in the southern hemisphere. It stands at the corner of a tiny bush burying-place, tucked away among the giant mountains of New South Wales; yet, by means of that roadside memorial, Robert Lamb goes on repeating his text every day of his deathless life: 'Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, for my shoulder-gear is easy, and my swag is light.'

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

A STORY is told of an Oxford undergraduate to whom, at the Scripture Examination, the question was put: 'Canst thou speak Greek?' Instead of giving the context, which apparently was what was expected of him, he replied with simple frankness that he could not. One of the problems of theological education to-day is the number of students who have to confess that, far from being able to speak Greek, they cannot even read it. Whether by their misfortune or their folly, they are becoming 'priests of a religion who cannot read their own sacred books.' (Is Professor ROBERTSON right, by the way, in ascribing this gibe to Carlyle?)

How are we to account for the increasing difficulty in vindicating the right of Greek to a compulsory place in the curriculum of a Theological College, and for the complaisance with which young ministers view the fact that the Greek New Testament is to them a sealed book? One difficulty is that New Testament Greek differs so markedly from the Greek taught in our Universities; not only from the language of Plato and Demosthenes, but even from that of contemporary Greek writers.

It is very easy to exaggerate this difficulty; and any excuse it may have offered to unenterprising students has been removed. Last year we had Dr. MACHEN'S excellent *New Testament Greek for Beginners*, specially designed for students of the New Testament who had made no previous study of classical Attic prose. Now we have the *Beginner's Grammar of the Greek New Testament*, by Professor William Hersey DAVIS, M.A., Th.D. (Hodder & Stoughton; 10s. 6d. net). In an introductory note Professor A. T. ROBERTSON of Louisville, Ky., tells us that Professor DAVIS was the most brilliant student of Greek he ever had.

These two books illustrate, among other things, the way in which competent teachers of long experience differ on what seem elementary points of teaching method. In the exercises, both Greek and English, Dr. MACHEN has for the most part deliberately avoided the familiar sentences of the New Testament; while as deliberately Professor DAVIS has taken from the New Testament all illustrations and sentences for translation. Again, Dr. MACHEN frankly aims at producing, not a scientific grammar but a practical introduction to the study of New Testament Greek; while Professor DAVIS evidently thinks that the learning of basal things in the old unscientific way is the root of all evil in things grammatical.

To take two illustrations: Dr. MACHEN accepts the five noun cases that we learned in our youth; Professor DAVIS adds three—the ablative, the locative, and the instrumental. Again, while Dr. MACHEN is just as well aware as Professor

Davis that the fundamental point in Greek tense is not the time of action but the kind of action, yet the former attaches great importance to the fact that in the participle the distinction between present and aorist can be learned only through the medium of English 'time' distinctions.

Professor Davis, however, is scientific also in this commendable sense of the term, that, whereas the older grammarians were apt to assume that all sentences of standard authors could be parsed, he recognizes that in many cases they cannot. We have in the New Testament the grammatically indefensible: 'And it came to pass and he was teaching,' 'And it came to pass he went away,' 'And it came to pass and behold two men stood by him,' as well as the logically correct: 'And it came to pass *that* he was going through. . . .'

Yet the student who has missed Greek at the University and tries to master even one of these 'elementary' grammars, written as they are by experienced and competent teachers, will 'have no picnic,' as the Americans say. He may well be discouraged when told that even an elementary grammar of two hundred and fifty pages is only an introduction to a 'Short Grammar of the Greek New Testament.' He may then fall back on a second line of defence. The translations are now so good that the average student, with the Authorized Version for pulpit use, and Dr. Moffatt, say, for private study, will know as much about the author's meaning as if he could read the Greek for himself.

This is a far more specious excuse than the other. It seems to become more convincing still when we realize that there is a growing conviction that, in the case of the Gospels at least, even those who read them in Greek are reading only translations from Aramaic. There is of course a good deal of doubt as to the precise point in the story when the translation was made: whether, for instance, only the original sayings were in Aramaic, or whether oral traditions other than sayings passed current in Aramaic; or whether some of our Gospels, in whole or in part, were originally written in that language. If in the most important part of the New Testament a knowledge of Greek gives us the story only at second-hand, is its acquisition worth the effort involved?

Well, at least the Greek takes us vastly nearer the beginning of things. If the original drama was not all played in Greek, that language was from the beginning inextricably intertwined with the story. And in the case of much the larger part of the New Testament a knowledge of Greek does take us to the fountain-head. He who can read it gets the 'feel' of those early days as the English reader can hardly do. He gets the pictures that were in the author's mind as a translation can hardly give them. He can actually see the prodigal 'making the money spin.'

Take two of the conjectural emendations that Dr. Moffatt's translation has made familiar to English readers. In 1 P 3^{19}, whether we accept with Dr. Moffatt or reject with Professor Peake the correction of Dr. Rendel Harris, according to which it was not Jesus but Enoch who preached to the spirits in prison, it is in any case a brilliantly attractive suggestion. But the explanation of the loss of the reference to Enoch, simple and convincing to one who knows even elementary Greek, must always remain something of a mystery to one who does not. Again, in Ro 12^{3} the same explanation of the same scribal error (namely, the accidental dropping of a group of letters that happened to be repeated) accounts for the translation—'to every one who is *somebody* among you,' instead of the jejune—'to every man that is among you' of A.V. and R.V.

Further, translations give us only products not processes. The student who has only English has no idea of the long, anxious, and learned discussions that may underlie an apparently simple translation. It is interesting to take a single short verse of the New Testament as given by Dr. Moffatt, and note the points on which the translator has had to make

up his mind. Ja 1[3] he renders: 'Sure that the sterling temper of your faith produces endurance.'

'Sure' is a probable guess at the meaning of a word which A.V. renders 'knowing.' Grammatically the word translated 'sterling temper' may mean 'act of proving,' 'means of proving,' or 'proved quality.' The word 'faith' does not mean what Paul means by the same Greek word. The word translated 'produces' has an emphatic prefix which can hardly be reproduced in English. 'Endurance' is an ambiguous rendering of a word which may mean '(passive) patience' or '(active) staying power.' The connecting link with the following sentence, which Dr. Moffatt translates 'only,' may grammatically suggest either 'and' or 'but.'

With all our modern aids, valuable as they are, no one who knows the facts will contend that one who has studied Greek and one who has not have equal facilities for understanding the text of the New Testament. The apologete for 'English only' is therefore driven back on a third line of defence. He may and does use the utilitarian argument that a minister's business is to preach the gospel, and that from the point of view of the preacher, time spent on Greek grammar is wasted. A knowledge of the precise difference between the present and the aorist infinitive will not help a man when he enters the pulpit.

It is to men who argue like this that Professor A. T. Robertson, M.A., D.D., LL.D., Litt.D., addresses *The Minister and his Greek New Testament* (Hodder & Stoughton; 7s. 6d. net). It is difficult to keep pace with the literary output of Professor Robertson, and he is speaking here on a subject on which he is one of the two or three acknowledged authorities. He argues his theme with passion as well as with knowledge, and he is not afraid to face concrete instances on either side. If Moody 'broke grammar and broke hearts,' there are plenty of men who have broken grammar but have never broken hearts. Spurgeon, in spite of insufficient schooling, insisted on learning not only Greek but Hebrew. John Knox studied Greek when over fifty. Alexander Maclaren owed his pre-eminence as an expositor to laborious scholarship as well as to consummate genius.

Professor Robertson carries the war into the enemy's camp and quotes with approval a saying of Fairbairn: 'No man can be a theologian who is not a philologian. He who is no grammarian is no divine.' 'Greece,' it has been finely said, 'rose from the dead with the New Testament in her hands.' Perhaps we of to-day hardly realize the new intellectual and spiritual impulses that stirred Europe when the revival of Greek gave the world once more the Greek New Testament.

When Erasmus published his Greek text and Latin translation of the New Testament, Cambridge and Oxford, Froude tells us, forbade their students to read his writings; nor was it only the anti-priestly notes with which he accompanied the text and translation that irritated the clergy; it was the Greek itself. Sir Thomas More ascribes to the leader of the 'Trojans' (as the anti-Greek party was called) the saying—'The teachers of Greek are full-grown devils; the learners are little devils.' It was at a price our fathers won for us the right to read the Greek New Testament. Shall we not pay the much lighter price demanded to cherish the inheritance they won for us?

Professor Robertson is willing to come down and meet the 'practical' man on his own ground. To the uninitiated the study of the Egyptian papyri, of which so much has been heard in the last quarter of a century, seems dreary and unprofitable. In 'From Egyptian Rubbish Heaps' the late Dr. J. Hope Moulton showed what excellent preaching material lay concealed for him who had the eyes to see. Professor Robertson claims that there is theology in the Greek article, that there are pictures in prepositions and sermons in tenses. How does he make good this 'very bold' claim?

In the story of the quarrel between Paul and

Barnabas about John Mark (Ac $15^{37f.}$), Barnabas wanted 'to take' John with them (the aorist of a modest proposal), but Paul persistently declined (imperfect) 'to have (this unstable brother) with them all the time' (present of a continuous grievance). 'He did not want to have a quitter again on his hands.' Or again, take Jn 11^{47}, where there are two 'presents of linear action.' 'What are we doing because this man is doing many signs?' 'The point is that they are doing nothing while he is doing everything.'

The main contention of Mr. HERFORD's essay on Pharisaism (reviewed elsewhere) suggests an interesting historical parallel. That contention is as follows. The two great Jewish religious parties split on the question of what was Torah. The Sadducees were the conservatives. They held by the written word. Nothing should be added to this. The Pharisees were the liberals. They believed in a perpetual inspiration. How were people to know what was their duty in present circumstances? The Torah said so and so. But what did this mean for them in their present condition? What did the Torah mean here and now?

The Pharisees believed God gave adequate guidance on such points through the authorized religious teachers. They held that this guidance, the opinions of the Scribes on definite points of duty, was also Torah. Tradition was part of the Divine will as well as the written 'Teaching.' This tradition was the light given by a living God to living men and women who wanted to know what the written Word meant in any emergency. This difference in principle was the origin of the division and dissension between Sadducees and Pharisees.

This inevitably suggests the cleavage between Protestantism and Romanism on precisely the same ground. Romanism justifies many of its obvious departures from the New Testament by its doctrine of Tradition. 'It is true that we have many doctrines and practices which are not found in the New Testament. But then we have had the continuous guidance of the Holy Spirit, according to Christ's promise, and these doctrines and practices are the result.' In other words, Protestants are the Sadducees of Christianity and Romanists are the Pharisees.

This idea of a living and continuous inspiration giving guidance from a fresh source of light and grace is a very fine one, but a very dangerous one also. So long as it is used with modesty and reserve it will hold a valuable truth. Many an individual believer, *e.g.*, will testify that he receives help, and especially guidance, from this living fount of inspiration. But whenever he begins to think that *all* his actions and judgments are inspired in this way he lands himself in a terrible quagmire of delusion. It is the same with a Church. As soon as this idea of a spiritual tradition is *systematized* it becomes a snare.

It was so with Pharisaism. No doubt many individual Scribes received true guidance from God about duty and in perplexing conditions. But when this individual experience was extended and, as it were, codified, made into a system, it became a falsehood. A man who thinks all his opinions and judgments are right and inspired by an inner Divine light is a crank. The case is no different when a body of men make the same claim.

Is the New Testament the revelation of the will of God for our salvation? Is it the norm? If so we have only to understand it and apply it with the help of the Divine Spirit. But we have to remember two things. One is that *all* our conclusions are unlikely to be right. It is easy for us to mistake our own bias or preferences for the will of God. It is easy to make mistakes here. And the other thing is this, that any judgments we may form have to be tested by the plain facts and truths in the New Testament.

This is the point emphasized by Dr. Gore in his

excellent chapter on 'Tradition in the Roman System' in his latest book. He admits the reality of continuous Divine guidance, but he insists that Tradition can never go beyond, or be inconsistent with, the facts and truths of the New Testament. When we examine the actual system built up by the Scribes as a Tradition which was as authoritative as the original Torah, we see how this principle of theirs can lead men into error.

Their applications of the Sabbath law are a notorious instance. These are absolutely out of harmony with the whole spirit of the Torah of Jehovah. This was the heavy yoke they laid on men's souls to which Jesus referred. The same thing holds true of the system built up by Romanism on the same principle. It is as absolutely out of harmony with the New Testament. The place given to the Virgin Mary, the Confessional, the invocation of saints, the infallibility of the Pope, the 'no salvation outside the Church,' and other 'developments'—what can one find of all this in the New Testament? It is the result of a process which was put into practice earlier by the Pharisees and later by the Church of Rome and with identical results.

Is the Sermon on the Mount practical politics? This oft-debated question is raised anew by Count Léon L. Tolstoi's *The Truth about my Father* (John Murray; 6s. net). The book is an important contribution to the world's knowledge of the great Russian moralist. It is written with sympathy and insight by one who was not only a dearly loved son but also, in early life, a whole-hearted disciple of his father. The story leaves an impression of sadness and futility. In his last days Tolstoi prepared a summary of his doctrine under the title of *The Way of Life*, but it does not appear that he found the way of life himself or succeeded in directing his people into it.

The religious crisis through which he passed did not make him a more loving husband and father or a better man. The contrast is painful between his early and later married life. His son writes: 'I remember that I worshipped and adored my mother and her baby. My heart was filled with that *joie de vivre* that permeated the house. I remember that the door opened and my father came in, with his light but firm step. How strong he was! how happy! and how good! He came towards us and bent down and kissed my mother.' Later we read: 'During the last months of his life my father was indescribably unhappy.' His disciples who thronged about the house were not an attractive company. 'They were tedious. They ate more than other people, and they drank more tea and *kvass* than others. They chattered a good deal, but with rare exceptions they were not very interesting people.' There seems to have been a singular absence of the grace of the Lord Jesus Christ.

How did Tolstoi miss the great secret? For one thing he was more of a prophet than an evangelist. He had more power to denounce the rottenness of modern civilization than to bring healing and help. He had a low ideal of womanhood, and was a ruthless enemy of the Church. His son rightly repudiates with indignation the suggestion that Tolstoi was 'the great inspirer of the Russian Revolution,' and that Bolshevism is 'the same thing as Tolstoism, but with the worst side out.' But it was easier for the Russian peasant to drink in his denunciations than to accept his spiritual teaching, and the relation of Tolstoism to Bolshevism may be said to resemble the relation of Ghandi's pacifism to the Indian riots.

Above all, Tolstoi, while striving to follow the law of love, never seems to have been captured and subdued by the spirit of love. There is no evidence that he ever tasted of the liberty wherewith Christ makes His people free. The law of love remained to the last an external thing, not an inward joy and inspiration. He never knew love as Francis of Assisi did. He did not consistently practise the simple life which he preached, and

when, on occasion, he went to work with the peasants in the fields it was as a task, or even a penance. A great, sincere, truth-seeking soul like Luther, he never found peace where Luther did. 'Notwithstanding that he appeared to have found for himself and for others perfectly clear answers to the great questions of life, Tolstoi was far from being happy, far from being radiant with light at the close of his life. He was still in doubt, and more than ever, during the last months of his life, he sought for something that would give him—not inwardly but outside of himself—a moral and religious support.'

The Reports presented to the Conference on Christian Politics, Economics and Citizenship at Birmingham, familiarly (and unpleasantly) known as 'Copec,' have now been published in twelve volumes. They are on: 1. 'The Nature of God and His Purpose for the World'; 2. 'Education'; 3. 'The Home'; 4. 'The Relation of the Sexes'; 5. 'Leisure'; 6. 'The Treatment of Crime'; 7. 'International Relations'; 8. 'Christianity and War'; 9. 'Industry and Property'; 10. 'Politics and Citizenship'; 11. 'The Social Function of the Church'; 12. 'Historical Illustrations of the Social Effects of Christianity' (Longmans; 2s. and 3s. net each).

We hope these volumes will be widely read, for they contain the real message of this great Conference. Some of the public debates at the Conference have given a somewhat false impression of what it stands for, but this impression will be corrected by a perusal of these reports which contain the results of a great deal of investigation and discussion to which experts of all kinds have largely contributed.

The main principles that have guided the promoters of this movement may be said to be two in number. One is that an urgent need exists to-day to test our whole corporate and social life by the mind and teaching of Jesus Christ. The other is that this can only be done by a 'conjunct view.' The defect of past attempts is that they have been sectional. What is needed is not a number of isolated efforts to reform and Christianize this department of life and that, but an ideal of corporate life based on broad consistent principles, and applicable to every sphere of national and international relationships. This explains the comprehensiveness of the 'Copec' aim. It also accounts for the fact that there is a good deal of repetition or overlapping in the treatment of separate subjects.

One of the most interesting volumes is that on Education. It contains an intelligent review of the whole situation to-day. Its criticisms are in the main sound, and its suggestions (with one exception) are helpful. In particular we commend the treatment of the religious problem, and especially the attitude taken to the task of religious instruction. The whole treatment is based on two facts, the emphasis on which would alone make the Report of great value. The first is that right living depends on right thinking, and right thinking means ultimately thinking rightly about God. The second is the essentially religious nature of the child. The fundamental thing in a child is its religious instinct, and as education is the development of personality, the religious element in education is of vital importance.

Another point which is brought out with clearness and force in the Report is that the religious element in education is not to be confined to the Bible lesson. It ought to pervade the whole curriculum. It is essential in the teaching of history. It is almost more essential in the teaching of science. There is no part of the school day which may not, and ought not to, be penetrated by the religious spirit.

The one point in the Report on which we are moved to emphatic dissent is the plea for specialists to give religious instruction. This plea is based largely on the undoubted fact that an efficient teacher of religion in the school must know all about the Bible, and especially must be acquainted

with the results of criticism. He must have a thorough training for the whole subject. And such teachers are few. Therefore let us get specialists to do the work.

The answer to this is obvious. It is also important. If you take the religious lesson out of the hands of the class teacher you take from him his greatest opportunity of influence. You strike out of his hands his most powerful instrument. That is fatal to true education. Again, if you commit this subject to a specialist you at once label it as a special subject like cookery or science or handwork. You separate it from the whole regular curriculum. This is fatal to religion. There is already too great a tendency to regard religion as separate from life. And to stamp religion in the school as the business of a specialist is to consecrate this baneful error.

If there are too few teachers competent to give this instruction, what is the inference from that? Make them competent. Train the ordinary teacher to do this. In Scotland this is being done in all the Training Colleges. Three years ago the great Presbyterian Churches combined and appointed four Directors of Religious Instruction, one for each Training College. These men give their whole time to the training of the future teachers for this task. Practically the whole of the students are in their classes.

The training is thorough. It includes, first, a double course on the Bible in which its nature, its authority, its history, its background, its sources, and so on, are discussed; and then its contents, the nature of Prophecy, the worth of its history, the way the Gospels were compiled, the results of modern criticism, and cognate topics are explained. Further, there is a double course on apologetics in which questions and problems of faith are frankly treated in free debate. And finally, there is a course on methods of teaching the Bible with demonstration lessons.

This is probably the most important educational step taken by the Churches in Scotland for a very long time. Its results ought to be very far reaching for religious education in the schools. Every student in preparation for general teaching receives this very complete training, and no student passes through the Training Centres in Scotland without having had the chance of discussing his religious problems freely and fully. Is not this, and not the use of specialists, the real solution of the problem? It will sound incredible to readers that in the Scottish section of the 'Copec' Report on education to which we have referred no reference whatever is made to this important departure in religious education.

So many books have already been written on the Art of Preaching that a cynic might be pardoned for resolving to read no more, or at least for approaching a new book with little hope of adding to his knowledge. Has not everything that can be said been said already, and often well said? But this pessimism has no real root in the nature of things. For countless volumes have already been written on the Art of Life—all great literature deals with that: yet no one thinks he has exhausted it; and he would be cynical indeed who would suppose that there is nothing more to be said. It all depends on who says it, and what is said, and how it is said. So it is with Preaching.

We approach therefore not unhopefully the new book by Dr. James Black on *The Mystery of Preaching* (James Clarke; 6s. net). Dr. Black is minister of St. George's United Free Church, Edinburgh, a church with famous traditions; and the man who was thought worthy to follow Dr. Alexander Whyte, and who, in his own very different way, is maintaining the old traditions, is a man who has a right to count on a hearing when he expounds, as here he does with such intimate candour, his own ideals of Preaching and Worship, and the methods by which he seeks to realize his ideals.

These chapters were delivered as Lectures to students, but there is in them much ripe wisdom from which many an experienced preacher might well profit. No part of the preacher's task is overlooked; his relation to the Bible and to his people, the preparation of his own life, the length of the sermon, the unity of the service, the choice of the music, the place of a liturgy, the distinction between the morning and the evening service, the arguments for the written and the read sermon—all these topics are discussed with insight and piquancy, and others too—such as the cultivation of the voice—which young students are apt to regard as unimportant, but which, to their cost, they may later discover to be vital.

Apart from his own experience, which is the greatest teacher of all, Dr. BLACK has drawn from many sources, but it is easy to see that the chief sources of his inspiration have been the teachers and thinkers of his native land. The pervasive influence of the late Principal Denney is reflected in several allusions to sayings of his; and over the pages are scattered the names of Dr. Whyte, Principals Fairbairn and G. A. Smith, Professors Forrest and Drummond, and Ian Maclaren.

It is good to see Dr. BLACK putting in so strong a plea for expository preaching. He is unquestionably right when he says that there are few things people welcome more than this. Unhappily he is also right when he says that the preacher may safely presume that the people know little about the subject. The Bible has never been so profoundly studied by so many scholars, nor so completely neglected by so many people, as to-day. But imaginative and conscientious expository preaching would in time remedy this defect, and help to reinstate the Bible in the intelligent affections of the people; and with several of the Biblical books, *e.g.*, Amos, Proverbs, James, Acts, Dr. BLACK shows how this may be helpfully done.

There is also a wise discussion on the relative merits of liturgical and free prayer. He speaks the thoughts of many ministerial hearts when he says: 'On the whole, I believe that a liturgy is more welcomed by the speaker than by the people.' Some one has said, 'If all men prayed always as some men pray sometimes, there would be no need for a liturgy.' But, as far as public worship is concerned, the real contrast is for the most part not between a genuinely free and a liturgical prayer, but, as Professor Kilpatrick once put it, 'between the noble liturgy of the Church and the degraded liturgy of the individual.' Dr. BLACK has done well to make it clear that our freedom is 'not only a freedom from forms, but a freedom, if we care, to use forms.'

Of the four possible types of sermon—read, memorized, delivered from notes, delivered without notes—Dr. BLACK prefers most of all the last, though he has a very good word to say for the third; but to him, as to all sensible men, the second method is anathema. Principal Denney once said that the preacher should learn both how to read well and how to speak extempore well; for there are sure to be occasions in his ministry when he will have to express himself with great precision, and others when he has no option but to be spontaneous.

The vital subjects dealt with in this racy and able volume are handled with much freshness and occasionally lit up by a striking story. The book, while guiding the novice, will also search the heart of the experienced preacher: it will throw him back upon ultimate problems—the theory of worship, and the ordering of his own devotional life. But after all, there is about all great preaching something elusive and indefinable, associated, in the last analysis, with personality. It remains, as Dr. BLACK has called it, a mystery.

The Devil's Slander.

By the Reverend J. D. Jones, D.D., Bournemouth.

'Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side?'—Job $1^{9, 10}$.

This Book of Job may be founded on some tragic experience of an historical person, but essentially the book is drama. Just as Shakespeare's plays are often based upon some historical episode, so there may very well have been some conspicuously pious person, perhaps named Job, upon whom such calamities as are here enumerated actually fell, and whose case therefore became an outstanding challenge to those who maintained that piety and prosperity always went hand in hand. But essentially, I repeat, the book is drama—a drama in which the poet discusses the staggering problem of the sufferings of the righteous. The text I have read out is taken, not from the body of the drama, but from what Dean Bradley calls the Prologue. In these opening chapters the scene is set, and one has only to read the chapters to realize that the scene is dramatic and imaginative. The poet imagines Jehovah holding His court in the halls of heaven. Before Jehovah's throne are gathered some glorious beings who are called the 'sons of God'—by whom, I suppose, we are to understand the angels who excel in strength, those ministers of His who do His pleasure. 'And Satan,' we are told, 'came also among them.' I am not going to stay to ask how Satan came to be found in such high company. The Biblical conception of Satan shows obvious signs of development, and perhaps it is not possible to make an absolutely coherent doctrine out of what the Bible says. Let me just stick to the story as the writer here gives it to us. Jehovah calls Satan's attention to Job, 'a perfect and upright man, one that feareth God, and escheweth evil.' Satan has his answer ready. It is given in the words of my text, 'Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath, on every side?' Satan's answer to God's description of Job as a 'perfect and an upright man' is a challenge of the reality of his goodness. The name Satan corresponds to the Greek διαβολος, which is our devil, and the word really means 'accuser,' 'slanderer,' 'calumniator.' In this episode Satan acts in keeping with his name. He calumniates Job. He sneers at him. He is the accuser of the brethren. He insinuates his doubt as to the genuineness of Job's piety. Doth Job fear God for nought? His piety was assumed from interested motives.

That is one of the penalties of an evil heart—the man with the evil heart cannot believe in goodness. The heart is the organ of moral vision; the man who looks out on the world through the medium of an evil heart is like a man who looks out upon nature through coloured glasses—every thing takes on the dark colour of the medium through which he looks. Selfish men find it hard, not to say impossible, to believe in disinterested love. Miserly men find it hard to believe that generosity is genuine. Profligate men find it hard to believe in the reality of chastity. Men make their own world. They people the world with reproductions of themselves. They look into their own hearts and write. The motives that animate them are the motives they impute to other people. The consequence is that the man with an evil heart lives in an evil world. He does not believe in goodness. And if he is confronted with some specimen of the good man—he suggests that his goodness is a cloak, a pretence, a deceit, a sham. So the evil man is always an accuser of his brethren. You will remember it is the sinner and not the saint who maligns mankind. The bitterest cynicisms, the foulest slanders, the cruellest libels ever uttered against mankind have been the cynicisms, slanders, and libels uttered by evil men. A good man finds it easy enough to believe in goodness. The pure in heart see God—they see God in their fellows. The purest and holiest Man who ever lived was the One who thought most highly of men. He saw good in the most unexpected places. He saw it in the publican, the harlot, the thief. But the bad man banishes love, goodness, generosity, purity from the world. He can find no room for them. Appetite, lust, passion, greed, selfishness—these, according to him, are the only motives that really govern men. It is not surprising, therefore, to find Satan, who is the incarnate spirit of evil, a slanderer of mankind. In uttering this slander upon Job, he is acting in strict accord with his own character. He tells God he doesn't believe in

the 'perfect and upright man.' There is no such thing, he says, as genuine goodness and disinterested piety. And as for this non-such Job—he was only pious because he thought it paid. If his prosperity were suddenly taken away from him, his piety would vanish at the same time and he would renounce God to His face. Job was no exception to the rule. Self-interest was the motive even of his piety, 'Doth Job fear God for nought? Hast thou not set an hedge about him, and about his house, and about all that he hath on every side?' Now, if you will look carefully at those words, you will see that Satan makes a twofold charge with respect to Job's religion. He says (1) that it is a religion based on self-interest. He says (2) that his religion is dependent on his circumstances. I want to look at this twofold insinuation for a moment or two.

Religion and Self-Interest.

Satan's first insinuation against Job's piety is that it is all a *matter of self-interest*. 'Doth Job fear God for nought?' The insinuation conveyed by that sneer is that Job was religious for what he could get out of it. He was good, not because he really loved goodness, but because he thought goodness paid. 'Goodness is remunerative—that is why Job is good,' sneered Satan. And I am bound to add that there was a good deal in the old Jewish way of talking about religion that justified the sneer. In the Old Testament immense stress is laid on the *rewards of religion*. 'Be good,' is the style of many an Old Testament exhortation, 'and you shall be rich; be good, and you shall be prosperous; be good, and your land shall be fruitful, and your wealth shall increase on every side.' The philosophy of life held by the Jews was that taught in the conventional story-book of to-day, in which the bad characters always meet with a bad end, while the good always get married and live happily ever after. In the Old Testament temporal disaster is threatened as the punishment of sin, while worldly prosperity is promised as the reward of goodness. And, as a result of that emphasis, in the case of very many, religion was regarded as little more than a means of getting on in the world. They were religious because they thought *it paid*. And although the Jews in the Old Testament times interpreted the relation between religion and prosperity in far too narrow a way, and in far too materialistic terms—religion *does pay*. Here is a New Testament verse on the point: 'Godliness is profitable for all things, having promise of the life which now is, and of that which is to come.' 'Godliness is profitable,' the Apostle says. It is profitable in this life. It creates those qualities which tend to produce commercial success—for it makes men diligent, conscientious, trustworthy. It brings men the respect and honour of their fellows—for, in the long run, it is to *character* men pay homage. And in the world to come godliness finds its full and final justification, for there the reward comes in the shape of a blessedness which such figures as the crown and the palm branch and the white robe but feebly and inadequately convey. *Godliness is profitable.* And there is something in us that says it is right it should be so.

I referred to the 'happy ending' just now. People love a 'happy ending.' They rather resent the modern fashion of making books end in tragedy. They specially resent it when the tragedy is made to overtake the good, the true, and the generous. And that is not due simply to our dislike of what is painful and sad; it is due rather to a sort of blind and instinctive sense we have that tragedy ought not to overtake the good. In a world which is God-ruled, goodness ought to be rewarded and blessed. It is in accord with the essential nature of things that goodness should be profitable. If goodness were not in the long run profitable, we should find it hard to believe that the world was ruled by God at all. So that, after all, our modern novelists who, in the interests of what they are pleased to call realism and truth, make disaster overtake the good, are not the *seers* they imagine themselves to be, they see only the superficial appearances of things; while those who make their books end happily, and are derided as sentimentalists on that account, are much nearer the essential truth of things. If a good God rules, goodness must be profitable. Blessedness must in the long run be the portion of the good. The New Testament is as emphatic upon this point as the Old. But while *godliness* inevitably brings reward, the reward is not the reason why we should be godly. We are in a very elementary stage of religion, if indeed we are religious at all, if we are religious only *for the sake of the reward.* Religion may possibly begin at that point. In the Evangelical Revival, *e.g.*, the desire to escape the wrath to come and to make sure of heaven was the starting-point of religion with multitudes. But religion must get beyond that point if it is to be a religion worthy of the name. We have an old proverb to the effect that 'honesty is the best

policy.' In that proverb you have expressed the verdict of mankind drawn from centuries of experience, that *honesty pays*. But we are a long way from being honest men if we are honest only as a matter of policy. We are not truly honest men, until we are honest whether it pays or whether it does not pay—just because *honesty is right*. And it is like that with religion. Religion is profitable—but we are not religious men if we are religious only because it is profitable; we are truly religious only when we love religion for *its own* sake. Our goodness is a mere make-believe so long as we are good only as a matter of policy; we are not truly good, until goodness becomes our delight, our passion, our joy. We are not true Christians so long as we only follow Christ for what we can get, any more than were those Galilean crowds who followed Him for a short time because they ate of the loaves and were filled. We are only Christians when we follow Christ for His own dear sake, because He Himself is so infinitely lovely, that we would rather go with Him to prison and to death than have a world without Him. Godliness *is* profitable—but we are not to be godly for the sake of the profit. I read in the *Times* a short time ago, Mr. Winston Churchill's article upon Lord Fisher and Sir Arthur Wilson. What he says about the latter illustrates, I think, the true Christian attitude towards rewards. Sir Arthur Wilson's great word, Mr. Churchill says, was *duty*. It was the one thing he thought about—*duty*. It was the one idea that regulated all his action—*duty*. He paid no heed to difficulty or danger on the one hand, or to possible reward on the other, he kept a single eye for *duty*. Duty was to be done for its own sake. Well, honour came to this man who worshipped so whole-heartedly at duty's shrine. Command of the fleet and the First Sea-Lordship of the Admiralty, they came to him in time—but they came unsought. He did not do his duty for the sake of the honours; he did his duty because he loved it, and the honours came. And that is how it ought to be with the real Christian. The Christian is not a man who obeys Christ because he wants heaven at the finish. The Christian is a man who obeys Christ because he loves Him, and to him heaven naturally and inevitably comes. If you will read the Gospels carefully, you will see that is Christ's thought of the real Christian. He wants men to follow Him out of pure love for Himself, and not for what they might hope to escape or to gain. In His appeals to men, He had little to say about the rewards of the service, though he had a great deal to say about its difficulties. He wanted men to follow Him not for hope of gain, but for love. The disciples at first followed Christ for what they hoped to gain. They looked for thrones. 'Lo,' said Peter, more than a bit boastfully, 'lo, we have left all, and have followed Thee; what, then, shall we get?' Peter was a very imperfect Christian in those days. But he was a real Christian when in later days he could look his Master in the face, and say, 'Lord, thou knowest all things; thou knowest that I love thee.'

'Doth Job fear God for nought?' sneered Satan. 'Job's religion is only self-interest after all. He serves God only because God prospers him. He is pious only because it pays.' 'Try him' is God's challenge. 'I put him and his within thy power.' And so, as the story says, in one brief day Job was beggared. The richest man in the East lost children, oxen, sheep, camels, servants at one fell swoop. And then a trial befell him that touched him in his own person. He was smitten with loathsome boils from head to foot. He became an object of something like disgust both to himself and to his neighbours. The richest man in the East became a stricken beggar on an ash heap. The man who had been the envy of all became an object of pity to all. 'Everything is lost,' said King Francis, of the results of the battle of Pavia, 'save honour.' Everything was lost by Job that the world counted worth having, but one thing—and that was his faith. His religion had ceased to pay, but he clung to it. 'Naked came I out of my mother's womb,' he cried, 'and naked shall I return thither. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.' 'Doth Job fear God for nought?' sneered Satan. 'His flocks and his herds account for his piety.' But Job, fearing God still, clinging to God still amid the ruin of all his fortunes, proved that the devil's sneer was a slander. Job's religion was real because it was a disinterested religion. He loved God not for reward, but for God's own sake. Suppose we probe into the motives of our religion. Why do we serve Christ? Would we serve Him if there were no hope of heaven or threat of hell? If following Him brought no profit, if turning our backs on Him brought no penalty, should we follow Him still just because we love Him? Should we follow Him if there were no white robe or crown of gold at the end of it all? We are not Christians in the real sense until we can take those

words of Francis Xavier—that passionate and devoted soul—into our own lips, and say:

My God, I love Thee, not because, I hope for heaven thereby,
Nor because they who love Thee not, Are lost eternally.
Not with the hope of gaining aught, Not seeking a reward,
But as Thyself has loved me, O ever loving Lord,
E'en so I love Thee and will love, And in Thy praise will sing,
Solely because Thou art my God, And my Eternal King.

Religion and Circumstances.

The second charge Satan brought against Job's religion was that it *depended on his circumstances*. 'Hast thou considered my servant Job?' asked God of Satan, 'that there is none like him in the earth, one that feareth God, and escheweth evil?' 'Perfect and upright man!' sneers Satan in reply. 'Job's goodness is mere hothouse piety. His religion is the result of his circumstances. He is good only because he has been sheltered from temptation and trial. Hast thou not made an hedge about his house, and about all that he hath on every side?' Satan points to the favourable circumstances in which Job lived, to his happy home, to his freedom from the cares and temptations that come from poverty—in a word, to what scientific men of to-day would call his 'environment,' and says, 'There you have the secret of Job's piety. Hast thou not made an hedge about him? Break down that hedge! Expose him to the buffetings of adverse fortune! Let temptations assail him and he will renounce Thee to Thy face!' That was Satan's second sneer at Job's goodness, it was all the product of his circumstances. This is very modern, isn't it? For that is what science has been telling us, that what a man is, depends largely on his environment. Now I am not for one moment disposed to deny that environment does greatly influence character. But I will strenuously deny that it determines character. It by no means follows that you are going to get first-class character from first-class homes any more than it follows that you are going to get squalid characters from squalid homes. Men with slummy souls have before to-day issued from palaces; and men with princely souls have issued from slums. But Satan anticipated the modern scientific doctrine, and asserted that Job's goodness was just the result of the sheltered and protected life he had led. It was all the result of the *hedge*.

Now it is right to build the hedge, and if hedges have been built about us we may well be thankful for their shelter. It is right, it is our duty, as far as possible, to create conditions which shall be favourable to the development of the spiritual life. Have you ever seen a mother pray? Have you ever seen her take her children on her knee and tell the old story about Jesus? Have you heard her seek to instil into her children the love of what is pure and honourable and true? Have you ever noticed how careful and anxious she is about her children's friends? Well, what is the meaning of all this anxiety, all this patient teaching, all those pleading prayers? The mother is building a *hedge* about her children. There is no sweeter story in the Old Testament than that which tells how the mother of Moses, when she could no longer hide her child, but was compelled to expose him to the perils of the Nile river, made a little ark of bulrushes and daubed it with slime and with pitch and put the child therein. She could not save her child from peril, but she could do something to protect him against it. That is how mothers act by their children still. They cannot save them from the world. Into that world so full of fierce foes, abounding with temptations and difficulties all children must pass. But they can do some little to protect them. And that is what parents are doing by the training of the home, by their efforts to create holy habits—building the hedge to protect their children against the evil that is in the world! And many of us owe much to the shelter of that hedge. 'Whenever I was tempted to do evil,' said Lord William Russell on the scaffold, 'the memory of my mother came back to me and gave me checks.' And memories of home and early training have done much the same sort of thing for us. They have protected us in the day of storm.

We have reason to be very thankful for the 'hedge,' but a religion that depends upon the hedge is not much of a religion to boast of. We build our hedge only that those around whom we build it may be strong enough to do without it. I have seen young trees and saplings protected by iron fences lest cattle or horses should trample them down and destroy them. But the fences are there simply to give those saplings the chance of growing into a size and a strength when they shall not need the pro-

tection of the fence at all. And that is the function of the hedge in the religious life of man. It is to protect him till he is strong enough to do without it. But a religion that depends upon the hedge is a poor thing! Thank God for the hedge our parents built about us; but when we were thrust forth—away from home to face life and its temptations for ourselves—what happened then? The hedge is taken away for young folk when they leave home for the big town. Alas! in the case of thousands, the religion goes along with the hedge. Army life—those months of service overseas—meant for tens of thousands of our youth, the breaking down of the 'hedge.' And again, alas, when the 'hedge' was broken down, religion perished. Our lads travel to the ends of the earth—to that East where 'there ain't no Ten Commandments,' where the restraints of home are taken clean away, and many of them forget their religion and give their homage to the world, the flesh, and the devil. Their religion was a religion of the hedge. But not all depend on the hedge. With all the hedges broken down, there were soldiers who were loyal soldiers of Jesus Christ as well as brave soldiers of the King. With all the hedges broken down, there are men in far-off places who wear the white flower of the blameless life. With all the hedges broken down, in the midst of foolish companions there are men and women who witness a good confession. Antipas, God's faithful witness in Pergamum, has had his followers in every age—men and women who have been rooted and grounded in Christ and who have stood foursquare to all the winds that blow. And to Antipas' high company the patriarch Job belonged. For when all God's waves and billows went over him, when his nearest and best tempted him to curse God and die, Job held fast to his integrity. He believed God. Job's piety was no hothouse growth. It was not dependent upon the hedge. For when the hedge was broken down and laid low even with the ground, when doubts and despairs assailed his soul, with a grip like death Job clung to God, saying, 'I know that my Redeemer liveth.' But what about our religion? There is so much to help us in a land like this. The conventions of Society, our national traditions, our home training, the moral atmosphere we breathe, all are favourable to religion. But how should we fare if we lived in a land where religion was discarded, mocked at, frowned upon, and where there were no moral conventions to help us? The test of the reality of faith is not, can it live in favourable circumstances, but can it live *anywhere*? The test of Joseph's integrity came not in Jacob's tents but in Potiphar's house. The test of Daniel's religion came not in Judæa but in Nebuchadnezzar's court. The test of the disciples' loyalty came not in the Upper Room but in the judgment hall of the Sanhedrin. Does our faith hold in any circumstances, in any company? It will if we are rooted and grounded in Him. There is the secret of steadfastness. 'In Him.' Faith is not secure so long as it is dependent on the 'hedge.' It is secure only when it has laid hold upon Christ in personal experience. And you will remember that we are not Christians in the truest sense until we can say humbly, yet from the heart,' I will go with thee to prison and to death, but I will not deny thee on any wise.'

Literature.

THE PHARISEES.

There seems to be a fairly widespread tendency among historical writers to-day to whitewash the 'villains' of the past. Perhaps it is a fruit of our modern tolerance. Even the famous Borgia has found an apologist in recent times. And now, in the religious sphere, it is the turn of the Pharisees. Mr. R. Travers Herford, B.A., has written a new book which carries forward his former studies on the same subject—*The Pharisees* (Allen & Unwin; 10s. 6d. net), and the Cambridge University Press have published a second series of *Studies in Pharisaism and the Gospels*, by Mr. I. Abrahams (10s. net). Both books have a common purpose—to show how erroneous is the unfavourable estimate of Pharisaism which has been current. The books are different in tone. Mr. Herford is controversial and dogmatic. He has a poor opinion of Christian scholarship so far as this subject is con-

cerned. Weber, Schürer, Bousset, Ewald, Hilgenfeld, and Wellhausen all suffer from a limitation of view and knowledge. St. Paul is even more at fault. He is the last man (though he was brought up as a Pharisee) whose judgment of Pharisaism should be regarded. Even the LXX was wrong on an important point, sharing the error with St. Paul. The only persons whose opinions are to be accepted on this subject are Jewish scholars. Mr. Abrahams is a writer of a different stamp. His sweet reasonableness disposes the reader to agree with his conclusions. The spirit of his preface can only be called beautiful, and all through his fascinating Studies the fairness of mind and generosity of judgment he displays are disarming and attractive.

The two books agree in emphasizing the essential spirituality of Pharisaism. Mr. Abrahams admits its defects, but he brings much sound evidence to show that in Pharisaism at its best there was a real spiritual sense and something more, a lofty spiritual outlook. Mr. Herford thinks that Pharisaism saved religion in the period after Ezra. It was the Sadducees who were the traditionalists. The Pharisees stood for a free attitude to the Torah, which added to it the truth that came according to need. They believed in a continuance of inspiration and helped to preserve a living religious life that was open to the continuous guidance of the Spirit of God. What, then, of the attitude of the New Testament? Mr. Herford would simply sweep away as ignorance or prejudice the whole New Testament criticism of Pharisaism. Mr. Abrahams makes a different suggestion. He thinks Jesus never condemned Pharisaism, but only one class of Pharisees who undoubtedly showed the defects of the Pharisaic system. This is an interesting suggestion and quite worthy of careful consideration. The 23rd chapter of Matthew is against it, but Mr. Abrahams thinks Mt 23 a later addition. At any rate it will be hard to persuade the intelligent and impartial reader that the evidence of Jesus and Paul as to the characteristics of contemporary Pharisees is to be rejected.

Both writers admit that in principle the Pharisaic system and the teaching of Jesus are fundamentally different. Pharisaism was a developed scheme of duty, an attempt to moralize a community. Jesus, on the other hand, never legislated. He laid down no rules. He stated a truth and then said to us: 'Go and apply that.' The Christian life is a 'self-legislating' life. These are two absolutely distinct principles. We can see how inevitably the Pharisaic principle tended to externalize itself. And, on the evidence of the New Testament, this is what had happened. It is admitted that there were many noble Pharisees (there are several mentioned in the Gospels). Both Mr. Herford and Mr. Abrahams show that there was inherently much that was fine in Pharisaism. But the attitude to truth and duty which was characteristic of it tended towards externalism in men who were not spiritually alive. Both these writers think there is room for the two principles in the religion of the future. Whether that be so or no they have made contributions to our knowledge for which we are grateful. Mr. Herford's book is full of ability and of fresh ideas. Mr. Abraham's Studies are charming and constantly suggestive. They are mostly concerned with New Testament passages, and no one can read them without profit or (we may add) without constant pleasure.

THE VOCATION OF THE CHURCH.

In his new book, *The Vocation of the Church* (James Clarke; 6s. net), one of the 'Living Church' Series, Dr. Leckie has essayed, with his usual clarity of style and vigour of thought, a very difficult task. Only those with a knowledge to some extent comparable to his own will realize the frequent necessity that has been laid upon him of navigating carefully between Scylla and Charybdis; and such seamanship is made correspondingly more difficult by the limitation of sea-room imposed by the wise brevity of this series.

The book falls into two parts of unequal length and value. In the first and briefer part the attempt is made to deal rapidly with the making of the Church, the guiding thought with regard to the Church's essence being that 'Christianity is essentially institutional and cannot live without visible form.' The growth of the Church is described in three stages: towards the establishment of outward unity, through division, and towards re-union. In support of his thesis, which causes him to dismiss with a certain degree of petulance the idea which not only the Reformers have found helpful, of 'an Invisible Church,' Dr. Leckie stresses rather more heavily than some will feel allowable the interest of Jesus in the institutional side of religion. He appears at times to lean in his argument

towards the evolutionary determinism of M. Loisy, which amounts to saying of the history of the Church, 'Whatever has happened was bound so to happen.' Surely some considerable part of the Church's disunion was and is due to the failure of its leaders and members to keep before them the Pauline standard, 'that the same mind may be in us which was in Christ Jesus.'

In the second and much longer section of the book Dr. Leckie deals in the most searching and valuable way with the Church's function as prophet, priest, and servant of the Kingdom. Here there is a wealth of wisdom and inspiration; and among many passages marked for quotation one may be singled out as especially valuable at a time when the power of preaching is lightly assumed to be almost negligible. 'An office that was exercised by Jesus Christ and by him who said "Woe is unto me if I preach not the gospel," an office that has continued unto the present hour despite the change and revolution of the ages, is surely one of the things which can not be shaken. . . . Christianity has, of course, many other means of bearing witness to the things of its Confession, but none that can be used to supersede the spoken word. No literature, however noble, can take its place; for the message of Christ was not written but proclaimed. No symbolism of painting, architecture, or music can be its rival, for all symbolism owes its value to the teaching which it represents, and without interpretation it is meaningless. No sacrament even can be the substitute for oral exposition in the work of creating intelligent belief.'

It is a book calculated to bring a new width of vision and a new hopefulness to members and ministers of the Church; and should do something to check the 'dreary and barren depreciation and querulous reproof' which Dr. Leckie so rightly and so severely denounces.

THE RACE PROBLEM.

We have read *Christianity and the Race Problem*, by Mr. J. H. Oldham, M.A. (Student Christian Movement; 7s. 6d. net), with great pleasure and, if we may be pardoned for saying it, with pleasurable surprise. We knew that Mr. Oldham had the practical mind of a statesman. We did not realize that he was a philosopher of the quality which this book reveals. He has for long been such a busy organizer that we did not expect him to have leisure to think out such a difficult and highly complicated question in all its bearings as he here has done. Let us say at once and without qualification that he has given us a great book and a much needed one; sound in its principles, based on accurate knowledge, likely to prove fruitful in the minds of all who read it, and withal written in crisp and interesting style.

We have a penetrating account of the causes of race antagonism, leading to the conclusion that such causes are moral rather than racial; for 'race' is a vague term, and the discovery of any scientific race-mark is 'a dream that shows no sign of coming true.' Then follows an equally suggestive and valuable discussion of the question as to equality or inequality as between races, from which Mr. Oldham is led to hold that there is a real deep sense in which all men are equal and that equality is more fundamental than inequalities, which, as a matter of fact, have already in certain respects been largely overcome.

Next we have a discussion of the Ethics of Empire. The dominance of a more over a less advanced people is justifiable by the claims of humanity as a whole, and by the responsibility of the strong to protect the weak from exploitation. But as the author points out, this domination brings with it temptations. National motives are never purely philanthropic, and there are weaknesses to which humanitarian movements are liable. We have no space to follow Mr. Oldham through his discussions of India and British Rule, immigration, intermarriage, the practical difficulties in the way of attaining social or political equality, or the highly debatable population question. On each and all his treatment is impartial, and his views are those of a sane Christian optimist.

In conclusion he holds that this complicated problem is not to be solved easily or in a day. Individual minds must be converted to courtesy, kindness, and love of justice. The problem is a real one demanding study and research. By pulpit and press a sound public opinion must be built up. The missionary movement has a great part to play in this education, and in the dissemination of knowledge which may banish prejudice and misunderstandings. Our encouragement is in the fact that a fellowship transcending race has under certain circumstances been actually realized. To teach that all men belong to the same family and

that race-variety is an enrichment of humanity is peculiarly the task of the Church.

REFORM JUDAISM.

Two books of this month happily illustrate the austere and generous spirit of Modern Reform Judaism. One is entitled *Bernhard Felsenthal, Teacher in Israel*, and consists of selections from his writings, with biographical sketch and bibliography by his daughter, Emma Felsenthal (18s. net); the other is a series of Sermons and Addresses on various topics and occasions, entitled *Fifty Years After*, by Sir Hermann Gollancz, M.A., D.Lit. (10s. 6d. net). Both are published by the Oxford University Press.

It is interesting to note how complimentary both of these volumes are to the British spirit of justice and freedom. On 1st January 1888 Dr. Felsenthal wrote: 'The Britons? That nation of shopkeepers, as people are so fond of calling them? As for me, I praise these Britons and their American cousins in spite of everything. They are the upholders and preservers of true freedom—not that freedom which is fashioned from above, which comes as a gift from those in power, but that more genuine freedom which springs from individual self-determination and is limited by respect for the freedom and the rights of others.' Again, in an interview dated 12th December 1917, Dr. Gollancz writes: 'I understand the meaning of a "legally secured home," and subscribe to it, especially one secured by a just and mighty Power like Great Britain. No other European Power would claim my confidence in such a declaration as the one recently pronounced by the British Government with such goodwill; and we believe it will be carried out with generosity when the fulfilment comes. And why I say I trust Great Britain is, because it has always held and still holds in reverence the Bible and Religion, while other great European powers stand for free thought and the absence of a religious standard.'

Dr. Felsenthal expresses himself fully and frankly on many points affecting Judaism on which it is well to have authentic information—on such subjects, *e.g.*, as Where do we Stand? Bible Interpretation, How and How not. Twice he gives us a brief negative summary of the Jewish creed. 'We Jews have no redemption by faith, no original sin, no election by grace, no vicarious atonement, no mediator, no trinity, to affirm or deny' (p. 144). And elsewhere (p. 190) among the 'un-Jewish or anti-Jewish elements which were taken in by young Christianity and which by and by were considered as the essentials of the Christian religion,' he enumerates 'the incarnation of the deity or of a part of the same,' and 'salvation by merely believing in certain irrational, or at least undemonstrable, metaphysical or mythological doctrines.' A Christian might with good reason demur to the latter description.

The growing quality of the writer's mind is illustrated by the change of his opinions in regard to one aspect of Zionism. In earlier life he regarded as 'romantic' the project of Palestine colonization as a means of realizing the Jewish mission to the world. Later, however, he writes, 'From Palestine our so-called "mission" can be best fulfilled.' And again, 'I regard colonization in Palestine as the very best means, yea, as the only means of bringing radical salvation to my suffering brethren.' This last point is important, and it emerges more than once, that one at any rate of the inspiring motives of the Zionistic movement is the deep-rooted compassion with the indescribable sufferings of persecuted Jews in certain parts of the world.

Naturally Dr. Gollancz touches on Zionism too. What he pleads for is 'an extended process of colonization, with municipal hegemony, local municipal machinery in the more important towns, interconnected with each other and with smaller places, all represented in, say, Jerusalem by members of a Synod or Sanhedrin meeting periodically.' There are many other points of interest which make us feel that all religious organizations are face to face to-day with very similar problems—*e.g.* the revision of the (Jewish) Prayer Book, the meagre attendance at religious services, etc. Through the various discussions one hears repeated echoes of the grave voice of the Old Testament; and the fine catholic spirit of enlightened Judaism is attested by the noble tributes paid in several addresses to Christian no less than to Jewish teachers, *e.g.* to Canon Barnett, Dr. Boyd-Carpenter, Dr. John Clifford, and Professor Silvanus Thompson.

A BIG LITTLE BOOK.

Here is a book costing half a crown that ought to be in the hands of all candidates for the ministry,

and indeed in the hands of all clergymen who are not too old to learn. It is *The Human Parson*, and is written by that remarkable parson, the Rev. H. R. L. Sheppard, Vicar of St. Martin's-in-the-Fields (Murray). It is packed full of wisdom, of common sense (or rather most uncommon sense), of a sincere vision that goes right to the heart of reality. It is unconventional, independent, and practical. The book is a series of talks (given at Cambridge) on the work of the ministry. Here are some of its sayings, quoted at random. Dealing with the character of the clergyman, the author says: 'It is a strange thing to reflect that with all our shibboleths and professional jargon . . . we have never yet succeeded in making Him ridiculous.' 'The world will be at the feet of those who are themselves at the feet of Jesus Christ—that is the surest thing I know.' He recommends for clerical reading, Inge, Gore, and Studdert Kennedy, and the avoidance of all books of apologetics. He used to read such books before he went to speak in the Park. But when he discovered that not a single question they professed to answer was ever asked in the Park, he joyfully gave them up.

His rules for any interview are these: 1. Pray before it; 2. Whoever comes should feel they are coming to some one who is human; 3. You should listen more than you talk; and 4. Expect that whoever comes has something to offer you. Don't imagine you are going to benefit him. Be on the look out for what he has to give. As to visiting the poor, he says, 'I often think how marvellously good, patient and kind-hearted the poor are towards us. We always seem to be missionising and visiting them, whereas, as a matter of fact, they do not need nearly as much pastoral care as their better-off neighbours.' On a minister's conduct he says some golden words. This, *e.g.*, 'We must avoid pretending by our manners that we are still laymen.' Laymen hate this. They expect the parson to *be* a parson, though human and without losing the *joie de vivre*.

Perhaps the best chapter in the book is that on Preaching. And the best of this fine chapter is the part where he counsels the use of plain language in the pulpit. Half the people, he says, have not the remotest idea what the parson is driving at when he uses the words he has learned at college. The preacher must talk of the things he knows something about and in a language that the people can understand. . . . There is nothing more needed than a new vocabulary for the pulpit.' We might go on quoting indefinitely. But brief quotation does not do the book justice. We have read many big books on the work of the ministry. But this little book is bigger than most of them.

MODERNISM AND ORTHODOXY.

Modernism and Orthodoxy, by Rev. Reginald Stewart Moxon, D.D. (James Clarke; 6s. net), is described in the sub-title as 'an attempt to re-assess the value of the Vincentian Canon in regard to modern tendencies of thought.' Dr. Moxon has already written a book on Vincentius of Lerins, and he believes that 'the famous Vincentian Canon of Orthodoxy, "that which has been believed everywhere, always, and by all men," is to-day, when rightly interpreted, a valuable criterion of the essential elements of Christianity at a time of great religious unsettlement and critical reconstruction.'

His contention is that the Vincentian Canon, 'while it seems a yoke of bondage, is in fact a charter of freedom.' It was originally a protest against the hardening of doctrine, and the tendency to regard everything as *de fide*, which issued in Mediævalism. Vincent sought to return, not to an imagined consensus of the Fathers, but to the primitive witness of the Church. He believed that the Christian faith 'rests on a bedrock of unchangeable and unalterable historic fact, and therefore remains and must remain the same.'

The charge that this is the negation of all progress cannot be better met than in Vincent's own words. 'But some one will say, perhaps, "Is there, then, to be no religious progress in Christ's Church?" Progress, certainly, and that the greatest. For who is so jealous of men and so odious to God that he would attempt to forbid it? But progress, mind you, of such a sort that it is a true advance, and not a change, in the faith. For progress implies a growth within the thing itself, while change turns one thing into another thing. Consequently the understanding, knowledge, and wisdom of each and all—of each Churchman, and of the whole Church—ought to grow and progress widely and readily through the course of ages and centuries, provided that this advance be within its own lines, in the same sphere of doctrine, the same mind, the same intention.' Here is the crucial point, *profectus, non permutatio*—a true advance, an organic

development, not a change in the Faith. 'No generation has such a monopoly of Christ that it can deny to any other generation the right to look upon Christ with its own eyes and hear Him with its own ears.' But it cannot be conceded that this implies a right to make fundamental alterations—in interpreting the Gospel to destroy it, and under the name of a modern restatement of the Faith to offer something vitally different.

This test Dr. Moxon applies to current modernist theories, and discusses their claim to be in the line of legitimate Christian development. His book is exceedingly fresh and clear in its thinking, lucid in expression, and altogether a most valuable contribution to its subject.

NEW RELIGIONS.

So much is startling in these days of ours that few, perhaps, have had time to observe that it is an age comparable to the first and second Christian centuries, in that a crop of new cults, creeds, and religious syncretisms have been springing up and gaining many adherents. The process began, indeed, some forty odd years ago, but the growth has been accelerated recently. We have Christian Science, Theosophy, New Thought, and Spiritualism. These are not to be dismissed as sporadic recrudescences of old oddities and errors. They are genuine new religious cults. Any one interested in this phase of our times, and we can scarcely conceive of any of our readers being uninterested in it, cannot do better than read *Modern Religious Cults and Movements* (Allen & Unwin; 10s. 6d. net), by the Rev. Gaius Glenn Atkins, D.D., L.H.D. Dr. Atkins is evidently both historian and philosopher. His knowledge is accurate. His exposition is impartial and clear. He traces those strange phenomena back to their basis, and forecasts their future. Most, he thinks, will be ultimately re-absorbed in the Christianity from which, for various reasons, occasioned by the interaction of East and West, they originally sprang; but, on the other hand, they will probably in some respects modify the Christianity which affords them a home.

Another volume has been added to the Week-day School Series of 'The Abingdon Religious Education Texts.' The title is *Builders of the Church*, by Mr. Robert Leonard Tucker (Abingdon Press). There are some thirty chapters in the volume, each one containing a short account of some notable man or woman—Builders of the Church. The Biographies are naturally only slight, but are very clearly written; and at the end of each there are suggestive study topics and readings.

Those who are interested in Voltaire will welcome *Voltaire's Philosophical Dictionary*, selected and translated by Mr. H. I. Woolf (Allen & Unwin; 10s. 6d. net). The translation is felicitous, the selection large and varied enough to convey a just notion of the real contents of a work with a somewhat misleading name. For by 'philosophical' the age of Voltaire did not mean what we mean. We must confess that we are not greatly impressed with the value of translating part of a work which was, to begin with, no more than a selection of 'elegant extracts' from many sources, in which Voltaire deliberately concealed which were his own and which were borrowed, and the true observations among which have for long been commonplaces.

It takes a skilful hand to touch worthily the delicate Book of Ruth. But the Rev. David Burns has just the skill and the grace that are necessary. In *Ruth: Her Life and its Lessons* (Allenson; 3s. 6d. net), he moves steadily through that sweet old-world tale, retelling it in his own words, and eliciting from each part of the narrative the truths which it is fitted to teach. The result is a living presentation of the story, and a living interpretation of it applicable to the needs and problems of to-day.

A most able and scholarly work is *Spinoza, Descartes, and Maimonides* (Clarendon Press; 7s. 6d. net), by Mr. Leon Roth, M.A., D.Phil. Dr. Roth has re-written a chapter in the history of philosophy, and, we are inclined to say, has written it finally. The resemblances between Maimonides and Spinoza are not, as Principal Caird said, 'occasional coincidences.' There is, Dr. Roth shows, a very real relationship between the two thinkers; for the stages of the growth of Spinoza's monism are all traceable to 'an analogue or origin' in the speculation of Maimonides.

In *The Kingdom of God in the Apostolic Writings* (James Clarke; 6s. net), the Rev. Alexander M. F. Macinnes, M.A., B.D., Ph.D., following lines some-

what similar to those followed by Professor Peake, also concludes that we may confidently accept the traditional belief that Jesus did claim to be Messiah. Not only so, but His conception of the Kingdom came primarily, neither from the Baptist, nor from apocalyptists nor prophets, but from His own religious and Messianic consciousness. Dr. Macinnes has no more belief in the purely ethical Christ of the followers of Wellhausen than in the apocalyptic Christ of Schweitzer. He cannot believe that the Christianity of the Primitive Church was 'a synthesis of Jewish eschatology, Stoic philosophy, Mystery religions, sacramental conceptions and the cult of the Roman emperors.' It was rather a scientific development of the teaching of Jesus about Himself and the Kingdom.

On some debated questions of Introduction also the author finds the traditional positions satisfactory. He accepts the Johannine authorship of the Fourth Gospel and the Pauline authorship of the Pastoral Epistles.

His book is a careful and scholarly study of the Idea of the Kingdom of God. First the sources and the background are examined, next the teaching of the Gospels on the Kingdom is studied. The next chapter gives a needed reminder of the obvious but often forgotten fact that 'the Kingdom' is only one of various forms which the idea of the *summum bonum* took in the minds of Jesus and His first followers, others being 'The Family,' 'Salvation,' and 'Eternal Life.' The concluding section discusses various aspects of the relation of the Kingdom of God to the Christian Church.

Throughout, Dr. Macinnes writes, not only as a scholar for students, but as an experienced Christian minister for Christian workers seeking guidance. He believes that in the City or Church of God we see an age-long dream being converted into a grand reality. To him it 'is a City continually coming down from heaven because it is supported by divine grace from on high.'

Principal Clow, of the United Free Church College in Glasgow, contributes a Foreword to a volume of addresses with the title *The Farther Horizon* (James Clarke; 6s. net). The addresses are by the Reverend John Pollock, who is now minister of St. Enoch's Church, Belfast. Principal Clow supplies some details about Mr. Pollock. He was ordained, he says, to the country charge of Freuchie, in Fifeshire. Then after being a short time in Edinburgh, where he did Church Extension work, he was called to a charge in Glasgow, and from there he went to Belfast.

The addresses are all short, too short surely to have been delivered to a congregation in Scotland. Is this a customary length in Ireland? Or are these addresses intended for some special occasion? However that may be, Mr. Pollock has packed a considerable amount of sound and very direct teaching into each Sermon, and in commendation we cannot do better than quote Principal Clow's words: 'The variety and interest of the subjects dealt with in this volume, and the freshness of their treatment, evidence the preacher's grasp of the realities of experience, and the spiritual passion in which they are affirmed.'

Professor A. T. Robertson, D.D., LL.D., has published *A Translation of Luke's Gospel* (Hodder & Stoughton; 7s. 6d. net). It is not a translation of the type of Weymouth's or Moffatt's and will not displace them. Indeed, Dr. Robertson has not troubled overmuch with his English. Christ commands Levi, 'Follow me for ever'; the crowd shouts to Pilate, 'Take this fellow on off'; the Disciples proffer the somewhat unreasonable request, 'Lord, teach us the habit of prayer.' In short, it is not a translation for the general reader, but rather for the student who is anxious to get the exact literal meaning of the Greek. To the student the translation should prove useful, but even more useful, perhaps, are Dr. Robertson's copious grammatical notes.

Gambling and Religion, by the Rev. J. Glass, B.D. (Longmans; 2s. 6d. net), is an excellent little handbook. After giving an outline of the history of gambling and of gambling systems it deals with the subject in its relations to Economics, Ethics, and Religion. It is sane, well informed, and written in a fine Christian spirit. It concludes with a summary of Betting and Gambling Acts. The book is one which should be in the hands of preachers and teachers, and of all who would combat this great national evil.

In an important pamphlet *The Messiah and the Son of Man* (Manchester: The University Press; 1s. 6d. net), Professor A. S. Peake, M.A., D.D., points out that while the ultimate question of Christology is, 'What was Christ?' we have first

to ask 'What did He claim to be?' According to Wrede, the theory that Jesus from the time of His baptism was conscious of His Messiahship, but guarded it as a secret, was Mark's solution of the difficulties of the facts. Wrede supposes that in the popular judgment resurrection involved Messiahship, but Herod's conception of the Baptist shows that Wrede was wrong in this. We have to accept Mark's testimony that at the Baptism Jesus gained a consciousness of *unique* Sonship. So far as the populace was concerned, the triumphal entry into Jerusalem may not have been a Messianic demonstration, but it was so for Jesus.

The story of a crucified Messiah, alienating as it did both Jews and Gentiles, could never have arisen among Jews, unless their leader, regarded by them as Messiah, had in fact been crucified. Nor could Pilate have crucified Jesus unless convinced that He did claim to be Messiah. It is inconceivable that His disciples' belief in His Messiahship could first have arisen *after* His 'accursed death,' and as Jesus had not, in some important respects, fulfilled the Old Testament Messianic rôle, they could not have learned to think of Him in His lifetime as Messiah, without some encouragement from Him.

On a review of recent German literature on 'Son of Man,' Professor Peake thinks it is beyond all reasonable doubt that Jesus called Himself 'Son of Man.' He used the title primarily in the eschatological sense, but gradually extended it to include the Passion and even other aspects of His ministry.

The Risen Jesus, by the Most Rev. Alban Goodier, S.J. (Manresa Press; 3s. 6d. net), is a series of devotional meditations on the post-resurrection appearances of our Lord. The writer is gifted with a fine imagination, and writes in a fresh and vivid style. He endeavours to weave together into one consistent narrative the various records contained in the four Gospels. How far he really succeeds may be doubted. The value of his work lies in this, that it breathes the pure air of the gospel, and uplifts the reader into that clear realm, remote from controversy, where all true Christians meet.

It takes some courage to write a commentary on the Book of Revelation. Even Calvin shrank from the task. Books on the Apocalypse fall in the main into two classes, fantastic books by writers who have no idea of what sane interpretation means, and scholarly works full of ancient and curious learning but with little food for the ordinary reader. There is certainly room for a commentary sound in scholarship, restrained and sensible in interpretation, and rich in spiritual teaching. *The Revelation of St. John the Divine*, by the Rev. W. J. Limmer Sheppard, M.A. (Religious Tract Society; two vols,, 3s. 6d. net each), may be said to answer to this description. The writer has a competent knowledge of the vast literature on the Apocalypse and, what is better, a well-balanced judgment. He does not encumber his pages with a mass of conflicting views. He is chiefly concerned to show that 'the book deals with spiritual principles and not with historical events,' and accordingly he follows mainly Dean Vaughan, Professor Milligan, and Dr. Swete. It is not to be expected that the judicious reader will accept all his interpretations, but he will always be found thoughtful and suggestive. The whole principle of his interpretation may be challenged, on the one hand by those who confine the references in the Apocalypse to the Apostolic age, and on the other hand by those who take the book as referring solely to the end of the world, but it would not be easy to name any commentary likely to prove more helpful to the preacher or to the general reader. The book belongs to the 'Devotional Commentary' Series, and is a worthy addition to it.

It is difficult to take seriously the writer who calls himself *Juridicus*, and who in this capacity regales us with what he describes as a scientific examination of *Ancient Hebrew Theories* (Stockwell; 4s. net). He subjects the story of the Creation, of the Origin of Man, of Noah's ark, and certain 'miraculous' tales to a criticism which is intelligible only on the assumption that, like Goldwin Smith many years ago, the writer is familiar only with popular and long ago exploded misconceptions of the Bible, and has never taken the trouble to acquaint himself with the methods and results of Biblical Science. The 'legend' of Noah's ark is a 'senseless Oriental fiction,' and the only thing Juridicus has to say about the noble Book of Jonah concerns the 'astounding miracle' associated with his name. But the climax is reached when we come to the incredibly inept discussion of Elijah's ascension. Because aeronauts, with every possible equipment, have never

been able to get beyond six miles, 'it follows that Elijah could not have done more than they did, and therefore, assuming that heaven lay in the direction indicated by the writer, he could not have accomplished more than six miles of his journey. So Elijah, it would appear, never got to heaven! What, then, becomes of this picturesque story?' 'A little reflection goes a long way,' Juridicus tells us in one place; and we may add, a little more reflection would go a longer way.

There is considerable learning in the book Mr. William Lowndes, M.A., has written on *The Historical Truth of the Book of Genesis* (vol. i.; Stockwell; 7s. 6d. net), but hardly, we fear, of a kind that will convince those who accept the literary analysis of the Pentateuch as presented by critical scholarship. Mr. Lowndes courageously describes this theory as 'silly,' and he regards Astruc's epoch-making discovery, considered as a working hypothesis, as a sorry failure. Naturally the 'Professors,' whose criticism is believed to threaten the very existence of Christianity, come in for not infrequent castigation. We begin to rub our eyes when Mr. Lowndes blandly informs us that 'Adam was himself the author of Gn 1–3,' and that this is 'in accordance with the internal evidence.' This is even more interesting than the statement that 'all believers' find in Gn 1^{26} an allusion to the Trinity. The human race had existed, it appears, ages before the date of Adam, who was only the spiritual, not the carnal father of mankind: he was the first civilized man; and his destiny and mission were, it seems, 'that he should be *the Apostle of Yahveh, of Jesus Christ, to every creature*.' This is news indeed! It becomes, then, easy to believe 'that Yahveh did appear in Paradise, and that in Him Adam saw the God-Man, the Second Person of the Ever Blessed Trinity.' Mr. Lowndes's aim is to 're-state Modern Science in the terms of the Catholic Faith'; but no amount of learning could make positions like these tenable to a really modern mind which appreciated the legitimacy and the necessity of critical methods of interpretation.

Jesus in the New Testament, by the Rev. J. P. Alexander (S.C.M.; 2s. net), consists of a series of four addresses delivered at a summer school for Sunday School teachers. These addresses seek to set forth Jesus as He is portrayed in the Synoptic Gospels, Paul's Epistles, The Epistle to the Hebrews, and the Fourth Gospel. The work is careful and scholarly, and is suffused with a warm glow of Christian feeling. Questions and suggestions for further study are given under each section. The whole is admirably adapted as a text-book for group study.

Jesus the Way, the Truth, the Life, by the Rev. W. Arthur Westley, B.A. (S.C.M.; 4s. net), is an exposition of Anglo-Catholic teaching. In the preface we read: 'It is a happy characteristic of our time that there is an increasing number of people who are realizing that truth is many-sided, and that no one person, nor any group of people, can do it full justice.' Most true, but has it not been characteristic of the Anglo-Catholics that, while expecting consideration from others, they themselves act on the assumption that their side of the truth is alone important? The statement given here is simple, straightforward, and conciliatory. The writer seeks to minimize the importance of the extreme section of the party, but unless the movement be very gravely misrepresented the extremists form a very influential element in it. This would seem to be tacitly admitted by the writer when he expresses his fear that the chief danger to the movement is likely to arise 'not from without but from within.' One is struck with a certain lack of proportion. In the chapter on 'Jesus the Life,' more space is devoted to such topics as Vestments and Incense than is given to Eternal Life and the Kingdom of God. Here, in our view, lies the danger, that the Anglo-Catholic, with all his intense loyalty to Christ and the gospel, should suffer his devotion to expend itself in the arid wastes of ceremonialism.

We draw attention to three little books of lesson-material that are of special value. They are all by Mr. Ernest H. Hayes, whose skill in this medium is well known. They are *Lesson-Stories on the Life of Jesus*, *Lesson-Stories on the Hebrew Pioneers*, and *Lesson-Stories on the Gospel in Britain* ('Teachers and Taught'; 1s. net each). All the helps necessary to the effective teaching of these subjects are given with fullness and clearness. A teacher who, with these helps in his hands, does not succeed in making his lesson interesting would need to be specially incompetent. The books are admirable in conception and execution alike and will be invaluable to teachers.

The Enigma of Jesus, by Dr. P. L. Couchoud (Watts; 3s. 6d. net), is the work of an enthusiastic disciple of Abbé Loisy. 'I owe him almost all that I know.' The writer, however, goes beyond Loisy and entirely denies the historicity of Jesus. By some means unexplained, the aspect of Jahveh as Saviour came to be thought of and preached under the name of Jesus. Paul's theology is strict Jewish monotheism. 'There is not one word of Paul's which would warrant the supposition that he was acquainted with any historical legend of Jesus.' By the end of the first century the new doctrine began to take more concrete shape. 'In some crowded corner of Rome there is simmering a pious pot-pourri, a strange Christian hotch-potch, mixing up everything: the mystic history of Jesus and traditions turned into allegories, Biblical texts converted into visions and an Apocalypse transformed into a moral lesson, miracles changed into symbols, and selected oracles and parables twisted out of their original meaning. This is the "Good Tidings" according to Mark.' Dr. Couchoud writes with that air of conscious superiority which characterized the old rationalism and is now happily antiquated. Mark is 'this excellent person,' 'flat and prosaic,' 'dabbling in a kind of literature which is far above him.' The Apostle of the Gentiles is 'Paul the dwarf,' 'a terrible little man,' 'the fiery little gnome.' Then of course there follow the usual rhapsodies about the spiritual Christ. And all this is offered as historic criticism! It presents indeed an enigma, but it is the enigma of Dr. Couchoud.

Tablet B.M. No. 21,901 and Politics in Jerusalem.

By Professor W. F. Lofthouse, D.D., Handsworth.

All readers of The Expository Times will be deeply grateful to Dr. Welch for his description, in the January 1924 number, of the Tablet discovered by Mr. Gadd and published by him last year.

At first sight, however, the results of the discovery may not seem to amount to very much for any except professed historians, who must needs take note of the minutest details in the events of antiquity. The Fall of Nineveh is indeed pushed back from 606 B.C., the hitherto accepted date, to 612; but the Assyrian power lasted for at least two years longer, in Harran; and there seems no necessity, from anything in the Tablet, to alter the date of the victory at Carchemish, when the Chaldeans were left masters of Western Asia and had nothing more to fear from Egypt.

Dr. Welch, however, points out that the usually accepted interpretation of 2 K 23^{29} must be corrected, namely, that Necho was advancing to dispute the territory of the as yet unfallen Assyrian power with the Chaldeans; and also, incidentally, that such an armed conflict as is described in 2 Ch $35^{22ff.}$, and generally thought to be implied in the passage in 2 K, is at best doubtful.

To most readers, the events that preceded and followed the disastrous close of Josiah's reign will be of far more importance than the actual date of the fall of Nineveh. Anything that touched the Jew in those years may be supposed to have affected the work of Jeremiah. And if the Tablet, at first sight, by invalidating the Biblical accounts, may appear only to have raised further problems, it may also prove a source of illumination on points hitherto obscure.

We can see, in the first place, that in 616 and after, there was an alliance between Assyria and Egypt, though nothing is heard of Egypt in Western Asia between 616 and 609; and, secondly, that there was an alliance between the Chaldeans and the Medes. It is noticeable that, although the Chronicle is Babylonian, the forces of Nabopolassar do not seem very formidable unless the Medes or the Scythians are actually fighting with them. The Scythians joined this alliance in 612.[1] The appear-

[1] Herodotus (i. 103–106) has a story that the siege of Nineveh by Cyaxares the Median was raised by the Scythians, who thus gained possession of the whole of Asia and held it for twenty-eight years; but that some time after their fruitless and rather disastrous expedition through Palestine, the Medes under Cyaxares, by a familiar trick, regained their supremacy and took Nineveh; after which Cyaxares died, having reigned for forty years along with the Scythians.

ances of the Scythians through the seventh century are perplexing. They were pressing on the N.W. of the Assyrian Empire as early as 678, side by side with the Medes, when a section of them was bought over by Assyria. We hear of another attack, also with the Medes, in 626, after a sudden descent on Egypt had been repelled by the bribes of Psamtik.[1] In 613, they, or some of them (we cannot be sure that they always acted together, any more than the barbarian invaders of the Roman Empire a thousand years later) are thought by Mr. Gadd to have temporarily prevented the capture of Nineveh by an attack on their old allies, the Medes. But when they join Nabopolassar's forces before Nineveh, in the next year, the city falls. Two years later the Chaldeans had to wait for the help of the Scythians before they could take Harran, where the Assyrians continued to hold out. To the onlookers in the little States in the west, it must have seemed, even in the reign of Josiah, that Babylon was only one, and by no means the most important, of the foes that were gathering around the slowly dying lion on the Tigris. What was certain was that the lion, so long at bay and now exhausted, was doomed.

But the new account throws indirectly a good deal of light on Judah. Ever since the middle of the eighth century, there had been two policies, and two parties, in Judah, for and against peace with Assyria. Ahaz had favoured the first. Hezekiah, though not always consistently, the second. Resistance was not always possible; but when a chance offered, as in the embassy of Merodach Baladan, he would take it.[2] With Hezekiah's anti-Assyrian aims, as we may call them, went the desire to concentrate religion, as well as political and social importance, in the capital. This was clearly the meaning of his reform (2 K $18^{4ff.}$). Manasseh reversed the policy. For most of his long reign (we do not know what lies behind the story of his removal to Nineveh) he kept on good terms with Assyria, even at the price of regular tribute; and he encouraged the provincial shrines to regain their religious importance, introducing Assyrian cults as well.

The drastic fashion in which this was carried out roused deep resentment, at least in a section of his subjects; Manasseh himself ended his long reign in peace; but his son and successor, Amon, was murdered two years after his accession, by his 'servants' (2 K 21^{23})—presumably by the officials in the capital, anxious to secure at last a change of policy, and encouraged by the fact that Asshurbanipal was sinking into the lethargy that marked his last years. The murder was promptly avenged by 'the people of the land,' the provincials, who installed the son of the murdered king in his place (637). Their hopes, however, were short-lived; for the young king fell under the influence of the party responsible for Manasseh's death; and, as he grew older, revived the ideals of Hezekiah. In 621, shortly after the Scythian expedition to Egypt, which had so deeply stirred the imagination of the youthful Jeremiah, Josiah, in pursuance of these aims, carried out a thorough restoration of the Jerusalem temple; and, spurred on by the discovery of a legal document which ordered a more drastic reformation of religion than Hezekiah had carried out, centralized all worship once more in the capital.[3]

He did not even yet feel himself strong enough to defy Assyria openly, and Egypt was a distinct menace; though, if he ceased to pay tribute, Assyria was certainly not strong enough to exact it. But he could afford to wait. Nabopolassar in the south (as well as Cyaxares the Mede in the north-west) was in the field; and with Babylon the party which he was now leading had its old and traditional friendship. Five years after 621 the new Tablet takes up the story, and in 610, Harran, the last stronghold of the Assyrians, was captured by the Babylonians and the Scythians.[4] The foe that had terrorized the Judæans for a century and more had fallen. From Babylon they would naturally expect treatment of a very different kind.

But now Egypt bestirs herself again. In 609

[1] Herodotus, i. 105. [2] 2 K $20^{12ff.}$.

[3] Hölscher (*Eucharisterion Gunkel dargebracht*, i. 212) has argued that Josiah's reforms only touched the worship in Jerusalem itself, and left the country shrines as they were (as he also agrees with Kennett in refusing to identify Josiah's law-book with any part of Deuteronomy); but this is effected only by large excisions from the narrative in Kings; and it is certainly probable that Josiah would have set himself to carry out both parts of Hezekiah's plan of reform, even if he was not in the end completely successful.

[4] The lines in the Tablet which describe the actual fall of Nineveh are much mutilated. Curiously enough, Herodotus, who promises us an account of this work in i. 106, does not fulfil his promise—to those who remember his other Assyrian story of Sennacherib and the field mice (ii. 141), a tantalizing omission.

an Egyptian force appears, with the remains of the Assyrian army, before the Scythian-Babylonian garrison which Nabopolassar had left in Harran. The siege, it would appear, came to nothing (Gadd, p. 23). Next year, however, Necho (who had just succeeded to Psamtik) advanced in person to assist his Assyrian allies. As usual, he came too late; the strength of Egypt, as Isaiah had long ago sarcastically said, was always 'to sit still.'[1] He took the usual route along Western Palestine, crossing the country through the plain of Megiddo. Josiah decided that it was now time for him to show his loyalty to his victorious friends, who were of course in a much stronger position than in 616, or even 609. He boldly prepared to dispute the passage through the plain. His resistance was brushed aside, and his dead body was brought back to Jerusalem.[2] His younger son, Jehoahaz, was at once placed upon the throne by his father's party; apparently the crown prince, Eliakim, could not be trusted to carry out his father's policy. Necho, accordingly, still for the time supreme in Western Asia, interfered. Weak as Jerusalem was, it had showed that it could make itself felt; and he did not intend that it should remain an adherent of Babylon. He therefore deposed Jehoahaz and made his elder brother king,[3] thus hoping, doubtless, to bring the tradition of Hezekiah and Josiah to an end.

In this at least he was successful. His more ambitious hopes were destroyed at Carchemish three years afterwards; and, save for one brief period,[4] Egypt troubled herself little more for a generation about Palestine. But Jehoiakim, though now left in the lurch, remained as true to the ideals of Manasseh as Josiah had been to those of Hezekiah. He allowed the reforms of Josiah to lapse. The provincials revived their shrines and regained something of their former position in opposition to the capital. And even after Carchemish, Babylon was slowly forced to recognize that the little State would yield to nothing but force.[5] The older statesmen of Josiah's school were gradually driven out of influence, until Jeremiah alone was left to raise a brave voice against the policy of opposition to Babylon at all costs. Even Jehoiakim's death (three years of enforced vassalage to Babylon had ended in 'rebellion') and the capture of the city by Nebuchadrezzar's army could now make no difference. The ineffective Zedekiah was compelled to continue the desperate game. But Nebuchadrezzar understood the internal conflict; and when he was reduced to destroying the city, he left the remaining inhabitants of the province under the charge of the last representative of the political traditions of Josiah, Gedaliah the son of Ahikam, Jeremiah's friend and protector.[6] Once more, by the murder of Gedaliah, Nebuchadrezzar's politic hand was forced; but the last act of Jeremiah in Palestine was to protest, ineffectually as ever, against the severance of every tie with Babylon by a final removal into Egypt.[7]

There are many details in these crowded but obscure years which cannot yet be cleared up; but we may now conclude that the statesmen of Judah, whatever their party sympathies, and however disastrous their mistakes, were neither inconsistent nor irrational; and that between their relations to foreign powers, and their religious and social aims, there was the closest connexion.

[1] Is 30^{7} (*si vera lectio*: it is attractive, if only for the oxymoron).

[2] If Dr. Welch's suggestion is right, that Necho summoned Josiah before him at Megiddo, in order to secure his inactivity, he must have seen some reason in Josiah's conduct for doing so: the general situation is in any case the same.

[3] The change of name from Eliakim to Jehoiakim was apparently to secure some sort of continuity with Josiah and Jehoahaz, and perhaps to mask the change of policy on which he was counting.

[4] Jer 37^{5}.

[5] There is political as well as religious feeling in Ezekiel's bitter comment in chap. 17^{15}.

[6] Jer 26^{21}.

[7] Jeremiah's attitude in Palestine would alone be enough to show that chaps. 50. 51 cannot be his. Neither he nor Ezekiel, as it would appear, spoke a single word against Babylon.

Recent Foreign Theology.

The Book of the Prophet Ezekiel.

Of all the great figures of the Old Testament, Ezekiel is the most obscure and the least familiar. A special welcome will therefore be extended to the latest addition [1] to the *Kommentar zum Alten Testament*, in which that epoch-making prophet is handled by a master, whose commentary represents the fruits of a profound and exhaustive study extending over many years. Professor Herrmann begins by recognizing the almost desperate difficulty of his task, a difficulty occasioned in the first instance by the almost unparalleled insecurity of the text. Of the two recensions, represented by the Massoretic text and the Septuagint respectively, the latter embodies the ultimate textual truth more adequately than the former, but both are far enough away from it, as both, and especially the former, have been overgrown by very numerous redactional accretions. The difficult question has to be faced, however, whether these elements are entirely due to later redactors, or whether some of them at least may not have come from Ezekiel's own hand; and Dr. Herrmann argues that the latter alternative must be kept open as a possibility. These redactional elements, if they are Ezekiel's, look like the work of an old man, but Ezekiel, with his passion for symmetry and system, was just the man to keep working at his original sketch. This is especially true of chs. 40–48; for while, allowing for a few later touches, chs. 1–24 are essentially as they came from the hand of Ezekiel, the later chapters are the result of a gradual process.

This initial difficulty of the book is further enhanced by Ezekiel's extraordinarily complex personality, which is partly—but only partly—accounted for by the transitional nature of the times in which he lived. It is a commonplace to say that Ezekiel was both prophet and priest: but, as against Duhm, Dr. Herrmann maintains that he is essentially a prophet with a dash of the priest, rather than a priest with a dash of the prophet; even in chs. 40–48 we hear the voice not only of the priest, but of the prophet; and in defence of this view, Dr. Herrmann can point triumphantly to the famous vision of the Valley of Dry Bones in ch. 37, which, except for the theophanies, is 'the most stupendous thing in the prophetic literature.' Elsewhere, in the Preface, he remarks that in this chapter 'one of the mighty ones of the Bible' still speaks to the German Christians of to-day; the faith and hope which inspire it, and which he would have his countrymen recapture, are as astonishing as they are splendid.

Dr. Herrmann has braved the displeasure of the metricists, by printing the whole book as prose. He is well aware, of course, that much of it is in verse—perhaps even more of it, he says, than we suspect, for an original metrical arrangement may not infrequently have been disturbed by interpolations, or at any rate by errors of text. But our knowledge of Hebrew metre is still so defective that metrical reconstructions of the text are seldom satisfactory to any but their authors; the introduction of metrical considerations into the criticism of the text would lead to illimitable caprice, and has therefore been deliberately avoided. The translation itself has aimed at accuracy, rather than beauty: Dr. Herrmann intends later to offer a translation of the book which will do more justice to its literary quality. It is a great pity that the enormous cost of printing rendered impossible the introduction of illustrations which, at certain points of this difficult book (*e.g.* 1 and 40–48), would have been peculiarly welcome.

The older style of commentary which jumbled together textual, grammatical, and exegetical discussion is happily being superseded by a better. Dr. Herrmann's method is to follow his translation by notes, often necessarily elaborate, on the text, and then to proceed to the exegesis proper, which deals with the material in paragraphs usually covering several verses, with the result that the extraordinarily abundant historical, archæological, and other material of the prophecy is presented in a connected and eminently readable form.

Of the numberless interesting points raised by the exegesis there is space to mention only two or three. The famous puzzle of the 'thirtieth year' with which the book opens is solved by dating from the year

[1] *Ezechiel, übersetzt und erklärt*, von D. Johannes Herrmann, Professor der Theologie in der Universität, Münster (A. Deichert'schen Verlagsbuchhandlung, Dr. Werner Scholl, Leipzig, Königstr. 25).

of the Deuteronomic reform, a natural date for a man who belonged to priestly circles. Again, the obscure Gog is not a mythical figure, but, coupled as it is with definite geographical names, is to be regarded as a northern nation (cf. Jer 50[3]) destined to destroy Babylon before it is itself destroyed upon the soil of Israel. This is interesting and suggestive, in view of the fact that Ezekiel does not directly threaten Babylon as he does Egypt and Tyre; but her downfall must be implied in the political transformation which is to usher in the restoration of Israel, and it would seem to be effected by Gog. Another fruitful suggestion is that ערלים which occurs several times in chs. 28, 31, and 32 should not be interpreted as 'uncircumcised,' but that it is connected with the Ass. *arallû*, 'the underworld,' and means 'dwellers in the underworld.' Further, Dr. Herrmann will have nothing to do with the view that Ezekiel suffered from catalepsy. He believes that the prophet had a hand in the composition of Lv 17–26, or at any rate of ch. 26; but the very complicated question of the relation of Ezekiel to the Pentateuchal laws there was no adequate room to discuss. Incidentally he reminds us, as we have been lately reminded by Eissfeldt, Sellin, Löhr, and others, that to-day less than ever can the problem of Pentateuchal criticism be regarded as closed. In discussing the question of the relation of Ezekiel to Jeremiah he throws out the interesting suggestion that one of the great needs of to-day is a thorough investigation of the literary relations subsisting between the prophets of Israel. Some of the writer's conclusions, especially in regard to the redaction of the text, may seem to be conservative, but he may claim with justice that they are as far removed as possible from a 'false traditionalism.' This very able commentary, stimulating at every point, should do much to clear up what many readers besides Schleiermacher have felt to be the 'obscurities' of Ezekiel.

In *Israël et la Vision de l'Humanité*,[1] Professor A. Causse of Strasbourg has sketched with fascinating lucidity the progress of Israel's reflexions on her attitude to the great world from the early days when she could write 'I will bless them that bless thee, and curse them that curse thee,' to the days of Exile, when the great idea of her mission as Jahweh's Servant to enlighten the world broke upon Deutero-Isaiah, and to those later days when that idea was in some circles developed, in others blurred, and in yet others superseded by a reversion to an ideal not far removed from the unlovely religious particularism of the earlier time. The book is in a sense a study of the development of the missionary idea in Israel, of the political influences that contributed to the enlargement of Israel's mind, and of others that made the missionary idea so hard to welcome, cherish, and retain. Universalism is implicit in the piety of the Psalter and the moralism of the sages. The influence of the Persian and Greek empires was among the emancipating tendencies; also the adoption of Aramaic in place of Hebrew contributed to bring with it new thoughts and expand old horizons. But universalism was opposed at almost every point in the development by the champions of a narrow particularism. The generous vision of Deutero-Isaiah was followed in the next century by the exclusivism of Ezra, if also by the lovely charity of the Book of Jonah; and Daniel, one of the latest, is also one of the most intensely Jewish books of all.

Many illuminating thoughts, finely expressed, are dropped by the way. *E.g.*, 'in the very hour when Israel became a people without a land and Jahweh the God without a temple, the prophets discovered humanity, and Jahweh then appeared before the nations in all His power as the master of the world, the God of earth and heaven.' Again, speaking of Is 63, 'in face of his immediate neighbours it is hatred to the death. It is only when the prophet looks beyond habitual horizons towards distant peoples that the hatred is appeased and gives place to the propaganda spirit.' It is interesting to note that Professor Causse does not believe that the exiles of the northern kingdom were lost to history in the land to which they were banished. 'There is reason to believe,' he says, 'that the Jews of the seventh century found at Babylon a soil already prepared and groups of colonists of their own race.' That, he contends, is the probable explanation of the oracles of Jeremiah and Ezekiel which announce the reconciliation of Ephraim and Judah.

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[1] Librairie Istra, Strasbourg, 15 rue des Juifs. 8 fr.

Otto's 'The Idea of the Holy.'[1]

By Professor H. Mulert, Kiel.

Otto's book, *The Idea of the Holy*, has had an unusual success in Germany for a work on systematic theology. It was published in 1917, and in 1923 it had reached an eleventh edition. The circulation of earlier important works in this department has been far less rapid. Of Schleiermacher's *Glaubenslehre*, published in 1821, a second edition was not required for nine years, and the same is true of the third volume of Ritschl's *Justification and Reconciliation*. These were comprehensive and strictly academic works; but even Schleiermacher's more easily understood *Addresses on Religion* only went into four editions between 1799 and 1831. It is true there is one theological book in the last generation in Germany which has attained a truly phenomenal circulation, and that is Harnack's *Essence of Christianity*. It appeared in 1900, and has been printed to the extent of 70,000 copies. But, in the first place, Harnack's name, before his book was published, was much better known, even among the laity, than was that of Otto at the time of the publication of *Das Heilige*. In the second place, Harnack's book deals comprehensively with just those questions in history and doctrine which the educated layman asks about the Christian religion. Otto's work will be almost entirely read by theologians. Many copies may have gone abroad, and the interest in an earnest treatment of religious questions may have increased—Heim's *Certainty of Faith*, printed in 1916, appeared in 1923 in a third edition—nevertheless, the success of Otto's book is worthy of consideration.

[1] In spite of the War the publication of theological works has by no means stopped in Germany. Among the more noticeable may be mentioned: Heiler, *Das Gebet* and *Der Katholizismus*; Hoelscher, *Die Profeten*; and Duhm, *Israel's Profeten*; Barth, *Der Römerbrief*; Von Harnack, *Marcion*; Von Schubert, *Geschichte der Kirche im Frühmittelalter*; Heim, *Leitfaden der Dogmatik*; Scholz, *Religionsphilosophie*; Stange, *Religion als Erfahrung*; Niebergall, *Praktische Theologie*.

But all have been surpassed in the rapidity with which new editions have been demanded of Otto's *Das Heilige*; and it is in answer to an inquiry as to the reasons for this extraordinary success that Professor Mulert has contributed this article. Of Professor Mulert's own works some account was given in last November's Expository Times.

I.

The first reason for this success is certainly the part which comparative religion plays in the book. What, indeed, a method derived from comparative religion is, or what a point of view derived from comparative religion is, would occasion much difference of opinion in Germany itself, even among those who reckon themselves as belonging emphatically to the school of comparative religion and declare the literary-critical treatment of the books of the Bible as something of the past. However that may be, there are two things which must be regarded as forming part of a treatment derived from comparative religion. First, the question is one not merely about the history of Christianity, but about the history of all religions. Christianity's place is in the succession of the religious development of humanity, as one religion among many; perhaps the highest, but certainly not something entirely by itself. For this new point of view the German theology of the nineteenth century has not been a model to the theologians of other countries. The rationalistic theologians about 1800 did, it is true, manifest a strong interest in the universal history of religions and in the comparison of Christianity with other religions. But this interest received a set-back by Schleiermacher. He recognized, indeed, historical connexions between Christianity and foreign religions or philosophies. To him the preparation for Christianity in Greek philosophy was no less important than that in the religion of Israel; Plato may be said to have interested him even more than Moses or Isaiah. But, being by nature more interested in questions of principle and philosophy, he had to work his way into historical subjects. His New Testament investigations were not unimportant, but he never turned his attention to the study of universal religious history. Similarly the theological disciples of Hegel held fast to the conception of a universal religious development of mankind, but in them the tendency towards philosophy was so strong that, while we may say that they too had an interest in the study of

religions, it is impossible to speak about any actual contributions that they made, as we do, for example, in the case of Otto Pfleiderer. In the revived Pietism and Biblicism and the revived Lutheran orthodoxy there was little interest shown in the problems of comparative religion. Where, in consequence of supernaturalistic views, the uniqueness of the Christian history of salvation and the Biblical revelation is asserted, it is usual to leave the study of heathenism practically to missionaries. Even Ritschl wished to base the Christian faith exclusively on the revelation given in the Bible; so that he and his disciples could have but little interest in non-Christian religions. And, though in Göttingen, Lagarde at his side was taking in his teaching a far extended survey over religious history, yet certain idiosyncrasies which this thinker allowed to cling to his thoughts prevented these from having their natural influence. Even Troeltsch, who used to be called the systematic thinker of the school of comparative religion, though he definitely asked the question, whether, in view of the widening of our religious horizon, the traditional claim of Christianity to be the absolute religion can still be held fast, yet, because he was interested more in philosophy, especially the theory of knowledge and ethics, had in his works but little material directly bearing on the history of religions. Thus the history of the non-Christian religions among us, considered as a whole, has been, at least until recent times, more studied by philologists, and by ethnologists and philosophers than by theologians. Men like Usener, Rhzode, Oldenberg, and Wundt have accomplished not a little. It lies also in the nature of the case that he who studies the nature and the history of Christianity cannot be a specialist in Buddhism or Mohammedanism. Likewise those theologians who, in connexion with the beginnings of Christianity or the Old Testament, turn to the world surrounding both of these, and in this sense occupy themselves with the history of foreign religions, cannot at the same time devote their strength to systematic theology. For example, no person of sense expects that men like Bousset and Gunkel would write dogmatic works. I myself am not sufficiently acquainted with the foreign theological work of the last decades to be able to show minutely in what way the interest in non-Christian religions has been stronger among the theologians of other countries than it has been in Germany. But we Germans believe that the interest has been stronger. The fact that they had in the Netherlands professorships of the universal history of religions before we had them in Germany, and that Max Müller found his sphere of labour in England is easily understandable, because both countries were much earlier occupied with world trade than Germany and had more colonies overseas. When in Berlin and Leipzig chairs for the universal history of religions were founded, the professors first placed in them were foreigners—Lehmann and Söderblom. Even in Otto's book the matter taken from the history of religions is not forced on the reader. That he has introduced for the purposes of illustrating the *tremendum* which lies in the Divine an image of the Indian divinity Durga—though as a rule dogmatic works are kept free from illustrations—remains a trifle, but a suggestive one. The reader marks again and again with what comprehensive knowledge of foreign religions this Christian theologian writes. He feels how much he must have seen and learned during a voyage which he made some years ago round the world. And so even those theologians who up to this time had not been specially interested in the history of religions have acknowledged the importance of this book. Herrmann himself wished that Otto should be his successor in Marburg. *The Idea of the Holy* is the first systematic work of a German Protestant theologian with a strong leaning towards comparative religion which has had an enduring influence.

II.

Along with the notice which it bestows on foreign religions it belongs to the method of comparative religion to keep the attention fixed on religion itself in its innermost essence—not on outward things, such as Church government, ceremonial or dogmatic theory. This innermost thing, however, the religious experience in the soul, is the subject of the psychology of religion. And the importance of Otto's book consists, secondly, in the fineness of its psychological observations. Here, again, we must confess that the theology of Germany, however it may have given impulse to the theologians of other countries in Biblical criticism, the history of dogma, and the philosophy of religion, has long been far behind in the psychology of religion. A hundred years ago Schleiermacher's *Glaubenslehre* gave evidence of a strong leaning towards the

psychological, as did, four hundred years ago, Melanchthon's maxim, *Christum cognoscere est beneficia Ejus cognoscere*. Yet it hardly needs to be said that even in Schleiermacher there is no religious psychology in the modern sense of the term. The German systematic theology of the nineteenth century has displayed little psychological interest, just as German psychology has manifested little religious interest. When Wundt, who was accounted among us in the last half-century the master of psychology, treated his science specifically as physiological, as experimental psychology, contemplating the life of the soul from the nature-side, this implied that the student restricted himself to the simpler elements of the soul and did not include such higher and more complex elements of the soul's life as religion; although Wundt, as already remarked, did service to the investigation of religion along the pathway of the psychology of peoples, especially the history of the development of primitive peoples. The more conservative-minded among German theologians have never shown a strong interest in psychology. Orthodoxy is always unpsychological. Even that of the seventeenth century was so, so that Pietism had to appear in succession to it. The German Pietism of the nineteenth century, like that of the eighteenth and like English Methodism, is interested to a far greater degree in the practical than in the theoretical or the scientifically theological. Of late there has appeared in ecclesiastical conservative quarters a conscious doubt of the psychology of religion itself, which may have been working earlier unconsciously. It is obvious that psychology only reaches relativity. When I see how the one thinker from a certain spiritual necessity, from his individual genius, comes to his doctrine, while the other from quite different qualities of spirit and temperament could not but come to an entirely different way of thinking, I cannot absolutely condemn either of the two. The psychologist is more tolerant than the dogmatist, and so he who is zealous for 'the pure doctrine' cares little for psychology. In the circles of critical theology the psychological interest has been less strong, because, on the one hand, thinkers were occupied with the question of the truth of religion, with questions of principle and metaphysics, and, on the other, devoted themselves to comprehensive historical investigations. Thus there are dogmatic works in Germany which include astonishingly little of psychology. Kaftan's *Dogmatik* is a solid book, but, because the author desires merely to exhibit the knowledge inherent in faith, he offers nothing of psychology. Wobbermin sets out, indeed, to treat systematic theology by what he terms the method of religious psychology, but his method has given rise to a great deal of controversy, and his work is not yet completed. The most recent German Protestant system of doctrine, that of Stephan, on the contrary, with its comprehensive discussion on the nature of faith, obviously marks a real advance; and now Otto's most outstanding merit consists in his finer psychological analysis. Since the time of Schleiermacher it has come to be more and more generally recognized that religion has its principal seat in feeling. But how religious feeling is differentiated from other feelings—whether the peculiarity of religious feeling lies not in a specifically different shade of feeling but only in its transcendental object—in this question no progress had for long been made. Otto seeks to show that the feeling of the holy is specifically different from that of the beautiful, and from the feelings of pleasure and pain. To this extent he has made an advance along the path of Schleiermacher. This attempt and the instructive analysis of the several elements in religious feeling ensure for his book consideration even among those who do not agree with him.

III.

In what we have said we have already indicated the third quality which has secured influence for Otto's book—namely, that he is specially earnest in asserting the independence of religion. He does not prove that religion is in any way necessary for the perfection or the harmony of the life of the soul, or that faith satisfies our life-impulse where it is limited in this world, or that without religious faith no moral activity or satisfactory explanation of the world would be forthcoming. He carefully avoids the very appearance of representing religion as a means for reaching some other end. Religion is there by its own right, or rather by Divine right. Its effects are undeniable, and in these we may delight; but it would be to do violence to the facts and to betray the dignity of religion, if we attempted to derive religion from anything else. As certainly as God is for the pious mind Lord,

Source, and End of the world, so certain is it that religion must not be placed in any such connexion as to suggest that it is dependent upon something else. This third merit of the book, nevertheless, cannot but give rise to a doubt. What is set forth simply as fact may easily appear as cut off from reason. The incomprehensible becomes easily the unreasonable, the aimless easily the valueless. The old evidences for God and the new attempts to derive religion from something antecedent correspond with strong motives of the human spirit. All isolation is dangerous. Otto is aware of this himself. Before this book about the Idea of the Holy, in which he demonstrates the irrational element in religion, he had, in his works on the naturalistic and the religious views of the world and on the Philosophy of Religion, worked entirely in the rationally apologetic vein. May it be vouchsafed to him, in his future works, to illustrate the union of both kinds of theological labour.

In the Study.

Virginibus Puerisque.

A Letter from You to You.[1]

'Thou shalt not consent unto him, nor hearken to him.'—Dt 13[8].

I DON'T suppose you young folk have ever heard of Lord Haldane, have you? Well, after all, you know he has never heard of you! And yet you are quite an important little person, aren't you? Ask mother, and she'll say, 'Why, yes, we never could get on without our little girl.' And the newspaper men would say the same about Lord Haldane, would find things much drearier and duller and tamer if he were not here. For he is one of those men who make the long, long speeches that Dad sits and reads forever, when you are just itching to get a hold of the paper to see whether Yorkshire beat Surrey, or how the Rangers-Celtic match got on, or something like that—big and important.

Lord Haldane tells this little tale about himself. Once on a time he was War Secretary, that is to say he looked after the army; had the very best toy you can imagine to play with as much as he liked. You have got soldiers too, but only some dozens. But he had hundreds of thousands of them! And yours are only tin, really, though you pretend that they are not. But his were really and truly real, could move their arms and their legs and walk about, were really men. And while your guns can only shoot peas, or balls of paper, his went off with a bang, a lovely bang, and could knock houses to bits miles away. Well, one day he wanted something for his army, felt he must get it, and he wrote asking for it to the Home Secretary. Who's he? Oh, he's the man who looks after a heap of things, the police among them I believe. Not so good a toy as the other, still fairly jolly, don't you think, to have thousands of real bobbies with real batons and real helmets. As it happened, the Home Secretary (that's the bobby man) that very day fell ill, and asked Lord Haldane (that's the army man) to do his job for him for a week or two. So Lord Haldane strolled up to his friend's office; and the very first thing he saw was his own letter lying there waiting for its answer. Lord Haldane had written it as War Secretary, feeling he just must have the thing. But he read it as Home Secretary, feeling that he just couldn't give it. And the first thing he did in that office as Home Secretary was to sit down and write to himself as War Secretary and say 'No.'

Has that muddled you up a bit? Oh, it's quite easy. Suppose you wanted to golf with Father, and weren't going to turn out to a match at football one Saturday, were looking for the captain to tell him so, when there on the board you saw the team, saw that the captain was ill, and that you were to act captain. The bit of you that was captain would say to the other you that wanted to play golf, 'No, you don't; you're going to turn out, and we're going to win this game if it can be done.' Well, it was like that. And indeed we must all learn this way of writing letters to ourselves, saying 'No.' For there are two 'yous,' and two 'mes,' and two of every one. And one of the 'yous' is a decent wee soul, straight and clean and honourable; but the other you (I'm sorry to be rude, but it's true) is pretty mouldy and shabby and third-

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

rate, a real dud of a you, and these two never agree. If you listen you can often hear them scrapping and making no end of a din. Paul knew all about that, tells us that inside his heart there was always a fearsome fight going on, that the worse part of him was always hammering the better part of him, knocking it about and bullying it beyond words, and he could never separate them, nor let the really nice Paul have a half-chance against the horrid Paul, until Christ taught him how to write 'No' to himself.

And you and I must learn that too. No doubt it would be very funny, and the fellows would laugh no end, but would it be kind? After all, he is a new chap; or, if he isn't, anyhow, how would you like it done to you? Oh, very funny, but you'll have to give it up, to take a pen and write to yourself, saying 'No.' Or, you've got the headphones on, and some one has come into the room, and it's the very bit you have been waiting to hear, and it's hardly begun. It would be quite easy to sit on and pretend you didn't notice. Yes, easy but not straight, and not the game. You'll have to write 'No' to yourself, and off with them. Or you are thinking about doing something not quite straight at school. But it's not to count, you say! Of course I wouldn't do it if it did. It's a kind of game, the masters against us boys, and if we lose we get kept in, or have so many lines to write. I know it's quite simple to make out a case, and talk yourself into believing it's all right. And yet it isn't. 'I must have it,' said Lord Haldane the War Secretary. 'Must you,' wrote Lord Haldane the Home Secretary. 'No, you don't, my lad, and you grasp that.' And you and I must learn to back up the straight, clean, manly you, and write 'No' to the other fellow every time.

A Clean Game.[1]

'Except he have contended lawfully.'—2 Ti 2^5.

HERE is a story of how the boys in Secundarabad High School, India, play the game. They had entered an inter-schools sports association, and lost their chief tournament after a match in which they were subjected to all the dirty tricks of the game that can be imagined. They managed, however, to keep their tempers, and from the beginning of the game to the end they were never once penalized. On the day when the trophies and medals were distributed they were delighted to find that some outside friends, who had watched the game, had provided special medals for them, covered with a card on which were the words: 'For endurance and clean play, from admirers of good sport.'

The cheers were deafening as they received their medals, and their defeat under the circumstances was looked upon as the school's most valued triumph. They didn't win the game, but they won a victory over themselves, and that is the finest triumph on any playing field. Whenever people speak of the play of those boys, they say, 'They always play a clean game.' Those Indian boys have learnt that the Christian religion concerns their games and the spirit in which they play them. It is not merely a matter of services and prayers and hymn-singing. Boys of that sort may seem too good to be true. Yet they are the right sort. A Christian boy should play a clean game, at all times, not only when it is easy so to play, but when it is most difficult. Even under provocation he chooses not to foul. It may mean a bit of a struggle within, but he would rather win in that struggle against foul practice than win the game. There is an ideal of clean play, which should be his first loyalty. 'Don't foul' was part of the slogan that Roosevelt once gave the young high school captain of a local football team in Ohio, who had written to him when President, to give the boys a motto.

Sometimes boys adopt the motto so long as there is any risk of detection. They do not object to fouling, but they don't care to be seen fouling. There was a race some time ago at a school sports. Two boys outran the others and for a time they were neck and neck, the smaller boy being just in front. As they turned the bend into the straight run for the winning-post, the boy in the rear, thinking he was screened by bushes, shot out his hand and pushed the leader down. He was seen and disqualified. But even had he not been seen a victory of that sort is not worth having. Montaigne in one of his essays quotes a fine word from Alexander the Great, who had been tempted by some of his soldiers to take some unfair advantage. 'No, no,' he said; 'I had rather repent me of my fortune than be ashamed of my victory'—victories of which one is secretly ashamed have no joy in them. That is true right through life—true in the classroom as in the playing field, true in the larger world beyond the school or college walls.

[1] By the Reverend F. C. Hoggarth, Whalley.

I read once of a boy who carried off a coveted school prize. All seemed well and fair, and friends rejoiced in his triumph. Then one day he wrote to the headmaster, confessing that he had won the place by cheating in the examination. He was utterly unhappy in his success. He returned his medal and asked what he might do by way of penance. If the master thought it well he would even advertise his 'foul play' in the newspaper!

There are some so-called 'successes' in life of which men have need to be equally ashamed. There are ways of making money, of growing rich, which at least border on 'foul play.' Things are permitted under the name Competition, which at least ought to make those who stoop to them profoundly uncomfortable, that resemble the big boy pushing down the small boy. Great corporations have ways of disabling the small trader. Men steal marches over their competitors; they do things in trade that Alexander refused to do in war.

Business rather badly needs some Rules of the Game. It would be well if there were some means of disqualifying men who do not play the game. A lie is a foul. So is short weight and so is adulteration, so is the taking advantage of weakness by strength. In business, in law, in politics, or in whatever other field we find ourselves, let our motto be 'A clean game'—and as a postscript 'If in doubt, don't.'

The Christian Year.

Fourth Sunday after Trinity.

The Christian Standpoint.

'Gods many and lords many. But to us. . . .'—1 Co $8^{5.6}$.

There is a great deal of meaning in these three words, 'But to us.' They contain at least the mystery of standpoint—the mighty and far-reaching difference made by a point of view.

Now because there is in this phrase the fact of standpoint, there is also behind it something more—the line of development which resulted in the standpoint. Here the line is twofold—a certain tradition that produced enlightenment, a certain experience that produced conviction. Difference of standpoint, like other things, requires a cause adequate to account for it. If you see the Southern Cross while I see the Polar Star, that is because I live north of the Equator and you south of it. Here is a pebble in the path as we walk through the forest. To the ants that swarm near it that pebble is a mountain; they are climbing over it, running round it, investigating it with as much eagerness as if it were one of the big things of the world. But to us, who are men, it is only a pebble to be ground into the mud or to be kicked aside into the ditch. Behind differences of standpoint there lie other and deeper differences—ancestry, environment, intellectual tradition and inheritance, or it may be a personal experience that has forged conviction in its glowing fires. Gods many and lords many, but to us the world is different, and there is a reason why the world is different; to us the darkness is past and the true Light already shineth!

St. Paul is here setting over against the outlook of the great world the point of view taken by the little circle of the Church. A practical difficulty has arisen, the question of eating meats sacrificed to idols. He follows the matter out on grounds of expediency. But now for the moment he takes higher ground than that of expediency: he takes the ground of absolute truth. An idol is nothing. It is a mere name, even if, to lingering ignorance and superstition, it represents a real influence. There are gods many and lords many from the standpoint of surrounding paganism. There are gods named and nameless. And to the average man who knows no better, these may cast a shadow that obscures the shadow of the Almighty. But to us there is another world, another atmosphere, another consciousness; what have we to do any more with idols, either by serving them or by dreading them, we who have known the living and true God? So with these three emphatic little words he withdraws his readers' gaze from the conventional outlook, and bids them survey the universe from the Christian standpoint. Watch him move to his point of view. 'But to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, by whom are all things, and we through him.'

Most of our standpoints are formed by one or both of two things: tradition, whether family tradition, or national, or social, or racial; and experience, which is not so diffused as tradition, but sometimes makes up in intensity what it lacks in comprehensiveness.

These two things go to form the standpoint of the Apostle and his readers.

1. Here is, first, *a great tradition.* 'There is

but one God, of whom are all things.' St. Paul did not invent that sublimely comprehensive thought. Abraham is in these words. Moses is in them. The tables of stone are in them—David also, and Samuel, and especially the prophets. For the moment Paul is writing as a Jew, although he is addressing himself to Gentile converts. But two currents have met and mingled just above the point where he stands beckoning his readers to join him. 'And one Lord, Jesus Christ': the Christian tradition, with the freshness of the morning still upon it, has mingled with that of earlier days. *Jesus*—the human name suggests certain historic facts, too many to be here enumerated, too familiar to need repetition. *Christ*—these facts fitted with certain earlier expectations, and the conviction was born and grew that He was the One who should come, and that men need not look for another. *Lord*—for the impression He made was so tremendous that adoration gathered instinctively around Him, and a new authority was established for the minds and consciences of men. And *One*—for the facts involved were so unique and so divine that, as there never had been, so there never could be, any one worthy to be compared with Him. Even if the world lay in darkness, to St. Paul and to his readers these great facts were known.

2. Yet it required more than these traditions to create the point of view; the tradition might have remained cold and powerless unless it had been kindled into *a great experience*. 'But to us there is one God, the Father, of whom are all things, and *we unto him*.' The thinking here is very compact; there is a chapter in a phrase; there is a moral and intellectual revolution in three words. There is not only one God, as a fact external to us—a fact which we might hear of by the hearing of the ear, or hold by some logic of the mind. We unto Him!—turned towards Him, taught to live for Him, enabled to find the end and glory of our being in Him. 'One Lord, Jesus Christ, through whom are all things, and *we through him*.' Again the thought is concentrated to the uttermost: there is a chapter in a phrase; there is a miracle of regeneration in three words. We are what we are through Him. We are brought near to the living God through Him.

3. What difference did the taking of the Christian standpoint mean? It is easier to illustrate this difference than to summarize it. The New Testament is the only adequate summary—to which the thought of the Church in the early centuries, as men slowly adjusted themselves to the new universe they now beheld, is at once supplement and commentary. One or two illustrations of the effect of the new point of view must suffice.

The thought of the time found a new centre round which to arrange itself. The Christian thinkers did not reject all the thought of their own day; they would have been strangely inconsistent if they had done so, believing as they did in the Light which lighteth every man that cometh into the world. A sufficient illustration is St. John's use of the idea of the Word, which had long been employed both in Jewish and Greek philosophy ere it was put to a Christian use. This idea, like the Old Testament, lay waiting for its adequate interpretation, and that came with Jesus Christ; it was seen from the Christian point of view. The early Christian apologists delight to attempt the very task in which St. John set them so illustrious an example; they link Christianity to the good that had gone before; they view that good as crowned and confirmed in the new Revelation: the good had lain waiting in the world, until the day when the Best was given.

And the world and its history received a new interpretation. Disordered and sinful though the world might be, it was really a divine world; it was in its inmost being and purpose a Christian world. My text with its magnificent breadth and courage is sufficient illustration; even things sacrificed to idols could not altogether lose the traces of their divine origin: 'To us there is one God, the Father, of whom are all things; and one Lord, Jesus Christ, through whom are all things.' Everywhere there could be read the signature of the Infinite Power, Wisdom, and Love; everywhere could be heard the whisper of the Everlasting Reason, the Word that had become Incarnate once, and once only, but was diffused throughout all space and time.

Now as for ourselves, we are at least half-way to the Christian point of view because the Christian tradition encompasses our lives. To some, for reasons we cannot know meantime, have come evil traditions and teachings of death, but to us the good Word of God; to some an evil ancestry, but to us a great cloud of witnesses. We must not be content with the tradition, we must seek the experience. If we seek it with our whole hearts

we shall find it; we shall find the happiness of those who believe so much in the one God and Father that they live unto Him, who keep so near to the one Lord, Jesus Christ, that they become through Him all that God means them to be.[1]

FIFTH SUNDAY AFTER TRINITY.

Contemporary Faith.

'We trust in the living God.'—1 Ti 4^{10}.

This is the faith of the Christian Church and also of the human soul. But it is apt to be denied from two opposite quarters.

First it is denied by those who are not believers. They have reasoned that as the miscroscope reveals no Deity in matter, and the telescope does not find Him in the heavens, He is nowhere; or, they have been so puzzled by the anomalies and contradictions of life that they have not been able to accept the idea of any moral controlling will. For one reason or another a number of quite honest people have concluded that we cannot get behind the phenomena of the universe, and that if we did we should not find that intelligent mind and personal will which represents the idea of God. They cannot trust in the living God, because there is no convincing proof of His existence. With this attitude of intellectual agnosticism we have nothing to do on this occasion.

The second person who denies the idea of the living God is an earnest believer, and his denial is not a theory but a practice. He believes firmly that the universe has had its Creator, the human race its Ruler, and the soul her Saviour, but his faith is couched in the past tense. God lived once without doubt, but, and here faith passes unconsciously into unbelief, the same person does not believe with unrestricted mind in the living God of the present, guiding nations now as surely as He guided Israel in the days of the prophets, doing wonders now as in the days of the apostles, speaking to men now as He spoke when the books of the Bible were being formed, visible to those who have eyes to see, and audible to those who have ears to hear. Many a devout person recoils from the thought that God still works as in the former days. If he desires to know what God's mind is he betakes himself to the voices of Hebrew writers: God in that past is clear and active, in this present He is silent and ineffective. And this seems a reverent and devout faith. Is it not really an insidious and enfeebling form of religious unbelief?

1. Can God be living if He has ceased to speak and to act? Can one conceive a God who is indifferent? If He be God in the robust sense in which the Hebrew prophets believed when they made their triumphant comparisons between the living God of Israel, and the idols of the heathen, or in the more intimate sense in which Jesus spoke of His Heavenly Father, then His Spirit is still guiding man as He guided the apostles and prophets, and He is still moving down the paths of present-day history as the ark led the children of Israel. It is thinkable, though less than reasonable, to deny God altogether; it is neither thinkable nor reasonable to affirm a living God up to the year A.D. 100 and then to imagine Him henceforward handless and speechless.

2. When we say that we do not deny that there have been certain periods of unique spiritual receptivity when elect souls came into the secret of God, and became the medium of radiant revelation. There was a century before Christ at Athens when art, literature, philosophy, and politics touched their zenith, and to-day we travel back to see the shapes of beauty and to read the books of that high summer. Never again have we had architecture like that of the Acropolis, or statuary like that of Phidias; no dramatist has risen to be compared with Sophocles, no statesman rivals Pericles. The Jewish people had a genius for religion as the Greeks had for art, and the flower of their race became the ambassadors of God, bringing to their high office qualities which in the case, say, of Isaiah and St. John have never been equalled. Their writings, and above all the words of that Chief Prophet in whom this line culminated, will ever remain an inspiration for religion. Outside that line, however, one must believe that God spoke in the ancient time by such prophets as Plato and Confucius, according to their measure, and that in later days God had spoken by Augustine and Clement, by Luther and Calvin, by à'Kempis and John Bunyan.

Again, one remembers that there was a brief three years when God wrought visibly in human life as He never did before, and never has done since. But it must be added that God wrought by the hands of Moses and of Samuel before Christ came, and that God has been working in the ages since Christ left, and that, always excepting Christ's

[1] J. M. E. Ross, *The Christian Standpoint*, 1 ff.

own life, the things done outside the Bible record have been more wonderful than the things contained therein.

When one desires an illustration of judgment to prove the moral government of God he can find it, not only in the flames of Sodom and Gomorrah, or in the decay of the Jewish State, but in the decadence of Rome, in the humiliation of Spain, in the horrors of the French Revolution. No man may belittle the Hebrew prophets as leaders of men and judges of righteousness, but they are not the only men whom God has called. If Elijah held the pass for his people, Knox bore himself bravely for Scotland; Isaiah was not more to Jerusalem than Luther has been to the German nation, and no one would contend that John the Baptist accomplished more for Judah than John Wesley for England. One may hazard the guess that Xavier has had more souls for his reward than that gracious prophet Hosea. God's hand had not been shortened that it could not save, His ear had not been heavy that it could not hear during all ages.

3. It is open to say that it would have been much easier to find God in the ancient times. But one does not gather from history that people had a keener sense of God in those Bible days. Isaiah's generation believed in the God who brought their fathers out of Egypt and who shepherded the patriarchs; but they did not believe in the God of Isaiah. Contemporaries no more accepted the prophet-ship of Isaiah than Bunyan's fellow-countrymen acknowledged his message. The generation of Jesus believed firmly in God, but He was not the Father from whom Jesus had come. When Jesus claimed to speak for God, they considered Him a blasphemer, and when they heard the voice of God in their synagogues they denied it. If any one wished to know God he must listen to Moses and the prophets. For now, after having been in their own day misunderstood and put to death, the prophets are accepted as the servants of God. God's operations were put back several centuries so that it was piety to hold that God was speaking in the fourth century before Christ, but blasphemy that Jesus represented God as surely as Isaiah.

Are we not also, as much as the Pharisees, hindered by our timidity in recognizing God outside Bible history, and by our want of spiritual discernment in contemporary life. We celebrate a Jewish Providence lavishly, we hesitate to identify an English Providence, and hence spring two evils.

One is the divorce between faith and politics, which was not the habit of the best men of Israel, nor in the great days of English history. But to-day not only does no one refer to God in arguing the affairs of the State, but what is far more important, it is not the custom to think of God.

After the same fashion we not only lose instruction as citizens of the commonwealth, but we also lose comfort in our daily life, because we are enslaved by this form of respectable unbelief. We are sure God spoke to Abraham, we are quite as sure He does not speak to us. As if He were not the same God and we have not as much need of His help! What relief from care, what deliverance from fear, what consolation in sorrow, what light in darkness, would come to our soul if we in this year of our Lord could only muster up enough courage to believe that we are as dear to God as any Hebrew patriarch or prophet, and that there is no work of God recorded in Holy Scripture which He will not abundantly perform for the humblest person who puts his trust in the living God.[1]

Sixth Sunday after Trinity.

The Witness to God in the Gifts of Nature.[2]

'He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.'—Ac 14^{17}.

These words were said by Paul and Barnabas to the heathen people of Lystra. These missionaries had cured a lame man, and the people had forthwith concluded that they must be gods, and had been preparing to offer them divine honours. Paul and Barnabas, greatly troubled at this wrong impression which their deed of kindness had produced, hastened to preach to these heathen about the one true God to whom alone man's worship is due. And they called them to see a witness, an evidence, of that God in the works of nature, whereby provision is made for man's daily life. These words state, in a very simple way, the argument for God from the gifts of nature to man.

Now the great question about God is never really the question whether God exists, but always the question what kind of God exists. Every one believes in God—some originating and sustaining

[1] J. Watson, *The Inspiration of our Faith*, 203.
[2] H. C. Carter, in *Harvest Thanksgiving Sermons*, 85 ff.

power behind all the universe of things and circumstances. But of what kind is this power?

We are now concerned with that one department of knowledge, the knowledge of the facts of nature, Natural Science, as we call it; and only with a small fraction of that department—our knowledge of the facts of nature which are concerned with the processes by which food is provided for man out of the earth. What witness is borne by those facts—all the facts of the fruit-bearing of the earth by which man's body is supported and his life enriched—to the nature and the quality of that Power above them, of which they are all the outcome and manifestation? What have we a right to infer about God—the Supreme Power of the universe—from what we know by observation and experience of the gifts of nature?

1. The first thing we can infer—the clearest thing of all—is the thing which these Lycaonians of Lystra had not learned—namely, the *unity* of God—that there are not many or several rival or discordant powers operating behind all that we see happening in nature by which food comes for us out of the ground, but that all the processes of growth, all the succession of the seasons, all that working together of the forces of soil and seed and sap and atmosphere and sun and rain—everything that enters in to lead on to harvest—are all subject to one concordant law. We use that one word 'nature' because we are so sure that there is one power and principle in it all. The sun that shines, the rain that falls, the dew that glistens in the morning, the seeds that shoot in the spring, the corn that ripens in the field, the fruit that hangs on the boughs, all over the world—we know that it is the one Nature, whose laws are the same everywhere for ever, which determines what they are. And yet do we never forsake in our hearts this truth of the unity of God to which the workings of nature bear witness? Do we always believe that the one same Supreme Power and Principle is ruling everywhere, always? Have we always only one God whom we believe in and worship? For instance, do we believe in the same God—the same ruling principle and power as requiring our allegiance and obedience—in our everyday life as we do in church? We sometimes hear people say: Those ideals of life that you speak of in church are very fine and beautiful and true, but they will not work in life. When people say that, they are really setting up two gods, one to worship here, another to worship there—out in business or society or at home. They are denying the unity of God.

2. A second thing about God to which the gifts of nature witness, closely connected with this, is His *ubiquity*. He is working everywhere, in everything. The ubiquity of God is testified to us by the gifts of nature. But do we never deny this belief? Do we never think of God as if He could not be found and met with in all things that come to us and happen to us? Do we not banish Him in our thought from a great part of His world?

3. Then a third thing that the gifts of nature bear witness to about God is His *reliability*. We have become thoroughly accustomed to the thought of natural 'law' as obtaining everywhere in the world. All science is built upon it. And it has sometimes seemed to some people as if this uniformity of nature, as we call it, must make us banish the thought of God altogether. That is a great mistake. What it does when we grasp this great basic fact of all science — that nature works uniformly, that there is no accident, that cause and effect are always operating with their perfect chain—is to lead us to understand something more about the faithfulness of God. And this reliable order is a condition, and an altogether beneficent condition, of man's life. It makes labour reasonable, it makes knowledge valuable, it makes calculation and foresight possible. It disciplines the mind and will of man in profitable ways.

Have we learned this lesson about God, that His working is absolutely trustworthy? We live in a world where consequences are inevitable—the consequence of sin, the consequence of righteousness. They cannot be evaded. 'Whatsoever a man soweth, that shall he also reap.'

4. But another thing that the gifts of nature witness to about God is His *gentleness* and *patience*.

All the productive, constructive forces are silent and gradual. It is the forces of destruction that are loud and sudden. In days like ours, is there any truth that we Christians need so to lay to heart and so earnestly to seek to testify to among our fellows as this? Our world seems to be given over to violence.

We are impatient of all quiet, gradual, and gentle ways of changing things for good. Men see that things need altering. They say, we must force a way to it. And then their violence is answered by violence. The newspapers are full of the same

old, bad story. But the Kingdom of God cometh not with observation. 'The meek—the gentle—shall inherit the earth.' God is gentle and patient. By all His workings in nature for the feeding and the helping of our lives He reminds us of it.

5. The gifts of nature bear witness to this also in God—His *impartiality*. That was one of the things shown us about God, by our looking out on the natural world, to which Jesus called attention. He bade us notice that the bad man's fields receive the rain and sunshine to make his crops grow just as surely as the good man's.

God does not revenge Himself on wrong-doing. He does not pay back evil with evil. Wrong-doing carries in it the seeds of its own undoing. It is a world of perfect, invariable order and consequence. God does not counterbalance injury with other injury. He works always to bless and to heal. And that is why we are to do the same, that we may be God's children. That is why we are to love our enemies, and to do good to those who hurt us. God is kind to the unthankful and the evil. We are to learn His way. There is a better, deeper, surer word about God given to us than any that comes from nature. He has spoken to us in His Son. In Jesus Christ He has laid bare to us His heart. But Jesus Christ, in the full and final revelation of God which He brings us, does not contradict or supplant. He carries forward to its crown and completion that witness to God which nature speaks out: how He is the one God of all light and life, always present in all His creation, working with perfect faithfulness, gentle and patient in His ways, and seeking always to do good even to those who treat Him with ingratitude.

Let us give Him our heart's thankfulness and offer ourselves in consecration to His service. And to the God of Harvest, the God of Nature, the God and Father of our Lord Jesus, the faithful God, the patient, loving God, our gracious heavenly Father, be all praise and glory. Amen.

SEVENTH SUNDAY AFTER TRINITY.

On paying the Price.

'I will verily buy it for the full price.'—1 Ch 21[24].

The context of the words is unimportant. But they will serve to draw our attention to one of those great laws by which God carries on the government of the world. It is the law of exchange. Its formula is this: Everything has its price; if you want the thing, you must pay the price; if you pay the price, you shall have the thing. That is the rule of Divine Providence. God keeps, stored up in His treasuries, an infinitude of blessings, of every kind of description and of every degree of value; but—except the very commonest, such as rain and sunshine—He does not give them away gratuitously. Every boon, every blessing, is (so to speak) on sale, and if we desire to possess the blessing we must be prepared to pay the price of it. Give, and it shall be given unto you. Give nothing, and you will get nothing. It is a perfectly just and straightforward transaction. God approaches human beings in a business-like way. 'What will you have?' He says. 'Pay for it, and take it!'

1. *Everything has its price.* Everything is worth so much; and in order to acquire the thing, one must pay the amount that it fetches in the market. That principle holds good in every department of human life. As we all know, it governs the commercial world. And the same principle obtains in the intellectual world. Here also everything has its price. For those who are content with a mere smattering of information—just sufficient to enable them to sustain their part in social small talk—the price is comparatively trifling. But for those who aspire to real eminence in scientific or literary pursuits the price is often very high—fatigue, exhaustion, wear and tear of brain, sometimes resulting in permanent damage to health and loss of faculty. Here is Thomas Carlyle, for example, declaring to the students of Edinburgh that he has found out by experience that health is incompatible with literary production. Or here is Keats, in the middle of composing his 'Endymion,' saying to a friend, 'I went day by day at my poem for a month, at the end of which time I found my brain so overwrought that I had neither rhyme nor reason in it.'

Now this same law of exchange, which rules all other departments of life, is operative also in the moral and spiritual sphere. Do we want goodness? Do we wish for Christian character? Do we desire eternal life? Then we had better understand at once that even these things have their price. In one sense, of course, it is literally true that all these things are gifts—free gifts of Divine Grace.

'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

We cannot earn salvation; we cannot merit it: we cannot deserve it. 'Nothing in my hand I bring.' The highest life, eternal life, is, indeed, the gift of God, inasmuch as we cannot attain it without God's help and inspiration. Yet the gift can be ours only on certain conditions. If God bestows the crown of righteousness, we at the same time must achieve it by denying ourselves, by taking up the cross, by wrestling with the 'tough resistance of nature and habit,' by disciplining our mind, our will, our feelings, our affections, by sacrificing, if need be, our fortune, our health, our comfort, our convenience, for righteousness' sake. That is the price we have to pay for goodness and eternal life.

If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labour,
Many a tear.

Thus the very gifts of Grace—the glory of goodness, the beauty of holiness, the happiness of sainthood—have to be bought and paid for; and there is deep truth in the prophetic paradox that even 'he that hath no money' must still 'buy,' yea, 'buy wine and milk without money and without price.'

2. The next point is that *we can generally get the thing if we are willing to pay the price.* Of course it is not always so. There are particular and specific goods which are for most of us unpurchasable. But the general goods are within the reach of the endeavour of ordinary humanity—riches or power or knowledge or usefulness or spirituality. As an ordinary rule any one who is prepared to pay the price of them can have them.

Disraeli, in one of his novels, makes a character exclaim: 'I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will that will stake even existence for its fulfilment.'

It is not luck that brings success. It is paying the price. As Sir Frederick Treves once said to the students at Aberdeen University: 'The man who is content to wait for a stroke of good fortune will probably wait until he has a stroke of paralysis.'

Dr. Ambrose Shepherd in a sermon on luck told the following incident. A man spoke to him of one of the leading commercial men in Glasgow. 'What is there in him or about him to explain his success?' he asked, and he answered his own question with the round assertion that 'it was all luck.' Dr. Shepherd then adds: 'It happens that I have some reliable information about the man under discussion, and I want you to have it. Thirty years ago he was working from ten to twelve hours in the day as just an ordinary workman. At the close of each day's toil he had his programme of studies, which, in its range and character of the subjects attacked, would not have disgraced a good student at any university. Eventually his attention to business and his marked attainments won for him the recognition of his employers, which meant in after years a place which was ultimately a leading place, as one of them. Yet this was the man who was said to have won his success by a lucky turn of the wheel.'[1]

3. In order to get the thing desired *we must pay, not merely a price, but the full price without abatement.* Take money, for example. Do you think it impossible to become rich? It is nothing of the sort, if a man be resolved to pay the price. But the price may be a stiff one. It may mean sacrifice of conscience, sacrifice of principle; it may mean sacrifice of the pleasure of spending, not to mention that of giving; it may mean sacrifice of human interests, and the transformation of the man into a mere 'money-making animal.' But if a man pay that price, if his sole object be to make money and more money and as much money as possible, and if, regardless of everything else, he keep that aim steadily before him for years and years and years—why, there is very little doubt that, by the time he comes to die, he will be worth a considerable amount.

Or take again the Christian character. People have said that Christlikeness is an unrealizable ideal. 'The Christlike life,' they say, 'is very beautiful as an ideal, but it is not practical policy. Men and women are not made like that. And there is nothing so stubborn and unmanageable as human nature. Human nature is human nature, and you cannot change it.' But is it really so? Do not believe it for a moment. The Christlike life, the Christlike character, is not an impossibility. It is simply a question of paying the price. Only, just as the good to be gained is the greatest of all goods, so the price to be paid is the heaviest of all prices. Listen! 'If any man come to me, and hate not his father, and mother, and wife, and children, and

[1] *Men in the Making*, 73.

brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple. . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' Do you see? The price of Christ-like character is undoubtedly a tremendous price, and we can hardly be astonished that there are many who refuse the bargain. But let them honestly confess that the thing costs more than they are prepared to spend.

4. *Two things cannot be bought for one price.*—Yet are we not perpetually hoping and trying to get two things for one price? What else can be the meaning of our indignation and astonishment when we see good men unsuccessful in this world? We say that goodness ought to prosper. But why should goodness be rewarded with material prosperity? The good man seeks spiritual things and he has his spiritual compensations. He gets exactly what he paid for—purity, piety, honesty, nobility of feeling, excellence of life. But there is no reason why he should get also what he did not pay for. And he did not pay for worldly prosperity. He did not cultivate the special qualities that are needed for worldly prosperity. William Blake once remarked of Lawrence and other prosperous artists: 'They pity me, but 'tis they who are the just objects of pity. I possess my visions and peace. They have bartered their birthright for a mess of pottage.' And again he said, 'Were I to love money, I should lose all power of thought, and my business is not to gather gold, but to make glorious shapes expressing godlike sentiments.'

This, then, is the Divine law of exchange which governs God's dealings with mankind. Every blessing has its price; we can have any blessing we please, if we pay the price, and the full price; but we will not get any blessing beyond that which we have paid for.

May God, in His mercy, grant us grace to choose the things of real worth, and resolution to pay the price of them! A divine life is offered to each of us. May each of us have grit to say—'That life shall be mine, no matter what it costs. I will buy it at a price. "I will verily buy it for the full price."'[1]

[1] F. Homes Dudden, *The Dead and the Living*, 39 ff.

Richard Baxter's Paraphrase of the Psalms.

By the Reverend Frederick G. Powicke, M.A., Ph.D., Heaton Moor.

Baxter is mentioned in Prothero's book—*The Psalms in Human Life*, chap. ii.—but the author seems not to have consulted the 'Paraphrase' for himself, else he might have cited him as a pre-eminent example of what he designed to illustrate the influence of the Psalter on devout souls, especially in times of crisis and suffering. When Baxter lay in prison for eighteen months, in consequence of Judge Jeffreys' barbarous sentence (May 1685), he found, like Job, that his nights were his severest trial. In the daytime distraction came by the visits of friends, or by the sedative of writing, or by books. But night, with its darkness and loneliness unrelieved by sleep because of constant pain, taxed all his inward resources. If these had failed him, the slow hours between dark and dawn would have worn out his life. But they did not fail him. They gave him songs instead of sighs; and not the least effective was his repetition of the Psalms:

> 'I found the Psalms so fitted to my use as if they had been purposely made for me. When I used not to sleep one minute in many nights, through pain and disturbances, these Psalms were my recreation.'

This use of the Psalms went back at least to the years of his married life: for he tells us that the last thing he and his wife did together at night was to sing a psalm. They were married in 1662, and Mrs. Baxter died in 1681, so that for nineteen years, if the practice was regular from the first, the music of the Psalter's words, thoughts, and tunes had been the 'Joy of his heart.' And they were so to the end. According to Matthew Sylvester, his editor and friend,—at whose house in Charterhouse

Yard he preached his last sermon, and near whom he lived 'betwixt four and five years' before his death,—he still 'used' 'singing of Psalms' and called it 'his recreation.' 'When his sleep was intermitted or removed in the night, he then sang much and relished this course and practice greatly well.' 'And I have heard him say in sense equivalent to the report of these words:—"*That he believingly expected that his Angelical convoy would conduct him through all the intermediate Regions to his Determined Mansion in his Heavenly Father's House with most melodious Hallelujahs or with something equally delightful.*"'[1]

Here the thought widens out to Baxter's love of music in general, but the music he fed upon was mostly that of the Psalms. As a Puritan little else was familiar to him, or might seem fitting. But this was his necessary food. 'He thought the Lord's Day's service very defective without some considerable times being spent in this Divine melodious exercise of singing Psalms, wherein his heart was warm and cheerful.'

I may note, too, in passing, that he had no prejudice against instrumental accompaniments. On the contrary, as worship 'of old was done with the greatest helps that the musical and vocal melody could give,' so he saw no good reason why Christian worship should not be done with the same. If the Church of St. Mary's at Kidderminster had an organ in his day (which is doubtful) and yet made no use of it in the services, its silence was certainly not due to him—though his prudence might assent. But, with or without instrumental accompaniment, there must be singing. A Christian cannot help singing, nor any company of Christians.

> 'The singing of morning hymns to Christ was the note by which Pliny describeth to Trajan the persecuted Christians in his time, in their houses and their meetings (then called conventicles) . . . and godly families have still been differenced from the ungodly by open singing the Praises of God. When the others sing the wanton songs, good Christians will not (among Christians at least) be ashamed that such Psalms of Praise be heard by their neighbours into the streets, when Players or Ballad-singers are not ashamed, more openly, to sing amorous, foolish, ungodly, or abusive songs.'

It was one of his sweetest rewards at Kidderminster to find the latter expelled from whole streets and replaced by Christian praise.

I need hardly say that Baxter's views on this, as on many other points, was, for a Nonconformist, comparatively liberal. There were those around him whose religion was afflicted with what he calls 'negative superstition.' Over against the 'inventions' of Rome, or men like Laud, they cried, 'Touch not, taste not, handle not, kneel not, stand not, bow not, use not those forms which the common congregations use, etc. And many by this are tempted to think that they are holier than others, because they avoid—by erroneous singularity—the lawful words and actions of others.' The reference is to such as will allow no 'premeditated' Hymns or Psalms, or even tunes, in Public Worship. If they sing at all, it must be what and in what manner the Spirit moves them to utter. And it is a fact that in Baxter's day not a few congregations, for fear of 'set forms,' did not sing at all, or mingled their voices in explosions of discord. Thus 'instead of God's Religion, which is plain, saving, and uniting, the world is torn by men's Dividing engines, supposed by Ignorance to be the means to heal it.' They 'make duties and sins which God never made.'

On the other hand, there were some who had no objection to singing in public worship but stumbled at the singing of David's Psalms—either because they contain 'many words not fitted to their case' . . . or because they 'say so little about the life to come' . . . or, 'especially' because David 'saith so much, through almost all the book, against his enemies. . . . even cursing them and their posterity.' In short, they were not Christian enough. Baxter meets this strangely modern standpoint in his usually honest way. Thus, with regard to the first objection, he says, 'if you dare not sing some of the words sung in church, be silent; and at home choose what Psalms you like.' Again, with regard to the third, he says: 'David was a King, whose concerns, therefore, were public, even the Church's and Kingdom's as well as his own.' It is never right to curse your personal enemies. Christ will teach you that 'it is by Faith and Patience Christians must be more than con-

[1] But, says Sylvester, as to 'what Angels are' or as to what is the 'manner' of Heavenly 'Performance' of Praise, he would ofttimes remark, with great accents of pathetic concern: '*We know nothing, we know nothing.*' 'My knowledge of that life is small.'

querors,' even 'while they are killed all the day long,' because 'nothing can separate them from the love of God.' But private vengeance is different in kind from that indignation of the good against evil which desires its punishment and destruction, and utter extirpation for the Church's or Nation's sake. This was the indignation expressed by David and not unbecoming a Christian.

'Though Christ teach us to love our enemies, and bless them that curse us and pray for them that hurt and persecute us, yet He forbids us not to desire deliverance from them, nor to hate Diabolical Lying, Malignity, and Cruelty. . . . And they that live "in an Age and Land" . . . (as he was living ?) where these prevail, and are in power, will have a sensible commentary of David's Psalms; and in Prisons, and in Wars, and in Fields of Blood, and Torments, many have confessed that now they understood the Psalms of David, which they never soundly understood before.'

As to the silence of the Psalms about a future life, Baxter could not grant that silence implied ignorance or denial, but only a conscious reticence for the sake of a present need—the need of teaching men how to obey him on the ground of mere 'outward mercies and punishments'; and reserving it for Christ to bring 'life and immortality' to light, together with that 'Doctrine of the Cross' which demands the revelation of a future life before man can receive it—a profoundly true remark. The following is true and beautiful: 'though David say not so much of the Life to come as we would wish, he saith very much of the way to it, and the necessary means. He knew that Heaven is ready for us, if we are ready for it: and all that must be done for it by us is in this short hasty life: and as a traveller doth not all the way talk and think so much of the journey's end, as of all passages in the way, and yet doth all this for the end, so a good Christian that layeth out his care and labour in obeying God's word and avoiding sin, and doing all the good he can in the world, and this in faith and hope of Heavenly Felicity, doth better than he that neglecteth present means on pretence of only contemplating the end.'

His personal love of the Psalms, his reverence for them as 'Sacred Hymns' 'indited' by the Spirit of God, his sense of their high value as 'aids' to devotion in public and private worship, and his dissatisfaction, more or less, with current versions, are the motives which Baxter names for his attempt at a new paraphrase—these, and the opportunity afforded him by his enforced leisure. He wrote by day what he had revolved by night, and went on adding to it till the whole was finished. He had no thought of publication. Least of all did he expect his version to be of any 'public Church use.' When Sylvester pressed him to publish, 'he modestly replied that others had done so well as that he thought his own work thence less needful and acceptable.' His experiment had brought home to him the difficulties of the task; and increased his respect for his predecessors. What induced him to consent at last was his hope—no doubt encouraged by Sylvester—that he may have had more success than they in 'reaching and representing David's inspired sense aright.' This certainly was his aim; and it dictated his method, namely, not to be too strictly literal on the one hand, nor too boldly original on the other.

> 'I could not rest in the unpleasant harshness of the strictest versions, seeing Psalms lose their aids that lose their affecting pleasure. I durst not venture on the Paraphrastical great liberty of others. I must make Hymns of my own, or explain the Apocryphal, but I feared adding to God's word, and making my own to pass for God's. Yet I scrupled not giving the sense of the Hebrew text more fully than our strict Translation, by the addition of Adjectives and Adverbs, because ofttimes a Hebrew word doth signifie more than one Greek, Latin, or English word can open, without such explicatory adjectives or adverbs—so that my labour hath been both to avoid the harshness and unpleasantness of strict versions, and the boldness of copius Paraphrases.'

I think it may be said that Baxter's rule or method, as here described, is the one approved and practised by the best translators, Classical or Biblical—*e.g.* Jowett and Moffatt. I may note, also, that the passage just quoted decides a question which has been raised and answered doubtfully—whether Baxter had a competent knowledge of Hebrew. Clearly he had.

As already said, he did not expect, or wish, to supplant others in public worship—whether the old version (Sternhold and Hopkins), 1561; or Frances Rous', approved by the 'Directory' in 1646; or William Barton's, licensed by Cromwell in 1654; or Tate and Brady, just coming into

favour (1690). All he desired was that his version should be found suitable for 'secret and family use'; and further, that it might promote the useful and delightful habit of committing the Psalms to memory—not all of them, but at least 'some select few,' those, namely,

> 'most fitted to man's ordinary State, Humbling, Deprecatory, Supplicatory, or Gratulatory and Laudatory.'

To know these 'without book' is to be armed with a shield of faith 'night and day.'

Above all, he cherishes the hope that his version will make the Psalms easy to sing. George Sandys, whose 'seraphic strain' Baxter greatly admired, employed metres and tunes for his version (1636) such as made it almost useless for the 'Vulgar.' But it is the Vulgar whom Baxter would fain attract. Accordingly, he used none but the four familiar metres—the 'old 100' and the 'old 51' (both L.M.); the 'old 25' (S.M.); the 'old 148' (6. 6. 6. 6. 4. 4. 4. 4.); and the old common metre, *i.e.* the metre common to nearly all the old versions, and so, on that account, well-nigh sacrosanct. Apparently Baxter assumes the existence or use of only four tunes—one to each of the four metres; and, as the common metre was by far the more frequent, to create some variety he had recourse to an expedient which 'no man' (he thinks) has ever thought of before. This is, to insert another word into the second and fourth lines of a common metre, so turning it into a long. The extra word being printed in a 'different character,' within brackets, the passage from common metre to long, or *vice versa*, is easy. Thus (to quote his own illustration):

> Why do the Rebel-nations rage
> And (People) hatch a vain design?
> The Kings of earth do set themselves,
> And (Wicked) Rulers do combine.

'Variety' was gained in this way, no doubt, but at the expense of smoothness. As he admits, 'it doth sometimes make the verse more rough'; and might it not sometimes confuse the singing?

Lastly, reverting to the practice of 'those who published the old Church Psalms,' he added to his version of the Psalter a version of what he calls some 'Apocryphal Hymns'—Lamentations 3, Zachary's Song, Mary's Song, Simeon's Song, the Angel's Doxologie, the Benedicita of Shadrach, etc. (which contains the verses of his well-known hymn 'Ye Holy Angels bright'), the Hymn of St. Ambrose called the *Te Deum*, and the ordinary doxology to Father, Son, and Holy Ghost—in seven forms. His description of all these as Apocryphal is a slip; for he says:

> 'I have added them (*a*) for their excellency and usefulness;
> (*b*) to confute them that think that no forms of worship but those found in Scripture may be used or imposed;
> (*c*) to confute the Casuists that tell the world that we are against all such Liturgick Forms.'

A further remark to which he is led in this connexion is noteworthy:

> 'Doubtless Paul meaneth not only David's Psalms, when he bids men sing with grace in their hearts, Psalms, and Hymns and Spiritual songs: yea, it is past doubt, that "*Hymns more suitable to Gospel times may and ought to be now used.*"'

After this, it is no surprise to find Baxter as one of the four whose contributions went to make up the first Nonconformist Hymn-book (1694).

But his final word has reference to the Psalms:

> 'What sweeter fortaste of the Heavenly Everlasting Praises? There is no exercise that I had rather live and die in, than singing Praises to our Redeemer and Jehovah, while I might in the holy Assemblies; and now when I may not, as Paul and Silas, in my bonds and my dying pains which are far heavier than my bonds, Lord Jesus receive my Praise and Supplications first, and lastly my departing soul, Amen.
>
> What is the sum of my Desires?
> To know and Love and Live to God,
> To Please Him and be Pleased in Him,
> To long for Heaven and bear His Rod.'

Contributions and Comments.

Bethsaida.

Every student of the Gospel history has found himself confronted with the problem of deciding whether, besides the Bethsaida known outside the Gospels and designated otherwise as Julias, there was another Bethsaida, and, if so, where it was situated. That there was but one place of the name is held, it may perhaps be fairly said, by the greatest scholars, while a multitude of lesser authorities seem by their numbers to compensate for their lack of weight when they assert the contrary opinion.

In favour of a second Bethsaida three principal arguments are adduced, namely, (1) that St. John's Gospel apparently makes Simon Peter as well as Philip come from Bethsaida, and we are told elsewhere that Peter lived at Capernaum; (2) that all the Apostles are called 'men of Galilee'; and (3) that after the Five Thousand were fed, St. Mark apparently makes Bethsaida on the side of the Lake opposite to the scene of the miracle.

It seems worth while once more to examine these points.

(1) We read in Jn 1^{44}, ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου, and in 12^{21} (Ἕλληνές τινες) προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας. In the former passage the A.V. has made Bethsaida to be Andrew and Peter's city, and the recollection of this English translation has probably blunted the sensibility of many inquirers. But Dr. E. A. Abbott in his *Johannine Grammar*, § 2289, pp. 227–8, has shown that St. John at any rate regularly uses ἀπὸ to give the domicile, and ἐκ the birthplace or family provenance, and in reviewing that work in *Classical Review*, xx. (1906) pp. 467 f., I pointed out that in the single passage where he doubted if the rule applied, it was still exactly observed. It follows that a correct interpretation of our present passages makes Philip to come from Capernaum so far as the extraction or connexions of his ancestry are concerned, but to be settled at this time at Bethsaida. We thus get the course of adhesions to our Lord to be that Andrew and another first approach our Lord, then Simon, and then, because Simon and Andrew knew the family of Philip, he is brought in though now settled at Bethsaida. Greeks naturally may have been acquainted with him in that place — hardly if a fishing-suburb of Capernaum were in question.

(2) But what of Bethsaida being described as in Galilee, and what of the Apostles being all Galileans? With the explanation just given, Peter is found to be a Galilean, which satisfies Mk 14^{70}, and Philip would be Galilean in speech through his family descent, even if we could suppose that at Bethsaida the dialect was noticeably different, and thus Ac 2^{7} presents no difficulty. As for Ac 1^{11} it would be ridiculous rigidity to interpret the words as if, to satisfy our expectations, the angels should have said, 'Ye ten men of Galilee and Philip of Bethsaida.' We may conclude, therefore, that this argument also crumbles away when the Johannine passages are correctly translated. That 12^{21} assigns Bethsaida to Galilee may be explained, as Sanday said, by the fluctuations of frontier; and, what is still more to the point, Ptolemaeus places Julias in Galilee, and Josephus sometimes includes in Galilee the country east of the Jordan.

(3) We are left with the Marcan description of the departure from the scene of the Feeding of the Five Thousand. Attempts have indeed been made to reconcile this with the other Gospel narratives by supposing that our Lord instructed the disciples to sail N.W. to Bethsaida, but that the storm prevented them from making this point and forced them to the Plain of Gennesaret. It is difficult, however, to harmonize this with St. Mark's description, which does not suggest any abandonment of an original design in favour of a fresh course; and Jn 6^{21} definitely says, 'at once the ship was at the land to which they were going.' Once more I will suggest that a more exact consideration of the words removes all difficulty.[1] On the one hand, πρὸς is not the same as εἰς, which in this Greek is constantly used for 'to,' while πρὸς, it may be suggested, is 'towards.' On the other hand, ancient seamanship favoured hugging the shore whenever possible, and, to get across from the scene of the miracle to Capernaum—especially

[1] Throughout I see no justification for questioning the veracity and mutual compatibility of all the narratives unless *after careful translation* discrepancies remain.

as the passage was made at night—the ship might go round the shore northwards past Bethsaida, or southwards. When, then, we find in Mk 6^{45}, *εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ . . . προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν*, the sense would appear to be, if we paraphrase at length, 'to put off before Him to go to the other side of the lake, starting in the direction of Bethsaida.' This harmonizes with 6^{53}, 'when they had passed over, they came to the land of Gennesaret, and drew to the shore'; and with Mt 14^{22}, 'constrained his disciples . . . to go before him unto the other side'; and v.^{34}, 'when they were gone over, they came into the land of Gennesaret.' The First Gospel certainly had the Marcan record in view: it is not equally certain that St. Luke at this point had, but his account entirely accords with what has been above suggested. In 9^{10} we read, 'He took them . . . into a desert place belonging to the city called Bethsaida,' and find nothing as to what followed the miracle. But with St. John's account all falls into place. In 6^{1} we are told, 'Jesus went over the sea of Galilee'; vv.$^{16, 17}$, 'the disciples went down unto the sea, and . . . were on their way over the sea to Capernaum'; v.^{23}, 'there came other boats from Tiberias'; v.^{24}, '(the people) . . . went on board the boats and came to Capernaum seeking Jesus.' Here, again, it may well be that these boats from Tiberias coasted round by way of Bethsaida and Capernaum, where the men disembarked.

It appears, then, that exact translation dissolves the grounds for postulating a second Bethsaida. A subsidiary consideration sometimes urged that Bethsaida is associated with Capernaum and Chorazin in Lk 10^{13-15} = Mt 11^{20-23} as places where 'mighty works' were done cannot by itself support the case. If the Five Thousand were fed near Bethsaida, that would warrant its inclusion with the others, and Mk 8^{22} gives at least one other miracle—of healing—as performed there.

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A Suggested Rearrangement of the Johannine Text (John iii. 14-36 and xii. 30-36).

The logical sequence of the third chapter of John, and the question at what point the dialogue of Jesus with Nicodemus on the one hand and the Baptist's conversation with his disciples on the other alike pass into the reflections of the Evangelist have always troubled expositors. The obvious continuation of vv.$^{12-13}$ is v.^{31}, where the contrasted ideas of 'heaven' and 'earth' are again picked up. Accordingly there is general agreement that vv.$^{22-30}$ are out of place, this section as a rule being transposed to follow 2^{12} (see *e.g.* Moffatt's translation). In favour of this position is the argument that the words in v.^{22} 'after these things came Jesus and his disciples into the land of Judæa' mark as usual a transition to Judæa from Galilee, whereas the context of chap. 3 presents Jesus as *already* in Judæa. But a better position for vv.$^{22-30}$ is immediately after 3^{36}. There is really no need to assume that Jesus was moving from Galilee to Judæa, for the contrast intended may be between the countryside of Judæa (*γῆν*: compare a similar use of *χώρα* in Mk 1^{5}, Jn $11^{54, 55}$) and the town of Jerusalem where the conversation with Nicodemus had taken place. The reference to *baptizing* and the Baptist-disciples' jealous questioning concerning the comparative efficacy of Jesus' baptism and John's are more natural after than before the discussion on the second birth, with its emphasis upon the need for baptism (3^{5}). Furthermore 3^{25-30} provides a most appropriate introduction to chap. 4, 4^{1} gaining much additional point if immediately preceded by 2^{26} 'all men come to him.'

Once 3^{22-30} is removed from its present position it becomes clear that vv.$^{31-36}$ are neither a continuation of the Baptist's speech nor a reflection of the Evangelist upon it, but a continuation of the Evangelist's meditation into which Jesus' address to Nicodemus has gradually merged. This much is generally admitted; but it has not been so generally noticed that the sequence of chap. 3 would be still more improved if vv.$^{14-21}$ were also removed from their present context, vv.$^{13, 31}$ being thus brought into immediate juxtaposition. The transition from v.^{13} to v.^{31} could not be more natural, whereas the only point of connexion between vv.$^{13, 14}$ is the very artificial one afforded by the cognate ideas contained in 'ascended up to heaven' and 'lifted up.' The whole section 3^{14-21} should almost certainly be transposed to follow 12^{32}.

This rearrangement, at first sight perhaps rather drastic, becomes fully justified when we notice how admirably the transposed passage rounds off 12^{30-36}, a section which as it stands is clearly in-

complete. The question of the people in 12^{34} 'who is *this* Son of Man?' surely demands an immediately previous mention of the title by Jesus. This would be obtained by inserting 3^{14-15} after 12^{32} (12^{33} has the appearance of a gloss which may have taken the place of 3^{14}, and indeed is explanatory of 3^{14} rather than of 12^{32}). Then in 12^{34} the people pick up Jesus' very words—'the Son of Man must be lifted up.' Moreover 12^{35} can contain Jesus' answer to 12^{34} only on the supposition that He shirks the question: He does *not* tell them 'who is this Son of Man.' The real answer to 12^{34} is supplied by 3^{16-21}, which should be inserted between 12^{34} and 12^{35}. Vv.$^{35-36}$ will then afford an extraordinarily appropriate climax to the paragraph which, in its usual position in chap. 3, and with a sudden break at 3^{21}, has always been felt to end very abruptly. Notice finally that the allusion in 3^{14-15} to Christ's redemptive death is prepared for by 12^{24-25}, and that the theme of God's universal love for all the world, which rings throughout the passage $3^{16ff.}$, is completely in harmony with the situation envisaged by the appeal of the Gentile Greeks to Christ ($12^{20ff.}$).

We would therefore reconstruct our two passages thus:

(*a*) $3^{1-13.\ 31-36.\ 22-30}$, $4^{1ff.}$.

(*b*) 12^{30-32} 3^{14-15} 12^{34} (to 'then Jesus said unto them'), 3^{16-21} 12^{35-36}.

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Was Saul an Epileptic?

THE first indication that the madness of King Saul was probably due to epilepsy is found in the striking incident recorded in 1 S 10^{10-13}, where Saul, after his anointing, meets a wandering 'band of prophets' and associates himself with their ecstasies.

It is generally admitted that in the *zikr* of the modern Dervish we have the counterpart of the religious frenzies indulged in by these minor prophetical orders, and those who have witnessed such scenes are familiar with the similitude of the Dervish climax to an epileptic seizure. Further, we know that from time immemorial the Oriental has been unable to distinguish between madness and religious ecstasy, and that his theory of madness supposes the mind of the sufferer to be in communion with God in Paradise. Is it not likely, therefore, that the excitement of the day brought on an epileptic seizure and that this was the first attack, since 'the people said one to another, What is this that is come unto the son of Kish?' (1 S 10^{11b}).

Frequency of seizures in epileptic subjects induces unsoundness of mind, of which a typical feature is homicidal mania. It is a well-known fact that epileptic lunatics are the most dangerous, and doctors and attendants in our asylums are very wary of these unfortunate sufferers, whose cunning is so keen that a homicidal attack is extraordinarily swift. In the account of Saul's madness at court we have a true clinical picture of an epileptic. It is to be noted from 1 S 18^{10} that Saul had one of these homicidal outbursts immediately after he had 'prophesied in the midst of the house.' It is characteristic of the epileptic that he is frequently most dangerous immediately after a fit. The way Saul 'eyed' David is also typical.

Lastly, we are supplied by this theory with a reasonable explanation of the progressive degeneracy observed in Saul.

CHAS. W. BUDDEN.

Hoylake.

Entre Nous.

Sir John Maurice Clark, Bart.

On Tuesday morning, the 27th of May, Sir John Maurice Clark, Bart., passed to his rest. The news brought no merely passing, or conventional, feeling of regret, but deep sorrow and a sense of personal loss. For Sir John had a singular capacity for making friends. Every one with whom he came in contact—and he came in contact with many of the readers of this magazine either by personal intercourse or through correspondence—was impressed by his sympathy and kindliness, and his kindliness was never a merely negative thing. He was the most approachable of men, ever ready to spend

himself for others. And added to this was a rare sense of responsibility, which led him to give much of his time to the service of his fellow-citizens.

He did distinctive work for the branch of the Church to which he belonged, the United Free Church of Scotland. He was a Deputy-Lieutenant for the County of Midlothian, and a Justice of the Peace for the City of Edinburgh. He was Colonel of the 7th Battalion of the Royal Scots, and during all the war years he gave himself in the most devoted way to his country in his services to the Territorial Force. There is little doubt, indeed, that he overtaxed his strength in those years, and that this more than anything else has brought about his comparatively early death.

With the death of Sir John Clark a notable figure has passed from the publishing world. For thirty-seven years he was head of the firm of T. & T. Clark, succeeding to the position on the retirement of his father, Sir Thomas Clark, in 1886. As the *Scotsman* said in its obituary notice, 'he had a distinct liking for the old courtly ways associated with the publishing houses which have played so important a part in the industrial life of Edinburgh since the time of Burns and Scott.'

The same sense of responsibility actuated Sir John Clark in his business as in his civic and private capacity. His first object in publishing was to give to the public timely books and those which would not be merely ephemeral. And so he carried on the traditions of a firm which was one of the first to make available for English readers the best critical scholarship and devotional literature of other countries. It took a publisher of Sir John's calibre to undertake a work of the magnitude and importance of THE ENCYCLOPÆDIA OF RELIGION AND ETHICS, but he had only to see that a standard work of reference on Religion and Ethics was needed, and that the advance in the comparative study of religions made the time ripe for it, to undertake its publication. His enterprise enabled THE EXPOSITORY TIMES to be started in 1889, and continued from that year till this.

Lengthy estimates of Sir John and of his work have appeared in the daily papers and elsewhere, and we would not do more than point out, as it has been pointed out before, how much the firm has done in the dissemination of a wise criticism and a warm evangelicalism through not only Scotland and England, but the Dominions and America.

Sir John was in harness until almost the end. It was only last year that he retired from active business, leaving the control of the firm in the hands of his eldest son, now Sir Thomas Clark, Bart., who is assisted by his youngest brother, Mr. J. Maurice Clark. The leisure which Sir John had so well earned, and to which he looked forward, lasted too short a time.

SOME TOPICS.

The Unseen.

A volume of *Harvest Thanksgiving Sermons* has appeared in excellent time. It is published by Messrs. J. Clarke & Co. (5s. net). There are twelve sermons in all, each by a 'Leading Preacher of the Church.' The first Sermon is by the Reverend Archibald Alexander, B.D., of St. John's Wood Presbyterian Church. It has set a high standard, but one which is well maintained. The Text is 'Man shall not live by bread alone.' The rationalist and the pleasure-lover may deny these words, Mr. Alexander says, but every race and tribe of man back through the centuries are witnesses to the truth of the text. And in proof of this he cites the 'evidence of such a book as Hastings' massive ENCYCLOPÆDIA OF RELIGION AND ETHICS, in twelve volumes of 1000 pages each, which deals with every common custom, rite, doctrine, or superstition connected in any way with religion, anywhere in the world. And there is not a tribe or nation under heaven to-day that is not represented there, as having something among its customs that witnesses to a sense of things unseen. Merely to turn over the pages, and read a bit here and there, makes one think long, long thoughts. It is like entering some vast temple where, in all different tongues, and with all manner of strange rites, the whole race of men is gathered to acknowledge and worship the Unseen, and climb the world's great altar-stairs that slope through darkness up to God. Have these men, of all nations and tongues and colours, not got enough to eat? Have they not got homes and shelter, wives and children, and work to do of some sort, and should not these things content them? Apparently not. For there they are, feeling after the Great Something More.'

The sermons are arranged alphabetically according to the author's name. After Mr. Alexander's sermon comes one by the Rev. Walter H. Armstrong. The other preachers are Rev. Canon E. W. Barnes, Sc.D.; Rev. James Black, D.D.; Rev. Canon

Carnegie; Rev. H. C. Carter, M.A.; Rev. Percy Dearmer, D.D.; Rev. H. Maldwyn Hughes, D.D., Rev. John A. Hutton, D.D., Rev. James Reid, M.A.; Rev. Professor J. A. Robertson, D.D., and Rev. H. L. Simpson, M.A. The sermons are all thoroughly good. In 'The Christian Year' we give Mr. Carter's sermon in an abridged form.

Sympathy.

'During the whole forenoon of a day near the Passover, I went the round of the poorest quarter with a resident Jewish doctor. The latter was a severe pietist of the olden Pharisaic order, but a fine fellow, some will say despite, others may prefer to say because of, that. The round was heavy, and the doctor and his companion were unable to take lunch until a very late hour. The doctor was obviously more than hungry, he was famished. I remonstrated with him for allowing himself to fall into so faint a condition, reminding him with a smile of the Talmudic injunction that a man must not so weaken himself by fasting as to disable himself from his work. "But," protested the doctor, "I never break my fast till my round of these wretched folk is over. Were I full, how could I sympathise with the empty?" Indeed the doctor had for the most part written not prescriptions for medicines but orders for food. "What these poor souls needed," added he, "was nourishment, not drugs. And well I knew it from my own condition."'[1]

A Jewish Prayer.

'In the eleventh century, Ibn Gabirol wrote the following Invocation to Prayer, which appears in many modern Jewish liturgies, and is uttered by many Jewish worshippers daily in the early morning:

At the dawn I seek thee,
Refuge, Rock sublime;
Set my prayer before thee in the morning,
And my prayer at eventime.

I before thy greatness
Stand and am afraid:
All my secret thoughts thine eye beholdeth
Deep within my bosom laid.

And withal what is it
Heart and tongue can do?
What is this my strength, and what is even
This the spirit in me too?

But indeed man's singing
May seem good to thee;
So I praise thee, singing, while there dwelleth
Yet the breath of God in me.'[2]

The Great Ultimates of Life.

'Three great questions of primary and perennial importance are constantly recurring to-day; the relation of man to the great ultimates of life—God, Freedom, and Immortality. Has Christianity any answer to these?

'The object of this book, as has been already stated, is to show what some of the greatest minds of Christendom have thought about these problems. And if we would sum up generally the purport of their teaching, it might be said that the trend of thought through the Christian ages has gradually converged upon three great truths; the truth about God as the Absolute or Ultimate fact of Being; the truth about Christ as the Manifestation to the world of the Nature and Purpose of God; and the truth about man as capable of being the recipient of the Divine Revelation. This threefold truth has been formulated in what has been called the "Doctrine of the Trinity." People are impatient of dogmatic religion. But it must be remembered that a dogma is simply the attempt of the thinkers of the past to give expression to Divine truth as they realize it. And it is a mark of our higher manhood, the token of our kinship with God, that we cannot but grapple with the mysteries of the spiritual world and seek to give them some kind of intelligent utterance. Three things, therefore, are declared by the doctrine of the Triune God: (1) the Divine Transcendence or Sovereignty of God; (2) the Incarnation of God in Christ, or His entrance into and sharing the life of humanity, thus uniting God and man; and (3) the Immanence of God, or the indwelling Presence and abiding pervasive Spirit of God in the world.'[3]

[1] I. Abrahams, *Studies in Pharisaism and the Gospels*, 109.

[2] I. Abrahams, *Studies in Pharisaism and the Gospels*, 92.

[3] A. B. D. Alexander, *The Thinkers of the Church*, 245.

NEW POETRY.

E. F. Howard.

The Way, and Other Poems, by Miss E. F. Howard (Friends' Bookshop; 1s.). The poems in this book are few and short, but they are true to the central tradition of poetry. The themes are varied, but it is perhaps the sea which furnishes the poet with her chief sacrament.

Lord of the wave and driven cloud,
Lord of the city's restless street,
I see Thee in the moving crowd,
I hear Thee in the wind and sleet.

It is to Falmouth her thoughts turn in 'Hospital,' and in the poem which seems to us the strongest in the book, 'The Wave,' she tells how before there were men in the world, and when there shall be men no more,

The tireless wave as of old
Shall break on the desolate shore.

There are so few Protestant poets who attain to any real warmth and passion in their poems upon religion, that two or three in this book are peculiarly welcome. They are mystical, but only so far as mysticism is sacramental. For the lyric there must be two—the lover and the Beloved—and if ever there is reached the stage of union, and the soul is lost in God, there can be no more lyrical poetry. Miss Howard, like all true Quakers, has a profound belief in the sacraments of earth, and for her also though life is lived in God, the soul still faces God and can speak of Him as the Other.

THE WAY.

Because Thou art the Way
Changing, yet changeless,—new, yet still the same,
Both that to which I go, from whence I came,
I falter not nor stay.

I do not fear the road,
The great adventure into tracts unknown,
My questing spirit wanders not alone
Where other feet have trod.

Thou comrade of my soul
So near, yet ever just beyond my sight,
Reach back Thy hand to hold me in the night
And bring me to my goal.

Eleanor Farjeon.

Eleanor Farjeon has gathered together a number of her poems which have appeared within the last few years and published them as a cycle from one New Year to the next. The little volume is very attractive with its thick paper and pale green binding. The title is *All the Year Round* (Collins; 5s. net). Perhaps the Xmas carols are best known, but we quote in preference:

THE WATER.

The brightest morning of the year,
When the sky was blue and clear,
And all the air was finely spun
By winter's wind and summer's sun,
Upon the crest of Rackham Hill
One looking north and south at will
Beheld the waters of the Lord.

The sea was like a shining sword
Laid on the south; to north the fields
Were hid in floods like shining shields—
Such waters they seemed visions of
As might serve angels. But for love
Of man, lest he should feel his dearth,
The dewponds lying cupped in earth
That day were shining chalices.
And one went down upon her knees,
And having for her thanks no word,
Wetted her face to thank the Lord.

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Yours very sincerely

John M. Clark

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

It is unhappily true, as Dr. Frank Ballard maintains in his recently published *Reality in Bible Reading* (T. & T. Clark; 6s.), that the only knowledge of the Bible now possessed by a large proportion of the population is confined to the portions which they hear read in church. Among those who are outside the churches there is practically no reading of the Bible at all; and even of the members and adherents of churches it may be truly said that very little reading of the Bible is done at home.

It becomes therefore all the more imperative not only that the portions that are publicly read should adequately represent the sense of the original, but that they should be presented in the familiar and intelligible language of to-day; otherwise the one chance of lodging the Bible in the minds of many worshippers is all but irretrievably lost. And Dr. Ballard has written his book to secure, so far as one man can, this very desirable end.

But it may be asked, Have we not the Revised Version? and for the New Testament have we not in addition the thoroughly scholarly, yet thoroughly popular and modern versions of Dr. Weymouth, Dr. Moffatt, and 'The Twentieth Century New Testament'? Undoubtedly we have; but Dr. Ballard's case is that, at certain points, even these excellent versions leave something to be desired. It takes a brave man to enter the lists against antagonists like these; but Dr. Ballard has courage as well as knowledge, and he is not afraid to take Dr. Moffatt to task for his rendering of 1 Ti 6^{10} by 'love of money is the root of all mischief,' which, he argues, is simply not true; or to tackle the Editor of the *Hibbert Journal* for his use of 1 Co 15^{19}—'another instance of the strange perversity with which good men cling to old errors.'

The Revised Version, no less than the Authorized, is severely handled for its maladroit and even misleading use of *shall* for *will*. Scotsmen apparently have not a monopoly of the confusion occasioned by these troublesome words. The translators of A.V. and R.V. cannot, of course, be accused of Scotticisms, yet by their misuse of *shall* they frequently import the idea of threat into a statement which may merely be an assertion of the order of Nature, or even of simple futurity, or at most of gentle warning. *E.g.*, 'Whatsoever a man soweth, that *shall* he also reap,' for which Dr. Ballard substitutes, 'Whatever a man sows, that is just what he will reap.'

The sequel to this verse, as it appears in A.V. and R.V., illustrates another defect which calls for remedy. 'Sowing to *the flesh*' and 'sowing to *the spirit*' are hopelessly unmodern phrases, which

do not carry their meaning directly and inevitably into the average mind. For 'flesh' and 'spirit' Dr. BALLARD proposes to substitute 'his lower nature' and 'his spiritual nature.' There is a whole group of words which need similar drastic treatment; *e.g.* temptation, conversation, and especially physiological words like *reins* and *bowels*. In one of the most impressive passages of Jeremiah (4^{19}) even the R.V. is content with the intolerable 'My bowels, my bowels.'

To this category belongs the word *blood*, which is a peculiarly intractable word to deal with, as the ancient associations of this word are quite different from our own. Less and less, Dr. BALLARD maintains, do congregations welcome such hymns as 'There is a fountain filled with blood,' and he offers the attractive suggestion that the New Testament blood might often be effectively rendered by *self-sacrificing love*. *E.g.* Eph 1^{7}, 'in whom we have redemption through his *self-sacrificing love*'; or again, 'the church of God which he purchased with his own *blood*' (Ac 20^{28}) becomes 'the church of the Lord Jesus which he bought at the price of his *dying love*.'

The danger of Dr. BALLARD'S method—inseparable perhaps from all attempts to modernize an ancient book—is that what professes to be translation readily lapses into paraphrase. This is conspicuously so in such a passage as Rev 7^{14}, 'they washed their robes and made them white in the blood of the Lamb,' which Dr. BALLARD transforms into 'they have purified their souls through their trust in the self-sacrificing love of Jesus.' This is frankly paraphrase, not translation; and most of the difficulties experienced by translators, ancient or modern, centre in the feeling that they have a certain obligation to be as faithful as is linguistically possible to the words, as well as to the ideas, of the original.

And there are cases where Dr. BALLARD'S ambition to secure a thoroughly modern and intelligible interpretation leads him to do less than justice to the vigour of the original. Take, *e.g.*, Mt 5^{29}, 'If thy right eye offend thee, pluck it out, and cast it from thee.' R.V. improves on the *offend*, but introduces a needless grammatical archaism with its *causeth thee to stumble*. But surely Dr. BALLARD does not adequately bring out the tremendous nature of the demand of Jesus by the rather tame, 'If the possession of good sight lays you open to evil thoughts, *close your eyes firmly and turn away*.'

Much of this highly interesting book is taken up with discussion of texts whose real meaning or full bearing is not commonly understood; and many surprises are dropped by the way. We are reminded, *e.g.*, in connexion with Mt 26^{24}, 'good were it for that man if he had not been born,' that a more obvious and thoroughly defensible translation of the Greek would be, 'good were it for him (*i.e.* the Son of man) if that man (Judas) had not been born.' This translation opens up a very unconventional vista of Jesus' view of His own career. There are many things in the book nearly as striking and interesting as this.

It is a poor and unworthy business to belittle the Revised Version. It has unquestionably rendered valuable service to the cause of sound interpretation, as, for example, when it transforms A.V.'s 'let them go down quick into hell' (Ps 55^{15}) into 'let them go down alive into the pit.' But Dr. BALLARD is quite right in maintaining that neither R.V. nor even any subsequent version furnishes the modern man at every point with everything that he may fairly demand; and many of Dr. BALLARD'S own contributions to the better understanding of inadequately translated or imperfectly understood verses are always interesting and worthy of serious consideration. He has given us a thought-provoking and highly stimulating book, from which even those who have been reading the Bible all their days will have much to learn; while those who seldom or never read it at all would be lost in wonder, love, and praise, if through such a book as this they could be brought

under the power of it and learn for themselves that it is as modern as it is ancient.

One of the most notable features of recent theological literature is the revival of the theory of Conditional Immortality, or, as one writer prefers to call it, 'Potential Immortality.' This theory, associated with the name of Edward White, was supposed to have been discredited. It was discredited chiefly by New Testament exegesis. A close and accurate study of the language of the New Testament, it was asserted, leaves no foothold for the theory in Scripture.

But a marked change has taken place in Christian thought upon the subject. Professor Pringle Pattison's Gifford Lectures on Immortality afford one instance of this. This distinguished philosopher does not believe that there is an inherent immortality of the soul of man. The soul or self or personality is not something given and complete at first. It is an achievement. Man builds up a soul by his acts and thoughts in a life with God. And it is this achieved self that lasts on because it has in it something of God.

Two books that have been published only the other day come to the same conclusion from a different standpoint. One is a purely Scriptural study: *Life and Immortality*, by the Rev. Eric Lewis, B.A. (Stock; 6s. net). For the most part Mr. Lewis avoids all *a priori* speculation either of a metaphysical or of an ethical nature. He does point out that the 'terrors of hell' have ceased to alarm anybody. People do not believe in them. The Christian conception of God has made belief in a hell of endless torment impossible. He has a good deal to say also about supposed evil results that will flow from the abandonment of a belief in eternal punishment.

But his conclusion is one he has derived from a patient and exhaustive study of the New Testament. No more careful or exhaustive account of the relevant passages has been given probably by any previous writer. And his conclusion is that the doctrine of the immortality of the soul has crept into the Christian faith on insufficient grounds. It is not the teaching of Scripture but a guess of pagan philosophy. Immortality and eternal life are two entirely different things. Eternal life is a present possession of the believer. It is life with Christ in God. And because it is the gift of grace it links the believer with the life that is in Christ and that will be immortal in the future.

Those for whom the language of Scripture is final on this subject will have to reckon with this able and sincere study, which goes over the whole ground with meticulous care. Probably some readers will feel that the argument is too meticulous and that a broader treatment would be more convincing. This is precisely what is furnished in the second volume to which we referred: *Immortality*, a work of many hands, edited by Sir James Marchant, and published by Messrs. G. P. Putnam's Sons (7s. 6d. net).

The writers are Sir W. M. Flinders Petrie, Professor Welch, Professor R. G. Macintyre, Principal Galloway of St. Andrews, Professor Rudolf Eucken, Canon Barnes, Mr. Maurice Hewlett, Professor Macdonell and Mr. F. M. Cornford. The whole subject is treated from the historical, the Biblical, the philosophical, the scientific, the ethical, and even the literary points of view. Here again the theory of 'Potential Immortality' receives strong reinforcement, sometimes deliberately, sometimes obliquely.

In the essay on 'Hebrew and Apocalyptic Conceptions,' by Professor Welch, it is made clear that 'there is no hint in Old Testament teaching of the soul as a divine spark, prisoned for a time in a house of clay and set free from the taint of matter by the liberating hand of death.' What the Jew thought of was the relation of the faithful dead to Yahweh. God could not leave them to Sheol, because He was faithful. The Jew

came to his faith in immortality from his recognition of what is involved in the life of the soul with God. The relation had become so deep and intimate as to set it above the accidents of time.

So that, broadly speaking, the Old Testament conception of life, as life in God which lasts on beyond death because it is in God, is a support to the idea of an immortality that is not essential but conditional. Professor R. G. MACINTYRE, in his essay on 'The Christian Idea of Immortality,' argues that it is the same in the New Testament. Immortality in the New Testament is directly connected with redemption. 'The filial relation of God is everything in Christianity. . . . To have this fellowship restored is immortality . . . this requires the imparting of a new principle of action.' A life redeemed has in itself the assurance of immortality. It is the faith of the Psalmist enriched and assured.

'Later Christian thought and authoritative credal statements have so far departed from the New Testament idea as to make the soul inherently immortal.' This is a view, according to these writers, destitute of any foundation in the Bible, and derived from Greek philosophy. Traditional theology has imposed it on the Bible and 'inflicted it' upon the Church. But if this be true, then the 'grim doctrine of an eternal hell' must be eliminated also. It is not in the New Testament, and is not consonant with the revelation of God in Jesus Christ.

It is a striking fact that from so many quarters at the same time, from science, from philosophy, and from Biblical study, come these testimonies to a revived belief in a future life, not as the lot of all, but as the moral and spiritual achievement of some, of those who, being born again, have already begun even here to live their life in God.

Dr. A. C. MCGIFFERT, well known by his *History of Christianity in the Apostolic Age*, gave four lectures to the Divinity School of Yale University in October 1922. They are now published under the title *The God of the Early Christians* (T. & T. Clark; 6s. net). It is not a big volume; but we say deliberately it is one of the most important that has appeared for some time. No one who proposes to treat of the teaching of Jesus, or of the development of early Christian theology, can afford to be without it.

There are four chapters dealing respectively with 'The God of Jesus and of Paul,' 'The God of the Primitive Gentile Christians,' 'The God of the Theologians,' and lastly 'Creation, Providence, and Judgment.' Each is very full and suggestive, and provocative of thought. Space forbids us to attempt to do justice to them. To give our readers a taste of the book, hoping thereby to encourage them to study it for themselves, we select three points.

First, as to the teaching of Jesus about God. It has become a tradition, as the author acknowledges, that Jesus was original at least in the emphasis with which He taught the love and the Fatherhood of God. If few are now so ignorant of contemporary Jewish doctrine in the time of Christ as to say that Jesus was the first to proclaim the Divine Fatherhood, there are few even among scholars who will not be somewhat surprised at the completeness with which Dr. MCGIFFERT shows that the whole idea is a profound misapprehension. So far as the Synoptic Gospels are concerned, Jesus, he shows, has really very little to say about either God's love or His Fatherhood. Much more does He emphasize the austerity of God. 'When He spoke of divine forgiveness He seems as a rule to have been interested not so much to assure His followers that God forgives sins, as to warn them against presuming upon His forgiveness.' It was common Jewish thought that forgiveness and repentance go together. Jesus may have accepted this, as the story of the Prodigal suggests. But what He emphasizes is that Divine forgiveness is conditional upon our manifesting a forgiving spirit

ourselves. As to the common opinion that Jesus went beyond His contemporaries in emphasizing the Fatherhood of God, 'nothing,' says our author, 'could well be more erroneous.' 'At no point, so far as we can judge from the Synoptic Gospels, did He go beyond His people's thought about God. His uniqueness, so far as His teaching goes, lay not in the novelty of it, but in the insight and unerring instinct with which He made His own the best in the thought of His countrymen. So far as the God of the Christians is different from the God of the Jews, it is due not to Jesus' teaching about God, but to the teaching of Paul and those that came after, or still more to the personality of Jesus and the interpretation His followers put upon it.'

Second, as to the God of the primitive Gentile Christians. If he be a genius who first unfolds what most men will find to be convincing and wonder only why nobody said it before, then Dr. McGiffert is a genius. For he is the first to point out, what is plain to all as soon as it is set forth, that there was a strongly marked difference in what the Deity of Christ meant to Jewish and to Gentile converts respectively. For the Jew was a monotheist, the Gentile was not. To the Jew the Saviour God must be the supreme and only God, who had made all things and governed them. For the Gentile, especially if he had acquaintance with the mystery religions, nothing like this followed at all. The Saviour-Lord was a god, but by no means necessarily or even probably the Creator-God, in whom the Gentile took little interest. The tendency of the Gentile converts was probably to take Jesus the Saviour as all the God they cared about. Thus, while with Jewish converts the problem was to get them to make a place for Christ alongside God, with the Gentiles the problem was the reverse—to get them to see even the necessity of finding a place for God in any sort of relationship to Jesus. For this view of the situation Dr. McGiffert carefully marshals evidence. Some of it is weak in itself, but the total effect of it all, combined with the reasonableness of such a view *a priori*, is convincing to our mind. For the importance of it we must ask our readers to turn to the book itself.

Third, as to the development of the doctrine of the relationship between God and Christ. 'It was not enough to stop with Jesus, a personal Saviour. If the new religion was to be given world-wide significance, it must be brought into a larger setting. The doctrine of salvation must be made part of a system embracing the universe as a whole, and the Saviour Christ must be related in some way to the Divine forces which lie back of the world or find expression in it. Otherwise Christianity would be inferior to Judaism . . . indeed—it would be inferior even to some of the mystery cults.' Of this problem three solutions were attempted in early times. There was the view of Paul who connects Christianity with Jewish monotheism and sets forth Jesus as the Son of God. There was Gnosticism which set Christianity within its dualism. There was Modalism which saw in Christ neither the Son of God nor one of the æons of the Gnostic system, but simply the Father Himself, the creator and ruler of the world. Gnosticism and Modalism both had to yield. But difficulties were left and new ones raised, and the consequent confusion survives to our own day.

In *The Greatest Service in the World*, by the Right Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh (Wells Gardner; 3s. 6d. net), some striking things are said on the need for urgency in the preaching of the gospel. 'If,' said the chairman of a religious conference in San Francisco, 'you can do anything for us in America, by sending us some one who will teach us how to preach, we shall be greatly indebted, for we cannot do it. We have lost the power of it.' Discussing this statement a company of Anglicans and Scottish Presbyterians agreed that it was the note of urgency that was lacking in the preaching of to-day. 'The modern preacher has no great anxiety about his people. His message is generally quiet and intelligent, full of ethical interest, but not urgent. It does not

appear to matter very much whether what is being pressed is obeyed at once or not. There will, of course, be loss if men do not believe; it may be serious, but not the kind of loss pictured in the New Testament. The present moment is not critical.'

Various reasons may be suggested for this attitude. The study of other religions has led to a wide-spread belief that while Christianity is certainly the best, yet it is only one among others, and that we must not be too exacting in pressing its claims as exclusive. The preaching of the Fatherhood of God has produced a general feeling that He is not only very kind, but also very indulgent to men's sins. The natural reaction from a teaching about hell, which was degrading in its thoughts of God and Christ, has led to what is felt to be a wise ignoring of the whole subject.

Yet there can be no question that if preaching is to be modelled on the New Testament it must have the note of urgency. At the very outset we are face to face with it in the preaching of the Baptist. 'And so far from qualifying what His herald had said, Christ asserted it again and again with increased emphasis, using many striking pictures to drive it home. The house crushing in upon its occupants, the horrible refuse pit burning with unquenchable fire, the Flood, Sodom and Gomorrah, the dark prison, are all images of future judgment. . . . Men must repent at once and quickly. No time was to be lost. . . . And they must not shrink from any measures, however desperate they might seem, if only they could avoid the ultimate ruin to which unbelief led.' All this was in Paul's view when he said, 'Knowing the terror of the Lord, we persuade men.'

The note of urgency is so often struck, both in the Old and in the New Testament, that it is difficult to avoid feeling that it is a necessary element in the gospel message, and that we may be missing just that factor which gives a reasonable ground for such amazing acts as the Incarnation, Atonement, and the Resurrection, as well as that spiritual power which makes for conversion. 'If men were really perishing, if the outlook of humanity were really so serious and grave as the Bible represents, then we can understand perfect Love undertaking anything and everything to save mankind. But if the race was slowly but surely evolving into perfect fulness of life by its own inherent power, then it is difficult to see why the Eternal should become man and die upon the Cross.'

The preacher, if he is to be true to his vocation, must keep in touch with changes in thought, and specially he must be in touch with fresh discoveries whether in science or philosophy. The newest development of modern thought is in the field of psychology, and for several reasons it is imperative that the preacher should know what is being done and said in this field. Doubtless many people are 'sick of the very name' of the New Psychology. We cannot get away from it. It almost seems as though half the books that are being published were on some aspect or other of the new science.

The preacher cannot ignore it, however. He cannot ignore its contributions to our knowledge of human nature. Still less can he ignore its challenge to the very foundations of his faith. The New Psychology, at least as it is presented by some of its most prominent exponents like Freud, Tansley, and Jones, is to-day *the* Enemy. In the days of Huxley and Tyndall, science was the enemy. Later it was criticism. To-day it is what may be called the Freudian psychology.

The preacher will therefore turn with keen expectation to Dr. H. Crichton Miller's latest book, *The New Psychology and the Preacher* (Jarrolds; 6s. net). Already Dr. Miller has dealt in successive volumes with the relation of this science to the parent and the teacher. In the present volume he essays a much harder task, its relation to religion. It must be admitted that he achieves only a moderate success. The preacher

will learn a good deal about the New Psychology itself, though in a somewhat scrappy fashion. But the discussion of the problems it raises in the religious sphere is not thorough at any point, and is specially disappointing at one point, the challenge of the New Psychology to religious experience.

The reason why we call the New Psychology *the* Enemy is that it assails religious faith with a subtle and plausible argument that is likely to make a great impression on many people. Tansley, for example, attributes religious faith to a delusion of the mind itself. We wish a sense of security, we wish to be rid of a sense of inferiority, we wish the conflict in the soul resolved, we wish to rest on an absolute authority; and therefore we create the God who will give us these things. Our faith is due to the process of 'rationalization.' Its source is our unconscious desires.

This is the modern issue in religion that is to take the place of evolution and critical results. Here is a problem on which the preacher eagerly opens Dr. MILLER'S book to get some help. But he does not get much. The author's answer to the sceptical psychologist is that the verification of religious experience is its power to produce results. Does it create heroism? Does it lead to a calvary? Does it make for both personal harmony and social worth? Then it is valid.

Is this satisfactory? Doubtless the ethical results of a belief have a place in its vindication. But one is inclined to ask two questions. First, Is it unknown that an erroneous belief can produce fine ethical fruit? If it can and does, then Dr. MILLER'S criterion fails. And further, May a belief not be true and held honestly with very imperfect and inadequate ethical consequences?

The real reply to the suggestion that religious faith is a purely subjective 'phantasy' must surely be on broader lines and on more than one line. We may hold, for example, that the very same argument which would make spiritual experience an illusion will make our physical experience an illusion. There is no more ground for asserting the validity of our belief in any external object than there is for asserting the validity of our belief in God. The argument which seems to destroy religious faith destroys the reality of *all* that is outside our mind.

Then again, Dr. MILLER seems to think little of the argument from *semper et ab omnibus*. But surely he is in error here. If an experience has been repeated age after age in the case of uncounted millions of people, and always, in its essence, and amid many varieties of colour, the same, this would seem to make strongly for the validity of that experience. This fact has to be used with caution, but so has every fact.

There are other considerations. But we turn finally to a point on which Dr. MILLER has much that is wise to say. In what respects has the New Psychology brought a contribution to religion and to the preacher of religion? We can do little but indicate some points. Its contribution need not be exaggerated. Often the 'discoveries' of the New Psychology are only new names for old facts. The 'introvert' and the 'extravert,' for example, are only our old friends the 'inner' and the 'outer' man.

But there are real accessions which have come to us from the new science. It has shown us the immense influence of the herd in religion. It has enabled us to see that sins are often really forms of disease—mental or nervous disease. It has brought to all intelligent and wise preachers a new power in dealing with the sinner himself. Its discovery of the subconscious is destined to have a far-reaching influence in religious education. And, perhaps best of all, it has brought into the religious sphere a breadth of outlook, a sanity and charity which will help to create a new religious apologetic.

The Kenosis of the Spirit.

By Principal the Reverend H. Wheeler Robinson, M.A., Regent's Park College, London.

In an important reference to the Person of Christ (Ph 2^7), the Apostle Paul speaks of Him in His pre-existent glory as One who counted it not a thing to be grasped at to be equal with God, but emptied Himself, taking the form of a slave, in the assumption of our human nature. For many centuries the phrase 'emptied Himself' has arrested the attention of the theologian. How is the Jesus of history related to the eternal Son of God, who though He was rich, yet for our sakes became poor, that we through His poverty might become rich (2 Co 8^9)? What attributes and prerogatives of the Logos-Son were laid aside, what was the emptying or 'kenosis' (to use the noun corresponding to Paul's verb, ἐκένωσε) in making God manifest in the flesh? That there were some limitations or deprivations is evident: the life of a Jewish Carpenter from the manger to the Cross, the use of one particular Aramaic dialect, with all the associations of its vocabulary, the social environment of a particular race at one particular point of its development—all these remind us that the phrase 'emptied Himself' must have a real meaning.

With the problems of the Incarnation this article is not concerned; but its title is intended to suggest that there are very similar problems when we think of the work of the Holy Spirit in continuation of the work of Christ. Such a continuation the New Testament clearly teaches (Jn $16^{12\text{-}14}$), and in the teaching of the Apostle Paul, the work of the Spirit covers the whole realm of the work of Christ, since the risen Christ is Spirit, life-giving Spirit, and life in Christ is life in the Spirit, whilst the indwelling Christ is not to be distinguished from the indwelling Spirit, so close is the unity of operation. The very atmosphere of the New Testament, which makes it different from every other book in the world, is this Real Presence of the Son of God, not only in the narrative of the Gospels, but in the activities of His spiritual representative, the Holy Spirit, in the Acts and the Epistles and the Apocalypse. It would be easy to show in detail how personal in character this Presence is, a Presence to be grieved by our sins (Eph 4^{30}), insulted by wilful relapse (He 10^{29}), teaching our infant lips to cry, Abba, and witnessing with our spirit that we are God's children (Ro $8^{15f.}$), helping our weakness and making intercession for us (v.^{26}). But the title of this article limits us to a particular aspect of all this—the truth that the Real Presence of God by the Spirit of His Son in the hearts of believers involves a continued act of humiliation, a continued kenosis or emptying, as real in its own way as was that of the Incarnation.

The assumption here made is that Christian experience is always supernatural in character, not to be explained from below, but only from above, and that it is explained only through the indwelling of man by God. This is the teaching of the New Testament. 'I live, yet no longer I, but Christ liveth in me' (Gal 2^{20}). It is an overwhelming thought. Dr. Timothy Richard once asked a Chinese scholar, who had read the New Testament through several times, what struck him most. He answered that 'the most wonderful thing to him was that a man could become a temple of the Holy Spirit.' We have only to expand the thought, and it becomes a spiritual philosophy of the universe, as Professor Pringle-Pattison has seen, perhaps more clearly than any other of our leading philosophers. He speaks of the doctrine of the Trinity as being, when rightly understood, 'the profoundest and therefore the most intelligible, attempt to express the indwelling of God in man,' and remarks that 'if God is not thus active in the time-process, bearing with His creatures the whole stress and pain of it, the immanence of the Creative Spirit becomes an unmeaning phrase' (*The Spirit*, p. 18). If the New Testament doctrine of the indwelling Spirit were a vital part of men's thoughts about the Christian faith, we might have been spared the modern revival of the idea of a limited God. The Divine sympathy, nearness, and co-operation are adequately emphasized only when we teach that the transcendent God has emptied Himself to meet our need, not once only in the historical event of the Incarnation, but continually in the Kenosis of the Spirit. In both Kenoses there is a cross to be endured for man's sake, whether the Cross of Calvary, or the spiritual crucifixion of God in fellowship with such men as we are—for we still crucify God by our sins. John

Masefield makes the Quaker evangelist say to the drunkard-hero of his poem, 'The Everlasting Mercy':—

> 'Saul Kane,' she said, 'when next you drink,
> Do me the gentleness to think
> That every drop of drink accursed
> Makes Christ within you die of thirst,
> That every dirty word you say
> Is one more flint upon His way,
> Another thorn about His head,
> Another mock by where He tread,
> Another nail, another cross,
> All that you are is that Christ's loss.'

Theologically, it is more accurate to say with Horace Bushnell, that the *Spirit* 'hath His Gethsemane within us . . . if the sacrifices of the much-enduring, agonizing spirit were acted before the senses in the manner of the incarnate life of Jesus, he would seem to make the world itself a kind of Calvary from age to age' (*The Vicarious Sacrifice*, p. 47).

There is a practical value in this doctrine of the Kenosis of the Spirit, for it enables us to meet the shock of disillusionment. Some readers will remember a picture of Doré's, familiar a generation ago, called 'The Neophyte.' It showed a score or so of monks in the choir of their church, each with his own type of face and character, all of them showing the limitations of their vocation. On the face of the newly admitted monk, the 'neophyte' who gave the picture its title, you saw the first awakening of disillusionment, as he looked round on his future comrades, and began to realize, with the intolerance of youth, the contrast between the real and the ideal. Some of the faces are coarse and brutal, some narrow and fanatical, all are disappointing in some way or other—and this is what the dedicated life means! Most of us have felt some such disillusionment—not the spiritual vanity and self-complacency which is contemptuous of the faults of others and ignorant of its own, but the honest and humble disappointment with the whole order of things in the Kingdom of God. Are Church-members morally any better than those who make no profession? Is conversion more than adolescent emotionalism? Does the Church really count for anything in the betterment of society? Are ecclesiastical politics any less ignoble than politics of other kinds? and so on. Now when these difficulties arise, the middle-aged Christian may shrug his shoulders, and stick to his job, determined to make the best of things. But the young and enthusiastic disciple often finds the shock too much for him, and turns away from it all in disgust or despair.

At such a time, the doctrine of the Kenosis of the Spirit serves to remind us that God does not wait until man is perfect before making him in some way a partaker of the Divine nature. Just as it is true that while we were yet sinners Christ died for us, so is it true that while we are very unworthy Christians the sanctifying Spirit lives within us. In both ways the love of God is commended to us. The spiritual life of man, like the moral, is essentially the subtle interweaving of two elements not yet adjusted to each other. Our moral problems are largely made by the fact that it is the warp of the body into which the shuttle of the soul must weave the weft of its higher nature. Christian life lifts the moral problems to a new level of meaning, and makes us yet more conscious of dependence on something higher than ourselves for any success. 'The spirit indeed is willing, but the flesh is weak.' Within the individual life, this is exhibited in the seventh chapter of Romans, or in Hawthorne's 'Scarlet Letter.' But the same conflict of body and soul is seen in our social relations, economic, international, and ecclesiastical. Even that New Testament Church which elicited some of the Apostle Paul's most deeply spiritual utterances was the Church that desired to retain within its fellowship a man guilty of incest. This does not mean that we are to be content with things as they are, or comfort ourselves with the thought that things are no worse than they have been. But it throws us back on the faith that the help man needs in living the highest life is really given to him, in spite of his obvious failures, given by the Personal Presence of God, and on the recognition that it is given as part of his own real life, *with all its limiting conditions*. If we had been living in the palmy days of Puritan theology, we might have expressed the first part of this truth in John Owen's words: 'There is not any spiritual or saving good from first to last communicated unto us, or that we are from and by the grace of God made partakers of, but it is revealed to us and bestowed on us by the Holy Ghost.' To many men to-day, such language has ceased to be intelligible, and to use it would often be to give a stone for bread. But there is still virtue in the ancient advice, 'Come and see,'

when those who give it have won the right to give it. The reading of the Bible, and of all books that reflect its light, the fellowship of believers, the sacramental communion of the Church—these and other familiar means of grace have not yet lost their virtue. But many seek some token of the Spirit's presence more impressive than the quiet and steady growth in grace on which Paul laid such emphasis. Ministers have not yet adequately taught their people what Dr. H. A. A. Kennedy rightly calls 'one of Paul's most splendid achievements in the life of the Early Church, the transformation of the conception of the Spirit as a fitful energy, accompanied by extraordinary manifestations, into that of an abiding, inspiring power, which controls conduct in the interest of love.' How scornful, how indignant, the Apostle would have been against some of the trivialities which men often seek as the necessary support of their faith! 'Jews ask for signs, and Greeks seek after wisdom: but we preach a Messiah crucified' (1 Co 1[22f.]). When so fine a saint as Stephen Grellet speaks of his early fellowship with God, he emphasizes the quiet continuity of it. When at evening he came silently and solemnly into the Lord's presence for self-examination, he says, 'My inquiry was not so much whether I had retired from the world to wait upon God, as whether I had retired from God's presence to harbour worldly thoughts.' That is the hall-mark of a Pauline Christian, a man 'in Christ.' Such continuity of leading does not preclude the more intense and even dramatic realization of the presence of God. It is Grellet himself who tells us of his conversion that 'one evening as I was walking in the fields, alone, my mind being under no kind of religious concern, nor in the least excited by any thing I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, "Eternity! eternity! eternity!"'

The example just given will serve also to illustrate the second part of the truth just stated, that the spiritual presence of God is manifested as part of our own life, in terms adapted to our need. The conversion of Grellet, like every genuine conversion, is closely inter-related with his temperament and environment. The Spirit speaks our language—just as Jesus spoke Aramaic. There could be no spiritual communication in a vacuum. There is always some medium, through which the rays of white light as they fall suffer some distortion, that they may spread out into the colours of our human life. The message of the encompassing and indwelling Spirit may come in the lowest of whispers, the faintest touch of persuasion, yet it is a whisper to *our* ears, it is a touch upon *our* mind, with all its mental habits of interpretation. To realize that aspect of the Kenosis is to be delivered from the fanaticism and superstition which have so often haunted the doctrine of the Holy Spirit. We are taught humility, since absolute truth, as Lessing reminded us, is for ever beyond mortal grasp. Rufus Jones has well expressed it by saying that there is not any supernatural click that lets us know infallibly the Spirit's testimony. There is an absolute Truth, and it surely belongs to the Spirit of Truth; but all truth in our experience of it is truth relative, relative to us and to our environment, and to our stage of development. We show our childish folly, indeed our unworthiness, if we throw away the portion of truth given us by the Spirit because it is not final or undiluted, but is only such as we can receive. We ought rather to glory that there is no finality in human experience of truth, that truth is always bigger than our horizon can take in. What holds for truth, holds for beauty and for goodness, for the whole life of the Spirit, for all that has its home in God. He must empty Himself, if we are to know Him at all; He must stoop to our intellectual and moral state, as the prophet says He stooped to the child Israel, teaching him to walk, carrying him in His arms when he was tired with trying.

The Divine acceptance of human limitations is not to be confined to 'covenanted' ways, or even within the borders of the Christian faith. The Old Testament reminds us that the Spirit of God was the life of the world from the very beginning, and that the ways of God are often unconventional and surprising. The Holy Spirit, *i.e.* the Spirit of God working through the personality of our Lord Jesus Christ, claims a unique and supreme place in history and experience. But there are testimonies to a wider activity, constantly emerging in literature and in life. 'The truths of life,' as Gissing has said, 'are not discovered by us. At moments unforeseen some gracious influence descends upon the soul, touching it to an emotion which, we know not how, the mind transmutes into thought.' Still more, perhaps, is that unseen Presence manifest, where the mind does not yield so readily. In R. L. Stevenson's words: 'To any man there may

come a consciousness that there blows, through all the articulations of his body, the wind of a spirit not wholly his; that his mind rebels: that another girds him and carries him whither he would not.' The clearest example of this Divine compulsion is in the sense of duty, as may be seen in the prophetic consciousness of Jeremiah. The conscience of man, as the ethical religions have usually been led to recognize, is the present tribunal of God. But Paul, who teaches this so emphatically in the opening chapters of Romans, also teaches that the ethical consciousness is the supreme field of the Spirit's activity. An adequate philosophy of ethics can explain the sense of duty in all men, whether they know it or not, by nothing less than the ultimate pressure of the Divine Spirit upon our own. But we must go farther back. Prior to the specific operations of the Spirit of God through the personality of Jesus Christ, prior even to the moral life of the race, there is the great fundamental work of the Spirit of God in constituting us spirits at all. 'Thou sendest forth Thy Spirit, they are created.' Here is the first great inclusive Kenosis of the Spirit, universal as the race itself. Here is God, who fashioned man's body as from the dust of the earth, in the fulness of evolutionary time breathing His Spirit into man. Here is the cardinal act of the Infinite accepting the limitations of the finite, from which all else flows. But the Kenosis of Creation, in the sense of a continual outgoing of the Spirit of God through the long ages of evolutionary development, has certain aspects of a grave and perplexing character, which no honest thinker can ignore. Let Dostoevsky raise them for us. In 'The Brothers Karamazov,' there is a description of brutal cruelty to a helpless child, followed by this challenge to theistic faith: 'Imagine that you are creating a fabric of human destiny with the object of making men happy in the end, giving them peace and rest, but that it was essential and inevitable to torture to death only one tiny creature—that babe beating its breast with its fist, for instance—and to found that edifice on its unavenged tears, would you consent to be the architect on those conditions?' There is a double problem there—the suffering of the innocent and the sin of the torturer. Paul apparently thought that suffering came into the world by sin. 'We know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves' (Ro $8^{22f.}$). It is not so easy for us to explain all suffering as ultimately due to sin. To our eyes, suffering often seems to be the inevitable cost of progress, if not also its inevitable condition. We can see that our social solidarity means that the sin of one man may bring suffering on another who is innocent, but it is the individual injustice of this that strikes us most. It does not seem enough to speak with Paul of travail-pains, and await the issue of the world's birth-pangs in a new order. We have had to wait nearly nineteen centuries longer than he expected, and though, as Samuel Rutherford said, 'It is not for us to set an hour-glass to the Creator of time,' yet the problem here is not so much one of time as of the essential nature of things. Men are not to be put off to-day with the promise that the end shall justify the means. Their question is rather, 'Is the world, taken in cross-section, a just world, or a world that lends itself to the Christian interpretation of it?' Not every wronged man can keep his faith in God intact like Peter Vaux, who suffered twenty-three years of imprisonment as a New Caledonian convict until his death in 1875, whose unjust conviction was not annulled until twenty-two years after his death. 'O God of infinite wisdom,' he wrote, 'what is Thy secret purpose? I see the things I have worshipped condemned. Invincible Right, eternal Justice, sublime Truth, the love of one's fellow-men, Devotion, Unselfishness, Public Spirit, here below all these are crimes! O Lord, my weak reason cannot compass the vastness of Thy wisdom. Thy will be done.' So his epitaph stands on that New Caledonian grave: 'Here lies Vaux; he has gone to ask justice of God' (H. B. Irving, *Last Studies in Criminology*, pp. 221, 277). But what of men without that village schoolmaster's patriotism and courage?

If, as we Christians believe, the Spirit of God continues to sustain and indwell a world that so contradicts His nature, we are faced by a Kenosis much more subtle and wonderful than that of the creation of finite spirits. It is for us an ultimate fact, beyond our explanation. There is certainly no easy or formal solution to the problem of the suffering of the innocent, any more than that there is to the great mystery of sin. But sometimes we are helped in our difficulties simply by bringing two of them together, as when the blind man carries the lame man on his shoulders, to be

eyes for both. The chief object of this article is to emphasize the continuity of the Divine activity from the Incarnation onwards—exactly the truth which those who hold a 'high' doctrine of the sacraments urge in other applications. The result is that we may interpret the Incarnation in the light of the Spirit's work, and the Spirit's work in the light of the Incarnation. Thus approached, the difficulties that attach to any kind of theodicy are seen to run back to the Cross. There is the same suffering innocence, the same apparent injustice and defeat. All that we want to say by way of arraigning the Universe may be said at the foot of the Cross of Christ. But if it is said there, there is something else to be said, something about the redemption of the world and the power of God unto salvation, something about a God who does not stand aloof, could not so stand, being God, but must enter the world to share our sorrow and bear our sin. *But that is what He is doing all the time by the Kenosis of the Spirit.* It is present experience, not simply ancient history, that, however deep the mystery of sin and suffering, God is in it, and God shares its burden. And is it not present experience that as the Cross shows the great miracle of transformation from shame to glory, so the Spirit continues to transform the so-called 'facts' of experience? For, as Wordsworth said, the highest dower of our human nature is the power of Spirit to transform the meaning of things. Perhaps the last word about many of our problems will be this transforming power of Spirit, exercised not fitfully and weakly by ourselves, but steadily and triumphantly by God. He humbles Himself, now as then, that He may transform from within, not tyrannize from without.

In another way also, the bringing together of the two *kenoses* is suggestive. We may answer the question, 'What is the purpose of the Kenosis of the Spirit?' by asking another, 'What is the purpose of the Kenosis of the Son?' In the manifestation of God in the flesh, in the historic Person and Work of Jesus Christ, there is the presentation to men of clear issues *in terms of intrinsic value.* The eternal is manifest amid the temporal, as the Fourth Gospel brings out so forcibly. 'Jesus, knowing that the Father had given all things into His hands, and that He came forth from God, and goeth unto God, . . . took a towel, and girded Himself' (Jn $13^{3f.}$). There God is seen, manifested in the dignity of service; but to the eye that cannot penetrate the disguise, there is no dignity. One great lesson of the Incarnation is that God wants to be loved for His own sake. He empties Himself of all that might compel allegiance, and comes to man on man's own level, saying, 'Do you recognize Me? will you follow Me, as one of yourselves?' Thus, one aspect of the Kenosis is the putting off of all but the essentials of the Divine character—sacrificial love, holy pity, moral compassion, the redemptive purpose. The towel, and all it means, is first a disguise, and then a symbol of what God is. Apply that to the continued Kenosis of the Spirit. How hard it is, as we have just been thinking, to recognize the indwelling of God in many of our fellow-Christians, in the great world about us, indeed in our own hearts most of all! We are always instinctively asking for the demonstration of the divinity and power of God by some external means that will save us from the responsibility of moral choice. Within our own hearts, we expect a revelation of duty that will occasion no perplexity, an illumination of truth that will call for no struggle of search, a holy peace that needs no constant guarding. In the lives of men around us we look for the dramatic and overwhelming vindication of God, in some way that men cannot deny, and cannot explain away. We expect God to come always with a blast of trumpets to herald His approach. But the Kenosis of the Spirit means something very different. The signs of God's presence are intermingled with many other things. We walk with a stranger on the road to truth, and all the evidence of identity we have is the heart that burns within us. We know the clash of duties, and have to choose with frequent hesitation that which seems to be the right road, in the hope that it may be God's. We discover that the fellowship of the Church, where we expected to find His glory most clearly revealed, is a very imperfect thing after all, whilst we are sometimes left asking whether its undoubted good is human only, and not Divine. So it is with every realm of God's presence, every token of His activity. What does all this mean, in the light of the Kenosis of Galilee and Judæa, but that God says in effect, 'I am here to be known for Myself, to those who will to know Me. If they cannot recognize Me, penetrating beneath every disguise, they may not call themselves My friends'? These then are the really decisive challenges and tests of life. To fail here is to commit the unpardonable sin—if this be our last word—the sin

against the Holy Spirit, which consists in not knowing the intrinsically good, by the evidence of its own nature. God so breathes His Spirit into the mystery of life, that the life itself becomes its own evidence. That is the soul of things, and all else is the body, useful and necessary for a season, but not of the essentials. As we face the moral conventions of the world, we are to discern what is moral and what is conventional, and how far the morality itself is a morality of the Holy Spirit. As we make or listen to the evangelical appeal, we are to remember that the only orthodoxy worth seeking or having is that which brings God, as we have known Him in Christ through the Holy Spirit, into the hearts of men. As we take our part in social relationship, we are to discriminate between that which is of the body and that which is of the soul, married indissolubly as they are in our present experience. Thus does the Kenosis of the Spirit bring before us the real issues of eternal life, in their present entanglement with the transient forms of time. So, through all the generations, men are brought face to face with God as Spirit still manifest in human ways, still disguised, still challenging us with His sacrificial love, and appealing to us through His lowliness.

Literature.

THE EPISTLE TO THE HEBREWS.

Among the monuments to the Theological Scholarship of the English-speaking world for which we are indebted to Messrs. T. & T. Clark, the 'International Critical Commentary' takes a very high place. With the publication of Dr. Moffatt's *Hebrews* (14s.) and Dr. Lock's *Pastoral Epistles*, this enterprise, so far as the New Testament is concerned, comes within measurable distance of the end of its long and honourable history ('Acts' and the 'Fourth Gospel' are still awaited). We will look at Dr. Moffatt's volume first.

The reader who is ignorant of the literary ancestry of the words and ideas of the document is at a greater disadvantage in Hebrews than in almost any other New Testament book. In his method of Scripture proof, for example, and in his conception of the 'two worlds,' the shadowy, phenomenal, and the perfect, real, world, the writer is no Melchizedek 'without genealogy,' but is dependent on his literary environment. Philo had spoken metaphorically of the Logos as high-priest. The Enochic Son of Man, like the Jesus of Hebrews, had to be in some sense 'Man' 'in order to help men,' and had to be 'transcendent in order to be a deliverer or redeemer.' Hence Dr. Moffatt, while he does not undervalue the poetical or religious originality of the writer 'to the Hebrews,' recognizes that it is a very important part of his work to illustrate the vocabulary and the thoughts of the Epistle from other writings, Christian, Jewish, and 'pagan.' This he does with a thoroughness which will give his commentary an assured place for a long time to come.

Dr. Moffatt impresses hardly less with the conviction his judgments carry than with the abundance of the materials with which he supplies us for forming judgments of our own. He devotes very little space to the vexed question of authorship, recognizing that, so far as we are concerned, the Epistle is and is likely to remain anonymous. Whoever the recipients were, they were in no sense 'Hebrews' nor did the author himself know any Hebrew. The readers were tempted to fall back, not into Judaism but into irreligion; nor were they, as has been recently suggested, a body of 'teachers' in some local Church.

As a single illustration of Dr. Moffatt's method, take the word ὑπόστασις (11[1]), where he quotes and supports the interpretation of Ménégoz ('une assurance certaine') and of Tyndale, as against, on the one hand, Chrysostom ('faith gives substance to unseen hopes') and, on the other hand, a suggestion of Moulton, from the papyri, that 'hypostasis' means 'title-deeds.' Whether he is discussing the rhythmical cadences of the style, the impossibility of a second repentance, the author's ignorance of the sacrificial system as actually practised, or the 'shadow' theory of the nature of earthly things, everywhere Dr. Moffatt

illuminates the subject in a way which is possible only to the ripest scholarship. In spite of the almost bewildering fullness of the discussions, and especially of the literary parallels, he is to be congratulated on having kept the volume within very manageable dimensions.

THE PASTORAL EPISTLES.

The second volume of the 'International Critical Commentary' published this month is *A Critical and Exegetical Commentary on the Pastoral Epistles*, by the Rev. Walter Lock, D.D. (T. & T. Clark; 12s. net). As might be expected, it maintains the reputation of this now famous series for full and accurate scholarship. Dr. Lock thinks that the delineation of the true Christian character and the spiritual dynamic which should make it possible, and not ecclesiastical organization, was the main interest of the writer. The question of authorship he regards as secondary. This conclusion is not, perhaps, so obvious as Dr. Lock believes. There are many books of Scripture regarding which the question of authorship is not important. But in the case of the Pastorals one issue that is not altogether negligible is raised. If Paul is the writer, then the Church organization, which is already of a permanent nature, has apostolic authority behind it. If the writer is some one in the second century, a very different conclusion follows. Dr. Lock's own opinion is obscure. He balances the evidence with exasperating calmness, and comes to no certain conclusion, except in regard to 2 Timothy, which he regards as almost wholly Pauline. He is not so certain about 1 Timothy and Titus. On the whole he is inclined to accept the Pauline origin of both, with additions by later hands. Almost every argument except two are in favour of this conclusion. The weightiest argument against Pauline authorship is the vocabulary. The style and the doctrine are both Pauline, but the vocabulary has definite non-Pauline elements. The other argument against the traditional theory is the somewhat mature stage which the Christian life has reached. The excitement of conversion, the 'crisis-ethic,' the expectation of a speedy Parousia have all passed. And also the Christian ideal approximates closely to the best found in Greek and especially Stoic ethics. But the letters are so genuinely Pauline in feeling and outlook and belief that Dr. Lock would apparently incline strongly to support the traditional view. He also holds that there are only two orders of subordinate ministers, that of Presbyter or Bishop and that of Deacon. 'Presbyter' and 'Episcopus' are names for one office on its official and functional sides respectively.

These and other matters are discussed fully in the Introduction. The relevant facts are stated with careful impartiality, and the reader has all the material for a decision before him. The exegetical part of this very able commentary is, it is needless to say, marked by the competent scholarship for which Dr. Lock is everywhere known.

THE APOCRYPHAL NEW TESTAMENT.

The Protestant Church takes pride in the fact that it has no Index Expurgatorius. But it has a Canon; and the existence of the Canon forms, in fact, a very effective Index Expurgatorius. It is safe to say that a hundred people read a book of the New Testament for every one that reads one of the New Testament Apocryphal books.

One reason why this is so is that the canonical books are so much more accessible; and so the Provost of Eton, Mr. Montague Rhodes James, Litt.D., F.B.A., F.S.A., has done us a notable service in giving us *The Apocryphal New Testament* in a new translation (Milford; 10s. net). In the preface he tells the story of the gradual degradation of the word 'Apocryphal.' Its root meaning is 'hidden,' and it meant originally 'secret' because 'sacred,' too holy to be used promiscuously by the vulgar. To preserve this sacred character books were sometimes issued under venerable names of holy men of old, and it was pretended that they were being brought to light after being long 'hidden.' When the pretence was discovered, 'apocryphal' came to have the meaning it has since retained: 'spurious' or 'false.'

The idea that the New Testament Canon was settled by a number of Church dignitaries sitting round a table has perhaps not quite died out. Why should most of us know more than we do know about the books that might conceivably have found a place in the Canon, and in some cases came very near doing so? For one thing, a study of the Apocryphal Gospels, Acts, Epistles, and Apocalypses, such as we have here, increases our respect for the wisdom of the Church in making the choices she did make, haphazard as her methods may at

times seem. Further, while the history of the non-canonical books is often very far from being historical, and their edification is not always very edifying, yet these books are always at least an important witness to the ideals held by their authors and the circles in which they were prized. They help us to understand the origin and growth of some conceptions that have played a prominent part in the history of the Church, such as the honour given to asceticism, the reverence felt for the Virgin Mary, and the idea of the immaculate conception of the Virgin.

The author has translated the important documents, including the non-canonical sayings of Jesus, using a style that gives the atmosphere of the New Testament. He has condensed where a summary seemed sufficient, and omitted where considerations of space or unimportance of material seemed to necessitate. This important and scholarly book is doubly welcome, coming as it does so soon after Dr. A. F. Findlay's *Byways in Early Christian Literature*.

SONGS OF SORROW AND PRAISE.

The Rev. Duncan Cameron, B.D., who has placed all aspirants to a knowledge of Hebrew in his debt by his 'First Hebrew Reader,' has enhanced our obligation to him by a fresh and searching study of the Psalter, entitled *Songs of Sorrow and Praise* (T. & T. Clark; 7s.), which represents the Hastie Lectures delivered at Glasgow University in 1920. After a lucid discussion of the Form of the Psalter, the writer proceeds to deal with the Covenant in the Psalter, the Law, the Temple, the Prayers, the Psalter in the Jewish and the Christian Churches and other cognate themes. Every page of the book attests Mr. Cameron's profound acquaintance both with the Psalms themselves and with the problems to which the criticism of them has given rise, and to the solution of some of those problems he makes his own independent contribution.

One valuable feature of the book is the careful analysis to which he has subjected certain illustrative psalms: another is the new light he throws on certain familiar words or phrases. Particularly valuable is his discussion of the word *chesed*, usually translated 'loving-kindness.' Mr. Cameron offers cogent reasons for the view that it conveys the idea of fidelity to a covenant: he points out that it is sometimes paralleled with a word meaning 'faithfulness,' and opposed to 'dealing falsely,' and that, after a great slaughter of Syrians by Israelites, Benhadad describes the kings of Israel as kings of *chesed*, which can hardly, in such a context, mean merciful kings, but rather implies kings who will be faithful to a treaty. Again he argues that the phrase 'before His presence' often means 'in the Temple'; so that in the 'book of remembrance which was written before Him' he sees an allusion to a book laid up in the Temple, probably containing proofs of citizenship, as may be inferred from Neh 2^{20}.

On the vexed question of the Psalms sometimes described as anti-sacrificial (40, 50, 51), Mr. Cameron maintains that they do not really condemn the offering of sacrifice: if so, how could we account for their ultimate inclusion in the Psalter? In defence of this position he makes the interesting suggestion that in Ps 40^{6}, instead of 'burnt-offering and sin-offering hast thou not required,' we should, by a very simple change, read 'burnt-offering *and sin*' (cf. Is 1^{13}). Another interesting point is the suggestion that Pss 15 and 24, 'while they may refer to the true worshipper, may have a special reference to the servants of God dwelling in the Temple.' Some curious knowledge is scattered throughout the book. It is strange to be told, *e.g.*, that not a single verse of Ps 23, so popular in the Christian Church, is to be found in the synagogue services. Much accurate knowledge and careful workmanship lie behind these chapters which are so easy and pleasant to read, and many a useful course on the Psalter could be built by preachers on the suggestions scattered throughout these rich and unassuming pages.

GEORGE MACDONALD AND HIS WIFE.

'The little grey town' of Huntly in Aberdeenshire was the birthplace last century of two children each of whom in his own domain won a repute that is world wide. One was George MacDonald, preacher, poet, novelist, the centenary of whose birth falls in December of this year; the other was James Hastings, the founder and much more than the editor of this magazine for upwards of thirty years, who belongs to a later generation. Though the lives of the two men present many contrasts, yet they had in common an abiding affection for the place of their birth and the scenes of their youth.

George MacDonald's oldest son, Dr. Greville MacDonald, has anticipated the centenary of his birth by the publication of a biography entitled *George MacDonald and his Wife* (Allen & Unwin; 21s. net). It is a fine tribute by a son to the characters of his father and mother. He has written a graphic narrative of what was really the heroic and prolonged struggle of this notable nineteenth-century man of letters, and of his wife, the mother of eleven children and equally with her distinguished husband 'a creature of heroic mould.' She is described as a woman of untiring energy and courage and of very exceptional ability.

George MacDonald may be said to have had a genius for family affection at once ardent and utterly unselfish, alike as son, as brother, as husband and as father, and a genius too for friends. From the opening of his career as a minister of the English Congregational Church, misfortune upon misfortune had accumulated. He had a serious attack of hæmorrhage, the first of many grave illnesses, and later, what was worse, he was suspected of heresy. But to aid him in his life struggle, he had the supreme good fortune to have a brave and devoted wife, and a deep-seated faith. He writes in one of his letters, looking back upon his early experience as a minister: 'Had I been capable of condescending merely to please I might have been in circumstances now—better outwardly; inwardly how much worse!' 'As long as God thinks it worth while to let us suffer,' he writes, 'it is worth while.' 'I for my part would not go without one of my troubles. The only one I fret at is being dependent.'

George MacDonald was infinitely rich in friends. Lady Byron was one of them. It chanced that when he and his wife had spent their last farthing, and did not know how their children were to have bread, there came a letter from Lady Byron's executors intimating that she had left him a legacy of £300. John Ruskin had his own worries, but he was a good and most generous friend; so too was Miss Mulock, the popular author of 'John Halifax,' who did him the inestimable service of finding him a publisher, so that never again had he any difficulty in 'placing' a book.

Much as might be written of George MacDonald's literary work as poet and novelist, and on the still open question whether the poetry will or will not survive the novels, or whether the exquisite fairy stories will not survive both, the outstanding facts in this record are the amazing heroism, the unceasing industry, and the unfaltering religious faith of the man. Here is his own confession of faith: 'All my hope, all my joy, all my strength are in the Lord Christ and His Father.' This was written before he and his wife had suffered repeated and grievous bereavement. This is a part of the tragedy of their lives. Their faith was indeed shaken but it never failed.

THE BIBLE FOR YOUNG PEOPLE.

Four volumes which have just appeared show how much better off in regard to religious reading the children of to-day, and still more the children of to-morrow, are going to be than their fathers. One of the greatest obstacles in the way of making the Bible interesting to children has been the way in which it has been produced. Small type, the division into verses, the sombre binding, all the devices which were no doubt intended to make the Bible different from all other books, have effectually isolated it from children's minds. But this is being altered. The Cambridge University Press have just issued two volumes on the newer lines: *The Children's Bible* (4s. net), and *The Little Children's Bible* (2s. net). They are edited by Dr. Alexander Nairne, Sir Arthur Quiller-Couch, and Dr. T. R. Glover, and these names are a sufficient guarantee of the taste and intelligence with which the extracts have been made and arranged. The arrangement is based on 'The Cambridgeshire Syllabus of Religious Teaching for Schools,' which followed a Report on the teaching of Religion in the Schools. Both books begin rightly with the story of Jesus. *The Children's Bible* (which is for those from seven to eleven years of age) goes on to the Story of His People. In *The Little Children's Bible* this is worked into the narrative as 'Stories that Jesus would learn from His Mother.' The selection and arrangement seem to us to be admirable, and the books are beautifully bound and printed in clear, large type. They will make the Bible a new thing to children.

The other two books are of an entirely different kind. They form the fifth and sixth volumes of *The Bible for School and Home*. This is a series of narratives, each devoted to a period of Bible history, in which the writer, the Rev. J. Paterson Smyth, not only tells the story, but shows how it ought to be taught. Each book, in short, is a series of lessons which might be read to children,

but which also form model lessons for teachers and parents. The two issues before us deal with the whole ministry of Jesus. Each lesson is followed by questions which may form the basis of 'expression work' for the children. The aim of the writer is admirably carried out, and the story of Jesus is told vividly and simply, in a way to interest the youthful mind. Teachers and parents will find in these books a mine of help and inspiration (Sampson Low; 3s. 6d. net each).

THE ROSICRUCIANS.

Mr. Arthur Edward Waite, whose name stands in the forefront of the real authorities upon all occult matters, has produced a really magnificent work in *The Brotherhood of the Rosy Cross: Being Records of the House of the Holy Spirit in its Inward and Outward History* (Rider; 30s. net). We use the word 'magnificent' advisedly. It is the only word for a book printed and bound and illustrated as this is. And it is the only word for a book written as this is out of a rich store of learning and a deep fount of wisdom. It is a great achievement. Mr. Waite traces with unerring hand the origin and course of the great society. He is able to appraise the value (or want of value) of the many myths which have gathered about its fountain-head. And when he reaches firm ground he leads his readers through the different periods of the history and by devious ways, always with a steadfast eye upon the inner significance of the story. There are few men living for whom such an achievement was possible. Perhaps none but the writer himself. And what fits him for it is not only his knowledge but the spiritual insight that illumines so much that is dark. This will be the definitive history of the Brotherhood. And it is fitting that so great a literary and spiritual work should be issued in so beautiful a garb. The many plates that adorn the text are worthy of it.

INTERPRETATIONS NEW AND OLD.

In *Interpretations New and Old* (T. & T. Clark; 7s. 6d. net), the Rev. A. S. Geden, D.D., who has done excellent work in the field of Biblical scholarship, and who is an authority on the Religions of the East, presents us with a series of addresses on vital topics of religion which are obviously the fruit of fine scholarship and of a profound Christian experience. Some of the topics discussed are Optimism *versus* Pessimism, the Source of Happiness, the Foundation of Confidence, Everlasting Life, Inspiration, and What is Truth? The writer is very much alive to the ugly features of modern life, but from 'the serenity of threescore years and more,' he looks out upon it all with quiet trust and unquenchable hope. There are some incidental strictures on the 'fickle democracy,' and on the 'so-called leaders of the people,' who 'spend their time and activities in endeavouring to deprive others of that which they possess, instead of utilizing their own for the benefit of their fellow-men.' But the notes of confidence, courage, and hope are resounded throughout. Twice he quotes with cordial approval the often misquoted proverb, 'Magna est veritas et praevalet'—prevails already, and not merely will prevail: this is significant of the whole man and his outlook.

One of the chapters deals suggestively with the problem discussed in the Book of Job, and Dr. Geden is not afraid to go his own way by claiming the Elihu speeches as part of the original book. In the chapter on 'And I, if I be lifted up from the earth, will draw all men unto me,' he argues that 'it is the risen, not the dying Christ, that is to be the centre of attractive power.' The book concludes with a helpful discussion of Inspiration, in which, dealing with the famous verse in 2 P 1^{21}, 'Men spake from God,' etc., he suggestively points out that it was *men* who spake—there is inevitably a human element in the Bible—and that those men were '*moved* by the Holy Ghost, but not overpowered or suppressed.' Many besides Dr. Geden's old pupils will welcome these profound and persuasive discussions.

Making a Personal Faith, by Bishop William Fraser McDowell (Abingdon Press), is the Merrick Lectures for 1924, delivered in Ohio Wesleyan University. The aim of the author is 'to help men and women, far younger than myself, to find their own way to Jesus Christ.' Bishop McDowell writes out of a wide experience of life, with great sanity and wisdom, with Christian courage and fervour, and with a virile and cheery optimism. 'I am not so anxious now to save the faith of our fathers as to save the children of the fathers to a living faith of their own.' These lectures should help many towards this high end.

It is late in the day to praise 'Indian Philosophy' by Professor Radhakrishnan, who holds the Chair of Philosophy at Calcutta University. For it is, of course, a signally happy instance of what we much need, that India should interpret her own mind and mental history to us through gifted sons of her own who are also well versed in Western thought and the English tongue. But that book is large, and it costs a little. And therefore it is a happy thought to re-issue *The Philosophy of the Upaniṣads* in a separate and handy form (Allen & Unwin; 5s. net). For the Upanishads are the well-head from which have risen most of the streams that have watered India; and few can read them without finding much that moves and thrills. Yet, unfortunately, to our minds there is much that is dark or at least opaque; and we have not been altogether happy in most of our Western studies on the subject. Gough is ruled out through lack of sympathy; and Deussen, however learned, is heavy and a shade pedantic. Here, certainly, is as good a book as we possess; very readable, wading to the heart of things, giving the impression that the author really understands the minds of these intrepid thinkers of the long ago who brooded upon life so daringly. There is a Foreword by Rabindranath Tagore, an Introduction by Mr. Edmond Holmes, and, what one is glad to note, a Dedication to that fine scholar, the Rev. Dr. William Skinner, formerly Principal of Madras Christian College, another indication of how real and deep is the mark that that shyest of men has left upon India.

Messrs. Allenson have already published several small Day-books, demy 16mo, at 2s. 6d. net. Uniform with these there is now issued *Thoughts on many Themes*, by Miss Edith Macdonald.

A story which would make an excellent gift-book for boys and girls in their early teens has been published by Messrs. Allenson at the very low price of 2s. net. The title of it is *Loyal Hearts*, and the author is the Rev. Reginald Callender, M.A., who was formerly Assistant-Secretary to the Children's Special Service Mission. The story is about a V.C. and a 'Crown of Glory,' and its readers won't find it 'pi' but will enjoy it thoroughly.

Such are the ramifications of that wonderful faith that it is almost impossible to say anything upon Buddhism without qualification. The most learned of the scholars speak with the most caution, while ordinary folk can hardly open their lips without tumbling headlong into error. That is what gives such value to a book like Mr. Kenneth J. Saunders' Haskell Lectures, *Epochs in Buddhist History* (Chicago University Press; $3.00), which is really a most masterly survey of Buddhist thought from the time of the great teacher himself until now. This is a delightful volume, beautifully printed, and with interesting illustrations; but its main feature is the skill with which one is led as easily as in a garden full of flowers, and glorious flowers they are, through intricacies and difficulties among which, if left alone, one would have lost oneself in sheer confusion. Here are the mass of knowledge gathered alike from Western and Buddhist teachers, the sympathy, the wideness of outlook, the indescribable something that reveals the master who has got very near the heart of things, that give one confidence in following an author's guidance. This is an admirable book. Let any one open it at that moving appendix composed of Buddhist prayers, and he will want to read it through; and, having started, he will have to finish it.

A companion volume to that on the Social Life, issued last year, has appeared in *Religious Life in Ancient Egypt*, by Sir W. M. Flinders Petrie, F.R.S., F.B.A. (Constable; 6s. net). Both are popular summaries of material soon to be published in the 'Descriptive Sociology of Egypt.' The chapters in the present volume relate to the gods and their temples, the priesthood and its teaching, the faith in the gods, the future life, the burial and the tomb, and the folk beliefs. The religious life is traced as part of the daily life, and in its social connexions 'from its savage beginnings to its latest developments,' on which Christianity was grafted. The facts presented are the outcome of very wide experience, and the conclusions reached are manifestly the result of matured reflection, and will command general respect.

In the series of 'Plays for a People's Theatre' which has already produced twenty-three volumes, the newest issue is *Shelley: A Drama in Five Acts*, by Mr. John W. Klein (Daniel; 6s. net). The play follows in the main the well-known facts of

Shelley's life, and adheres to the traditional version of the poet's experiences, except in two matters. One is the character of Mary Godwin, Shelley's second wife, who is made out here to be a rather inferior type. The other is the representation of the poet himself, who is presented as a sort of hysterical being of wayward tendencies and entirely unreliable character. Indeed, the poet of this drama is a most unpleasant person. There is a good deal of ability shown in the various delineations; and in any case the general impression of the book is one entirely sound morally. The reader feels that when these immoral people are so tiresome and so unhappy, goodness after all is the best way.

Mr. B. Halper, M.A., Ph.D., has compiled a valuable *Descriptive Catalogue of Genizah Fragments in Philadelphia* (Dropsie College, Philadelphia; $3.00), which covers a wide variety of subjects and which cannot fail to be of the greatest service to scholars in their endeavour to clear up many obscure phases of Jewish literature and history. The subjects represented by these fragments comprise texts, translations, and commentaries on the Old Testament; texts, translations, and commentaries on the Talmud, Midrash, and Halakah; liturgy; secular poetry, documents, and letters; philosophy and Kabbalah; and miscellaneous matters, such as medicine and folklore. A very large number of these fragments are in Jewish Arabic, so that they have linguistic as well as historical interest. The legal documents include many marriage contracts, and among the miscellaneous fragments are part of a grocer's account-book, and a bookseller's account, recording certain sums due for books. Perhaps the most interesting section is the liturgical, which contains parts of prayer-books dealing with festivals, prayers for the dead, funeral service, and treatises on prayer, all of which would seem to suggest that there was a vast literature in Jewish Arabic, on prayer in its various ramifications, only faint traces of which have been preserved. A book like this, while it adds to our knowledge, reveals no less the depths of our ignorance, and illustrates the vast labour which lies before scholars in this important and little known field.

They who are wearied of controversy and want just a definite statement of the great fundamental verities of the Christian Faith will read with pleasure and profit *Ecce Deus*, by the Rev. Henry L. Dixon, M.A. (Wells Gardner; 7s. 6d. net). On such great topics as Providence, the Pre-existence of Christ, the Incarnation, the Sinlessness of Jesus, Prophecy, and Miracle, Mr. Dixon has firm convictions of his own, and his confidence will act as a tonic to those who desire to retain a conservative view in face of modern unrest of thought. The author has evidently read widely, and there is proof that his reading is up to date. Yet we have a feeling, especially about his chapter on prophecy, that he is somehow unaware of the landslide in thought that has taken place within the last thirty years or so.

The Mediator of Life, by the Rev. T. H. Passmore (Wells Gardner; 3s. 6d. net), has for its subject the mystical union of the Soul with God. The author seeks to throw light on this mystery by comparing it with the union of the Divine and human natures in Christ. We could wish that he did not allow himself to rhapsodize. This is specially noticeable in his treatment of 'God's unspotted Mother,' and we feel thankful that the Holy Scriptures are not written in this strain.

The Shout of the King, by Mr. Ernest Raymond (Hodder & Stoughton; 5s. net), contains twenty short addresses on Biblical themes, printed just as they were delivered to various audiences of men. The style is colloquial and breezy. The thought is not profound, but the matter is always fresh and interesting. The writer has in an eminent degree the story-teller's art, and can make Bible stories live again and render up their treasures to a new age.

In 1922–23 the Federal Council of Churches in America sent a message of Christian goodwill to China and Japan. The Rev. Dr. Sidney L. Gulick, the secretary of the Council, who had been for many years a missionary in Japan, was chosen as the bearer of the message, and the story of his journey, with the conferences held and conclusions reached, is now published under the title of *The Winning of the Far East* (Hodder & Stoughton; 6s. net). As the book is of the nature of a church report much of it is of no permanent value. An undue place is given to the earthquake in Japan and the help rendered by America, and hopes are built on this

of a new era of international friendship between the United States and Japan, hopes which more recent events hardly seem to justify.

At the same time the book contains much that is both interesting and informing, and the writer expresses many well-considered and weighty judgments on the state of things in the Far East. Among the significant movements dealt with are the development of industrialism, the rise of the proletariat, and the mystery of Bolshevist propaganda which seems to puzzle all observers. The present deplorable condition of China is regarded with grave misgivings, not to say despair, by foreign residents. Dr. Gulick found the missionaries were the only optimists, and their optimism was based on their confidence in the gospel and their knowledge of the Chinese. 'They come in contact with men and women of sterling character in whom they learn to have complete confidence. In concrete details they see significant changes in mental outlook, in understanding, in practical efficiency, taking place in individuals; and they believe that as soon as enough of these modern-minded and trained young men and women get into the field and into action China will start upward.'

Since Dr. Horton published, twenty years ago, his little volume on 'The Bible: A Missionary Book' not much has been written on the missionary aspect of the Bible. That task is being taken up again. Recently we have had Mr. Hugh Martin's excellent sketch 'The Kingdom without Frontiers' (S.C.M.), and now we have Canon Vernon F. Storr's suggestive treatment of the subject in *The Missionary Genius of the Bible* (Hodder & Stoughton; 3s. 6d. net). Like his two predecessors, Canon Storr is thoroughly modern in his outlook and frankly accepts the general results of Biblical criticism, which, like many another, he has found to illumine rather than to obscure the ways of God. Half of his book deals with the Old Testament, and half with the New. In the former he traces in clear, broad outlines the Old Testament conception of God, man, redemption, and Messianic prophecy, and shows how the universalistic, and consequently the missionary, idea inheres in those great fundamental conceptions. But, except for the Book of Jonah, which Canon Storr also briefly discusses, this idea only becomes explicit in the New Testament; and this he makes plain in a succession of useful chapters on The Teaching of Jesus, The Work and Person of Jesus, The Fourth Gospel, The Acts, The Pauline Epistles, and The Book of Revelation. The missionary era has begun indeed when in one book are gathered together the Roman Cornelius, the Philippian jailer, the Ethiopian eunuch, Crispus of Corinth, and Lydia of Thyatira. Following Deissmann, Canon Storr brings us the salutary reminder that Paul was missionary even more than theologian. He has suffered injustice through being transferred 'from the sphere of vital religion into the sphere of theology which, while it is not quite foreign to him, is obviously secondary.'

Ten additional numbers of the Tracts issued by the Anglican Evangelical Group Movement have reached us. They are, we may remind our readers, apologetic tracts, couched in simple language but dealing with the great themes, and all by masterhands. They are a marvel of cheapness and effectiveness. Among the new tracts are one on *Freedom and Authority*, by Canon E. W. Barnes, Sc.D., F.R.S.; one on *Materialism*, by the Rev. R. Hanson, B.D.; one on *The In-Dwelling of God in Man*, by Canon B. H. Streeter, D.D.; and one on *Is God a Person?* by the Rev. W. R. Matthews, D.D. There are others, but these will show the quality of the series (Hodder & Stoughton; 3d. each).

Classics of the Inner Life (Hodder & Stoughton; 5s. net), edited by Archdeacon F. B. Macnutt, is a rather tantalizing book. It is good, but not as good as it ought to be. It consists of Lenten lectures by distinguished men, such as Dean Burroughs and Dean Inge, who write worthily, but not in any case as well as their names in every case give us the right to expect. These studies are slight, nor is there much indication in the list chosen of the many-sidedness of God's ways with souls. If any one wishes to learn of Brother Lawrence, à Kempis, Andrewes, Augustine, Keble, and Law, he will here find a fitting introduction to them. But there are others more winsome and thorough and impressive. This is a cramped work in comparison with Dr. Welsh's 'Classics of the Soul's Quest,' issued a year or so ago by the same publishers, while the late Dr. Smellie packed far more, and said it much more movingly, into twenty pages than you will find in this entirely competent, but somewhat undistinguished book.

A small volume of Thoughts and Prayers for Mothers during the months of expectation has been written by Flora Abigail Macleod. When Miss Macleod was Librarian to the Mothers' Union, she tells us, she was often asked for a book like this, and had to reply that she did not know of one. So she herself has filled the gap. The small volume is published by Messrs. Longmans, with the title *The Vigil of Hope* (3s. 6d. net).

The Epistle to the Hebrews: A Commentary, by Mr. W. H. Boulton (Sampson Low; 3s. 6d net), is written from the Christadelphian point of view, and illustrates the peculiar doctrines of that body on the Person of Christ, His reign in Zion, etc. Apart from that, however, more 'orthodox' Christians will find Mr. Boulton's exposition of the argument of the Epistle helpful.

A good book on the English Church Catechism is a desideratum because it will help people to appreciate one of the influences which have determined the course of religious life in England, and also because it will enable the world to understand the position which the Anglican Church holds to-day doctrinally and practically. Such a book has been written by the Rev. E. Basil Redlich, whose 'Old Testament Stories and How to Teach Them' is one of the very best books on religious education in existence. In *The Church Catechism: Its History and Meaning* (Macmillan; 4s. 6d. net), Mr. Redlich sets himself to answer such questions as these: From what sources was it taken? When and by whom was it compiled? What is the standard of churchmanship which it upholds? The answers take us into fascinating regions of Church history under a guide entirely competent and always interesting. The book is meant primarily for teachers and students, but it will appeal to and instruct a much wider public.

An Anthology from the Revised Version has been compiled by Harriet E. Colvile. She calls it *Spiritual Milestones*, because 'in looking back, the wayfarer gratefully recognizes the Hand of God at various turning-points.' An excellent idea is the insertion of blank pages intended for 'milestones' discovered by the reader (Marshall; 3s. 6d. net).

The large public which knows Dr. Smellie's devotional works will welcome a selection of his sermons, made by Mrs. Smellie and published by Messrs. Melrose. The volume contains seventeen sermons, and is issued at the remarkably low price of 3s. 6d. net. This is excellent, for it will enable even those who have to limit very strictly their buying of books to obtain a copy. In 'The Christian Year' we have given a slightly abridged form of one of the sermons. It will, we think, show how suggestive they are. The title of the volume is *Sunset Glory*.

There has been translated into English for the first time, and published, the drama *Priyadarśikā*, written in Sanskrit and Prākrit by Harsha, King of Northern India in the seventh century A.D. The volume is No. 10 of the Columbia University Indo-Iranian Series (Milford; 9s. net). Professor A. V. Williams Jackson, Ph.D., L.H.D., LL.D. (the editor of the series), Mr. G. K. Nariman, and Mr. Charles J. Ogden, Ph.D., have collaborated in its production. The drama is transliterated and translated, with copious notes. It is in four acts, and has an ingenious plot, worked out by aid of the device of 'a play within a play.' The introductory material extends to fully one hundred pages, and is of first-rate importance for the interpretation of the work and for Sanskrit study in general. The volume is the outcome of repeated and most intimate reading, and can be warmly recommended for class use.

The religious activity in the student world is one of the most hopeful signs of the time, and special missions have become quite a feature of university life. In February of this year, a mission was conducted in the University of Manchester by the Right Rev. J. P. Maud, D.D., Bishop of Kensington, and the substance of his addresses is now published under the title of *Life in Fellowship* (Nisbet; 3s. 6d. net). The speaker's challenge to the students was, 'You are daily helping to break down those physical and material barriers which have hitherto kept men apart. You are sharing in the wonderful conquests of Science by which the whole world is rapidly becoming one neighbourhood. . . . What are you doing to develop those other forces in human nature, by which the spiritual may redress the balance of the material? What are you doing to make such forces effective? Have you discovered that such forces are available?

Do you realize that they are the decisive factors in human affairs?'

The addresses are devotional in character, built on a foundation of solid Christian thinking, and breathing throughout a fine religious spirit. Each address is followed by 'thoughts and suggestions for prayer' of an unusually fresh and helpful kind.

The Rev. A. W. F. Blunt, B.D., has written a little book on *Israel before Christ*, whose sub-title is *Social and Religious Development in the Old Testament*, and which is published by the Oxford University Press at the astonishingly low price of 2s. 6d. net. We say 'astonishing,' because, though the book is small, it contains a great deal of matter, and is beautifully illustrated by twenty-three pictures (including maps), representing many phases of Oriental life and interest, ranging all the way from ploughing, harvest, and nomadic tent-scenes, to the Ishtar Gate in Babylon, through which the Jewish captives were led, the worship of the Babylonian sun-god, and the famous Aramaic papyrus from Elephantine. The book begins with the period from Abraham and Joshua, and carries its interesting story right up to the period when Greek influence began seriously to affect Judaism, and almost to the threshold of the New Testament. It deals in a trenchant and helpful way with great religious movements, notably with the chiefly pre-exilic prophetic movement, and the chiefly post-exilic priestly movement; but perhaps its greatest value lies in its sketches of the social conditions in Israel, and its pictures of ancient civilization, which, without some such help, do not stand clearly before the mind of the average reader of the Old Testament. It is interesting to note that Canon Blunt revives the suggestion, of which we have not heard much in these latter days, that 'it is not impossible that our Lord habitually spoke Greek, and used only occasional Aramaic phrases, which have been duly recorded in the Gospels.'

We could not imagine a much more profitable exercise for one who wished really to grasp the historical movement represented by Old Testament literature than to read this book carefully through, scrupulously looking up all the Biblical references with which it is abundantly supplied. It can certainly claim to have admirably fulfilled the aim of 'The World Manuals' series of which it forms a part, in that 'it presents authoritative and scholarly work in terms of human interest in a simple style and moderate compass.'

A re-issue, corrected, of Professor A. A. Macdonell's *A Practical Sanskrit Dictionary* has been published (Oxford University Press; 30s. net). It is of interest to note that the original edition by Messrs. Longmans, Green & Co. is here photographically reproduced. The result is a very clear page, and the arrangement of the whole work is such as to make it highly serviceable to learners and scholars.

Handfuls on Purpose, by Pastor James Smith (Pickering & Inglis; 4s. net), is the fifth of a series of expository outlines and Bible readings intended for 'weary gleaners.' The writer has a decided homiletical gift, and sets forth the truth as he sees it, with sincerity and simple faith. Some of the outlines are so full that there is a danger of ministering to the indolence of the gleaners, but no doubt many will find them most helpful.

Character and Happiness, by the Rev. Alvin E. Magary (Scribners; $1.50), contains a number of wise talks on moral and religious subjects. A uniformly high level is maintained, though there is little intensity of passion or elevation of thought. The apt illustrations with which the pages are brightened indicate wide and discriminate reading. The spirit of the book is a brave and cheery optimism, and its message is that the springs of happiness must be sought within. 'This age is not a peaceful age. . . . We hold in vigorous idolatry such words as punch and pep and ginger and all those other condimental qualities which are supposed just now to season the lives of all the strenuous, red-blooded and efficient. It is a blessing that we can find, somewhere, a deep, still pool, away from the turbulent stream, and untroubled by the furious paddlings of those who know no kind of progress save rushing round and round in a whirlpool.'

Paul, Son of Kish, by Mr. Lyman I. Henry (University of Chicago Press; $3.00), is a novel. The incidents of the life of Saul of Tarsus as found in the New Testament are taken as a basis, but they are combined with imaginative incidents; and characters which are not Scriptural

appear. There is Paul's father Azel, and his grandfather Ben Hanan, his mother Deborah, and his wife Tabitha. The background is well drawn, and the whole gives quite a vivid picture of the life of the times. This is a good story of its kind, but we confess we do not care for the kind. This mingling of fiction with Scriptural narrative is oddly confusing, but for those who do like it, here it is well done.

We are glad to announce that a second edition of *Atonement and Non-Resistance*, by William E. Wilson, B.D., Professor of New Testament Theology and Christian Ethics in the Selly Oak Colleges, has been issued by the Swarthmore Press (2s. net). The first edition appeared in 1914, and there are no material alterations in the present one. Mr. Wilson says: 'I am more convinced than I was in 1914 that the true meaning of the death of Christ is to be gained along the lines herein suggested, and that human affairs can never go rightly until men learn that evil can only be overcome with good.' Mr. Wilson has been working on the teaching of the New Testament regarding the death of Christ for some time, and we look forward to the publication of the larger work which he has promised.

The author of *The Quaker Seekers of Wales*, Miss Anna Lloyd Braithwaite Thomas, has explained how the book came into being. Before the War she spent a summer holiday in Wales, and in a book of 'Montgomeryshire Worthies' got some curious information about her own ancestors—the Lloyds. With the help of the journal of Richard Davies, through whose ministry Charles Lloyd was convinced, she pieced together all that was known of the first convincement and sufferings of Charles and Thomas Lloyd in the days of the Stuarts. This story moves quietly. It is an account of real courage and endurance, but it is the courage and endurance of Quakers. There is much sound information in it, and, with that, considerable charm. The publishers are the Swarthmore Press, and the price 6s. 6d. net.

Recent Theories as to the Cause of Universal Sinfulness.

By the Reverend F. R. Tennant, D.D., D.Sc., Lecturer in Theology and Fellow of Trinity College, Cambridge.

The merit of the Augustinian and kindred doctrines of original sin, which caused them to be embraced tenaciously and unquestioningly by thinkers other than dogmatic theologians, consisted in the easy and natural explanation which they offered of the universality of sin. And perhaps the greatest obstacle to the ready acceptance of the evolutionary theory as to the origin and propagation of sin, in our day, is the fact that it seems to many to be deficient precisely in this respect. I will not repeat here the positive arguments for the real adequacy of the evolutionary theory, which dispenses with the doctrine of the fall of man from pristine integrity; but inasmuch as attempts have repeatedly been made, in recent years, to find an alternative to this theory, it may be worth while to offer a brief critical notice of them.

The evolutionary view, which while emphasizing the potent influence of moral environment in the diffusion of sinfulness, implies that in the last resort each man is the Adam of his own soul, is frequently condemned because savouring of Pelagianism and as too individualistic. Hence some writers have sought an explanation of the universality of sin in the idea of what is called 'social sin.'

This appeal to the fact that the subject or agent in sin is society rather than the individual is not new, though it has of late received a fresh form. Theologians such as Ritschl emphasized that sin is the work of all in each; and since Galton's time the phrase 'social heredity' has been in common use. It may be remarked by the way that this phrase is not a happy one, because what it is intended to designate has nothing to do with heredity in the strict or proper sense of that term. The influence of society or moral environment, in accounting for the sinfulness of individuals, is to be recognized; but it is abundantly evident that it is not sufficient, alone, to explain the presence of

sin in every adult human life. Wickedness does not appear without exception in the individual whose moral surroundings are of the worst kind; nor does even relative absence of sin always characterize individuals who have been blest with the best moral environment.

We may then legitimately speak of social sin, or of sin as socially mediated and propagated; but the phrase needs to be interpreted with care. In the form in which it has of late been used in some quarters, I venture to think this reservation has been wanting. As it seems to me, social responsibility is but the aggregate of individual responsibilities, and social sin but the aggregate of individual sins. Whatever may be said as to personal sin can therefore be transferred to societies. It is sometimes believed, however, that 'an aggregate of individuals' is an inadequate equivalent for a 'society,' in that a society, like an organism, is more than the sum of its members. There is a sense in which it is; but it is important to observe that there is also a sense in which it is not, for it is in this latter sense that the distinction is more often pointed. Sometimes the phrase 'social sin,' like the phrase 'common mind,' is used not merely to describe consciousness or activity in common, but to imply an activity of *a* mind resembling, yet numerically different from, and existing over and above, the sum of individual minds. On such a view, the 'soul of a people,' or the 'mind of a nation,' is a literally accurate, and not merely a figurative phrase. But here we need to draw a subtle distinction. It may be admitted that a society can be regarded in some sense as a unit, and that the psychology of a society differs in some respects from that of any of its individuals. But, as has already been hinted, the human individual, particularly in relation to sin, is a mere abstraction: personality and morality *imply* membership in society, for they are socially mediated, and the human individual is a social individual. Individual thought and action are affected by intercourse with others, and indeed at their higher levels are impossible without it; but whether common thought and action are more than individual thought and action thus amplified and modified by intersubjective intercourse, is the question. In other words, the issue is, whether there is any such thing as a common or social mind in *the same sense* that there are individual minds. This, common sense denies. All thought must be in some mind; every mind must have a subject: and a subject, in the psychological and technical sense of the word, must ever be an individual. So a common mind is not only a superfluous conception, in the light of what has just been said about the enlargement of individual experience through social intercourse; it would seem to denote a non-existent abstraction. What is common in social thought is not the thinkers, or the thinking—these are of necessity always separate as well as distinct—but that which is thought. It is a fallacy to regard a whole, inclusive of units, as belonging to the same order as these units: a constellation is not another star. No more, it would seem, is a system of persons a person, though of course it is a personal system. Yet only a person can have a mind. In spite, then, of the tendency to speak of a collective mind as if it were yet another actual mind in addition to the individual minds which it transcends yet resembles, I am inclined to believe that what is called a collective mind is but a mental characteristic of individual minds, educed and evinced in consequence of their co-operation and interaction. Society is always what its members make it; and if we speak of the over-individual, or of an over-soul, this can only mean the characteristics of thought in individual minds which would not be possessed by them save for the influence of one individual mind upon another, or of many upon one. Truly a society can behave like, or as if it were, an individual: it is a 'one' as well as a 'many'; but an individual distinct from its units yet resembling one of them, it is not.

Such, at least, is my own position; and if I have dogmatically asserted it in addition to arguing for it, I hasten to avow frankly that the question is a controversial one. But if the view which I have advocated be correct, it will follow that social sin will not essentially differ from personal sin, or require any explanation over and above that which suffices, intersubjective intercourse being allowed for, for individual sin; social sin will be resolvable ultimately into individual sins. Social sin may be said to be the child, as well as the parent, of individual sin; for it is a question of different generations.

Another way of avoiding the evolutionary theory, and in particular its supposed deficient explanation of the universality of sinfulness, that has recently been adopted, is that of revival, in fresh form, of

the old alternative of a pre-mundane universal fall. It will be remembered that from time to time in the history of human thought there have been theologians and philosophers who, rejecting the ecclesiastical doctrine of original or inherited sinfulness, and not finding evolutionary concepts forthcoming in their generation, have resorted to another type of explanation, viz. that of a pre-mundane, or a timeless, fall of each individual separately. One recalls Kant and Julius Müller as representatives of this type of theory; and in more than one book published within the last few years we have been presented with renewed attempts of the same kind to account for human sinfulness by an ante-natal fall. This alternative explanation therefore calls for some notice in our attempt to consider the various endeavours at reconstruction of the doctrine of sin and of its universality.

It may be observed initially that theories of this kind have been motived by two considerations, one of which the evolutionary doctrine endorses, and the other of which it rejects. The former of these is the ethical requirement that each individual must be the Adam of his own soul. The appropriation of another's guilt is an ethical contradiction; that is the rock on which Augustinianism has gone to pieces. Hence the individualism of the theories of a pre-natal fall, which rightly recognize that a fall for which each individual is in some way responsible is our only hope of a solution of the problem such as shall not shock the conscience. But the difficulty of all such theories, which, while repudiating a common fall in Adam, ignore the common inheritance of those non-moral or ante-moral natural propensities which make the explanation of the universality of sin, once moral agency has been arrived at, so easy, is that they are entirely at a loss to explain why innumerable individuals or Adams should all like sheep go independently astray without exception.

The individualism is overdone. A fall for which every man is singly responsible, and which does not appear, from the human point of view, so natural and probable as not to require a universal fall such as used to be credited to Adam as potentially the whole race, is even more unthinkable than that which the traditional doctrine assumes. Indeed, such theories seem to involve in an intensified degree the difficulty which their most modern representatives are able to allege against the evolutionary theory which their predecessors did not know of. If we recognize, as we nowadays can and must, that man, on acquiring the moral status, finds within his body and the mind or experience which he may accurately be said to inherit from his ancestors, appetitive tendencies more or less alike in all, such as incline his will in due course to choose the worse when he knows a better, to obey the lower and more present and clamorous motive rather than the higher, stiller, and more remote, we can at least say, without making light of sinfulness, that *humanum est errare*. But if man be conceived as having fallen from original righteousness in a celestial sphere, while a pure spirit fresh from the hand of God and possessed of no bodily encumbrance and of no load of inherited animal propensities, then for any single man to fall at all becomes somewhat inexplicable. No palliation such as human frailty is forthcoming, and no motive is easily assignable. Every man becomes like Milton's Satan, with his 'Evil, be thou my good.' And that all men, with no organic connexion between them, such as the evolutionary explanation indicates, should independently repeat the fall, no single one retaining his perfect integrity, which one would think it would be as natural to persist in as the straight line in which a moving body persists unless acted on by an impressed force, is stupendously difficult to account for. Persons may have prejudices against the doctrine of the descent of man, as seemingly to them unworthy of either man or God; but when these prejudices are allowed to motive rejection of the evolutionary theory of sin and adoption of the idea of a premundane fall, it must be urged that the more God-like we conceive men originally to have been, the harder and not the easier does it become to account for the universality of human sinfulness, and even for the emergence of sin in any man. This, by the way, in the case of Adam, was always an unsolved difficulty with upholders of the Augustinian theory, which explained our actual sin in terms of original, but had no such means of accounting for the actual sin of Adam himself. For self-assertion in man as a mundane being, Nature has provided some motive, if no excuse; for self-assertion in a pure spirit in a celestial environment, a motive, and a motive common to all diverse spirits, needs to be provided. Till that is done, the pre-existence theory may be said to strain at a gnat and swallow a camel; and, in its unmitigated individualism, to out-Pelagius Pelagius.

The other consideration which has predisposed a few thinkers to resort to the far-fetched notion of an ante-natal origin of sin, is the assumption, as to which enough has been said elsewhere, that the inherited propensities of human nature, or rather such of them as prompt to evil conduct when moral volition shall have emerged, are a sinful root rather than a non-moral root of sin. Kant, while repudiating the Augustinian doctrine and favouring rigid individualism, assumed that this original or radical element was radical *evil*. Müller speaks of an 'abiding root of sin' beneath conduct, which man finds present in himself when his moral consciousness awakes, and evidently takes it for a sinful root rather than a root of sin in that he expressly asserts (*The Christian Doctrine of Sin*, Pulsford's translation, ii. p. 290) that 'sin does not first of all originate in (a man), it only steps forth.' Once again, Professor Otto Pfleiderer, who in some respects was a pioneer in the method of explanation which this article has advocated, and who did not embrace the ante-natal theory of sin, inconsistently with the gist of his teaching asserted that evil 'cleaves to us at our very birth,' as a power the origin of which must be beyond the conscious exercise of freedom. In so far as this idea has been one of the chief foundations of the doctrine of a celestial fall before birth into this world, reasons have already been given for regarding it as not only a gratuitous assumption, but one for which modern science leaves no room. The 'root' in question is not sin, but raw non-moral material, out of which the will makes sin. Recognition of this fact will make future resort to the idea of a timeless act or to a fall in a previous existence unnecessary, and is the chief merit of the theory which accounts for the origin and universality of sin by making use of the concept of evolution, and of the solidarity of the race, not in sin or sinfulness proper, but in the non-moral promptings to sin, or the inherited tendencies of the human stock.

In conclusion, I may touch upon one more objection, that has found expression in recent literature, to the theory for which I am partly responsible. It is that according to the premises of the evolutionary explanation, the moral is represented as a development out of the non-moral. This, it is said, is a *generatio æquivoca*, or an explanation of one thing in terms of something different and disparate. I would not deny *in toto* this charge; but I would submit that those who consider it to be damaging must all the time be unconsciously adopting an idea of evolution or development, which, if attributed to them, they would probably repudiate explicitly. If evolution be taken to mean simply the unfolding, or telescoping out, of what is already there; if it be interpreted, that is to say, in terms of the old 'preformation' notion of organic development, then certainly what was never in the germ cannot enter into the final educt, nor can there be in the final product anything that was not previously contained in the germ. In particular, the moral cannot be a development out of the non-moral. But this conception of what evolution or development is, is obsolete; perhaps no one to-day would explicitly adopt it or defend it. Certainly it has no place in any science. Evolution is nowadays conceived universally as epigenesis. That means, not mere unfolding of what was already there, but rather the appropriation and assimilation from without of what in the first instance was not within. This new and externally derived element is combined with the original or germinal contents; and it is not merely superadded or juxtaposed, to form an aggregate, but combined in such a way that the resultant product or evolute now possesses properties which neither the internal nor the external element possesses severally. The analogue is the emergence of water when an electric spark is passed through a mixture of hydrogen and oxygen. Here there is growth *out of* something and *into* something else; there is transition to another kind. On the preformation theory of evolution, a fern-spore could not yield a fern with fibro-vascular tissue; on the epigenesis interpretation, it can: and actually, it does. It can perfectly well be the same, and indeed must be, in the development of the moral out of the non-moral. The inborn impulses are non-moral, the incipient will is non-moralized; the fusion of the two to produce an act contrary to known moral law is, however, a moral evolute.

Thus the common assertion that the moral cannot be developed out of the non-moral presupposes a false and obsolete conception of what evolution is.

Our Lord's Use of 'We.'

By the Reverend John Lendrum, M.A., Elgin.

Preachers are of two types. There is the preacher who as a rule says 'you,' and there is the preacher who nearly always says 'we.' The one knows, or at least counts, himself already on the side of God, and speaks to others as if they had still to cross the line. The other, less authoritative but humbler and more lovable, puts himself alongside his hearers and invites them to join him in new aspiration or faithfulness.

In Jesus we find all the graciousness of the second type and yet also all the authority of the first. He was humble, genial, affable, mingled freely with the crowd, made friends with common folk, and was among men as One that served; and yet always there was about Him a certain detachment and dignity. With all His love to men He never spoke to them as if He were just one of themselves. He got as near to them as He could, but yet He never put Himself alongside of them as if He too were sinful and unhappy and uncertain of God. He never ranged Himself with men over against God saying 'we'—that is, 'we men,' 'we sinners.' Always He spoke as One apart and separate—not merely as a prophet in the name of the Lord, but even as One who in His inmost being belonged not to man but to God. And therefore, while a prophet could say, 'Come, and let us return unto the Lord' (Hos 6^1), and while Paul, according to his mood, sometimes wrote 'you' and sometimes 'we,' for Jesus it was proper and natural that He should say not 'we' but 'you.' Had the Gospels made Jesus say ever 'we' and 'us' and 'our,' we should have known Him one of ourselves. That nearly always He should say 'you' is just what we should expect and of a piece with all the rest. It is a small matter perhaps. Yet it is one of those little, unintended things which convince and satisfy.

Jesus then nearly always says 'you.' Nevertheless there are a few cases—less than twenty—in which He says 'we,' and these, as unusual and exceptional, it is worth while to bring together and consider.

Before the real cases are taken, it may be well to rule out one or two instances that are merely apparent—in which the word 'we' occurs on the lips of Jesus yet does not include Himself, inasmuch as at the time He was not speaking for Himself, but merely putting words into the mouth of others. Such are Lk 17^{10}—'So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do,' and Mt $6^{9ff.}$—'After this manner therefore pray ye: Our Father . . . Give us . . . and forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evil.' In neither case does Jesus speak for Himself; He merely suggests the right attitude for others. We know that Jesus taught His disciples how to pray; we know also that He prayed for them; but we are never told that He prayed with them.

I.

For the most part the word 'we' as used by Jesus means Himself and His disciples. The gospel story, though it is first of all the story of One, is also the story of a group. It shows us Jesus and the Twelve walking, sailing, talking, resting, eating together. Jesus is always Master and gives the lead; and yet often, instead of the direct 'ye' or 'you,' He uses the more genial 'we.' 'Let us go to the next towns, that I may preach there also'; 'Let us go over unto the other side of the lake'; 'Go and prepare us the passover, that we may eat'; 'There make ready for us' (Mk 1^{38}; Lk 8^{22} 22^8; Mk 14^{15})—such words are the common coin of daily, friendly intercourse.

While Jesus chose the Twelve that they might be with Him, and took them away from the crowds at times that He might teach and train them, He very early set them to work and assumed them as fellow-labourers in the Kingdom of God. 'Whence shall we buy bread that these may eat?' He said to Philip (Jn 6^5). He knew in Himself what He was to do, but He wished to make Philip and the others think and feel, and also to give them a share in a great act of compassion. Again, when John reported that he and some others of the disciples had found a man casting out devils in the name of Jesus and had forbidden him because he was not one of themselves, Jesus, instead of praising

them for their zeal, rebuked them for their foolish exclusiveness. 'For,' He said, 'he that is not against us is on our part' (Mk 9^{40}). At another time, giving the other side of the same truth, He said, 'He that is not with me is against me' (Mt 12^{30}); but on this occasion He uses not 'me' but 'us,' uniting the disciples with Himself as fellow-soldiers in the army of truth.

In Mt 17^{24-27} we have one of those dark passages in the Gospels which are at once lit up for us whenever it occurs to us that what Jesus said He said with a smile. One day in Capernaum Peter had a hint from the collectors of the Temple-tax that his Master had not paid it, and he was all the more put out over it that he had not paid his own. When he came back to the house, he said nothing about it. But Jesus had overheard the high words without, or somehow had divined Peter's trouble, and at once broached the matter, suggesting playfully that he was taking it much too seriously. He and Peter and other broad-minded folk, He said, set no great store by the Temple with its ritual and its sacrifices; they were with the prophets rather than with the priests; and so did not feel bound to pay the Temple-tax. 'Notwithstanding, lest we should offend them,' He said, it would be better that they paid it. There was no money? But that too, said Jesus, still smiling, could easily be got over. Peter could go a-fishing, and the price of the first big fish he caught would more than cover the tax for both of them. 'Lest we should offend them'—thus genially did Jesus link Himself with His disciple against the whole world of troublesome tax-gatherers.

But if Jesus and the Twelve shared their joys, they shared also their sorrows. They knew what it was to be hungry, to be weary, to be disappointed, to be hated together; and together they entered the shadow of the Cross. 'Behold, we go up to Jerusalem,' Jesus said (Mt 20^{18}), and tried to prepare them for the things that were to be. So in the Lazarus story we have—'Let us go into Judæa again. . . . Our friend Lazarus sleepeth. . . . Nevertheless let us go unto him' (Jn $11^{7.\ 11.\ 15}$).

The pages of the Fourth Gospel have probably got out of place, and what is the 14th chapter in our English version is lifted by some scholars and inserted after ch. 16. A still better arrangement would be to make it follow ch. 17, for then the words with which it ends, 'Arise, let us go hence,' would link naturally with the opening words of ch. 18—'When Jesus had spoken these words, he went forth with his disciples . . . .' But, however that may be, there is the Synoptic equivalent—'Rise, let us be going: behold, he is at hand that doth betray me' (Mt 26^{46}, Mk 14^{42}). Jesus was always Master—Master of Himself, Master of circumstances. He refused to be driven, and insisted on acting from Himself. Hence He did not hide in Galilee, but set His face to go up to Jerusalem. And He took His disciples with Him, because their company and sympathy were dear to Him, and because it was needful that they should be witnesses of all things. So also when His hour was come and the Traitor was at hand, He did not wait to be taken in the shadows of the Garden, but stepped forth to meet him. And now too He took His disciples with Him, not to involve them in danger, but, when He gave Himself up, to ask for them that they should go free. For from that hour for a while He knew He must be alone.

II.

Thus the word 'we' on the lips of Jesus means in most cases Himself and His twelve disciples. But in a very few instances it serves to unite Him with others.

In His public teaching Jesus sometimes resorted to the rhetorical question (Lk 7^{31}), and on one occasion—and on one only, so far as the records go—He combined with it the use of the oratorical 'we': 'Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it?' (Mk 4^{30}). It is of course merely a speaker's device, whereby, through putting 'we' for 'I,' he seeks to give his hearers a share, and carry them along with him, in his thinking. Jesus spoke with authority, but also His manner was gracious (Mt 7^{29}, Lk 4^{22}).

In the Fourth Gospel we seem to be farther from the *ipsissima verba* of Jesus than in the Synoptics, and, especially in the longer discourses, have to recognize a large element of comment or expansion by the Evangelist; yet, when words are put into His mouth, they may, for all we know, be quite near to what He actually said. Thus on one occasion Jesus appears to have used the word 'we' in the sense of 'we Jews.' In His conversation with the woman of Samaria, Jesus declared roundly that it mattered not at all where men worshipped God if only they worshipped Him in

spirit and in truth. Yet at the same time, speaking to a Samaritan, He held loyally by His own people—not because they were such, but because with them was the true knowledge of God, and of them were the prophets, the promises, and the Christ. 'Ye worship ye know not what: we know what we worship: for salvation is of the Jews' (Jn 4^{22}). Jesus was no narrow patriot; but He knew to whom God had spoken and through whom He had prepared His salvation, and therefore to the Jews, as against the Samaritans, He must needs attach Himself.

In the conversation with Nicodemus occurs a very similar use of 'we'—a 'we' exclusive, by which the Speaker puts Himself with others in a class, from which He at the same time excludes the person He addresses. Nicodemus was a master in Israel, yet for him religion was no more than a matter of tradition and authority. He did not know God by direct intuition, nor had he ever felt the breath of the Spirit upon his soul. And so when others spoke of these things, he was at a loss. But, said Jesus, speaking not only for Himself but for all spiritual and truly religious men who had enjoyed the vision of God and had personal experience of His presence, 'We speak that we do know, and testify that we have seen' (Jn 3^{11}). For it was not an experience that was His only; it had been repeated in man after man and in the saints of all the ages.

This interpretation of the difficult words to Nicodemus is supported by the plain meaning of the words to John the Baptist—'Suffer it to be so now: for thus it becometh us to fulfil all righteousness' (Mt 3^{15}). When Jesus stepped forward, offering Himself for baptism, John demurred. And Jesus did not deny there was something of reason in his protest. That the greater should be baptized by the less, that One who knew no sin should take the baptism of repentance, was not quite strictly in order. But, Jesus said to John, 'Let it pass; suffer it to be so now.' For, He pleaded, at such a time it was not for them—for them who were God's prophets and leaders in the work of His Kingdom—to stand on proprieties or consider their dignity; rather was it for them to fulfil all righteousness—to ignore all rules and lines and let themselves go to whatever might be of service. In taking baptism Jesus wished to attach Himself openly to John's work and recognize it heartily as of God; and also, when He looked on those men pressing forward for baptism—wholly in earnest, penitent, aspiring, His very heart went out to them, and nothing would content Him but that He should take His place among them and number Himself with the transgressors. For Him and for all leaders and pioneers in the Kingdom of God, fulfilling all righteousness could mean nothing less than loving even to sacrifice.

III.

Thus Jesus in His 'we' links Himself with the saints and with the prophets; and now there remain one or two amazing instances in which He does nothing less than link Himself with God.

In some primitive languages—in Santali, for example—there are two words for 'we.' There is a 'we' inclusive, in which the speaker includes the person he speaks to, and there is a 'we' exclusive, by which he excludes him. Thus one Santal speaking to another of some Santal custom, would use the 'we' inclusive, but speaking of it to a European would use the 'we' exclusive; and a missionary praying to God in Santali, must be careful to use not the inclusive 'we' but the exclusive. Now the unique and astounding thing in Jesus is that He should use a 'we' inclusive of God and exclusive of men. He is the only one we know who dares to link Himself with God, saying 'We.' In Jn 17 we are permitted to overhear the Son speaking with the Father. And this is what we hear. Jesus prays the Father to keep His disciples, 'that they may be one, as we are'; and then for those who through their word should believe in Him, He prays 'that they also may be one in us . . . that they may be one, even as we are one' (Jn $17^{11.\ 21.\ 22}$). It may indeed be said that what we have in Jn 17 is purely an imaginative construction, the writer putting into the mouth of Jesus the words he deemed fitting in the circumstances, and since he thought of Jesus as the Wisdom of God and had been accustomed (cf. Pr 8^{30}) to conceive of the relations between the Wisdom and God as of the closest, not scrupling to make Jesus speak of Himself and God as 'We.' But such a theory seems quite unequal to the facts. What we read here on the gospel page is at once so simple and so sublime, and rings so true, that even for a writer of unique spiritual insight and imaginative power we feel there must have been something to start from—some point of light (as

Browning suggests) that was given and later proved a star, some fragment of a prayer from the Master's lips that was overheard and remembered by a disciple, some actual warrant for making Jesus use that amazing 'We.'

And just such a warrant is found in the conversation between Jesus and Judas (not Iscariot) which is recorded in Jn $14^{22.\ 23}$. Was Jesus the Christ not to show Himself to the world? asked Judas; was He not to appear in all the pomp and circumstance of kingship, dazzling men with His glory and by His power sweeping them into His Kingdom? No, replied Jesus; His Kingdom was not of this world but a kingdom of the spirit, and therefore He would force Himself on none, but enter only where hearts were opened from within to receive Him. But to all such as were willing to receive Him He would not only come but grant the closest intimacy. 'If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him' (Jn 14^{23}). And that Divine 'We' is unforgettable. Over against men who are creatures and sinners Jesus ranges Himself with God who creates and forgives. Over against human spirits which are but finite He makes Himself one with the Divine Spirit who, being infinite, is able to dwell in many hearts at once and to satisfy them to the very depths. Here, as in all the great words of Jesus, we catch at once the accent of authority and the note of grace. With Him is all power, and His promise is not only of succour or of forgiveness, but of an abiding and loving Presence. His voice is as the sound of many waters.

In the Study.

Virginibus Puerisque.

'Nuff said.'[1]

'The time past of our life may suffice us.'—1 P 4^{3}.

The other day I was reading about a Kaffir wedding. Were you ever at a marriage? They do queer things at marriages, you know: pelt the couple with rice, hang things behind their motor, throw slippers after them—all kinds of funny things. And the Kaffirs, too, if the man whom I was reading is to be believed, have odd ways at their weddings, and do daft-like things, as well as we. Here's one of them. At one point in the long day the bride all at once blazes out into a dreadful fury of temper against the man she is marrying. She calls him the most awful names! She says the nastiest and unkindest things about him! Does she know what she is doing? Can she mean all that, or any of it? What has gone wrong? A minute ago she was happy and laughing and having a good time. And now, all at once, she's flown into the most horrible rage you ever saw. She's stamping her foot, she's shaking her fist, she's screaming at the top of her voice. Listen to her! She's saying she wonders any self-respecting girl would marry such a lump of a fellow, the ugliest she ever saw, so ugly that if he were only a very little worse it would make her sick to look at him; she's shouting at him that he's the meanest and scrimpiest of wretches who grudges his wives every penny; she's bawling that he has the vilest temper in all Africa, that he is nothing but a mass of selfishness, that his mother ought to have choked him when he was young, and rid the world of such a creature.

Did you ever hear the like? And all in a moment too. What has gone wrong? Nothing's gone wrong. But she's spoiling the whole party. No, she isn't. It's the custom. Look at the people all laughing; and the man himself smiling more and more the worse she gets. What does it mean? Well, it's this way. Over there a wife isn't really a wife: she is more like a slave, in some ways. She's not supposed to answer back, or to hint that her husband is a bit mean or selfish, even when he is. And because they know she'll often feel like that, they give her this chance to say it once and for all, to get it off her mind, to call him all the bad things she would ever be at all likely to want to say, to get out her temper once and for ever. And so she is allowed to go on and on, and get worse and worse, till she stops for breath. But that's the end of it, ''nuff said.' No more. Never again. For her sulks and temper and crossness are over and done with and finished. If she says anything like that after this there will

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

be no smiles then, but she'll be apt to get knocked about a bit. The time past of her life is sufficient for all that kind of thing. Once she is married, that is left behind.

And there is some sense in that, more than in bursting open a man's bag and filling it with confetti, or loading his umbrella with rice, so that when in London or Paris or somewhere, he puts it up in a hurry, down the rice will tumble in a shower, and make him feel foolish. Oh yes, there is sense in it!

Well, what about you? You're getting quite big, and it's time you were putting away childish things like temper and selfishness and all the rest of them. When you were small, nobody minded very much if you flew into a passion, for that's a baby's way. When a baby is not pleased, it opens its mouth into a huge round O, and tells the whole world about it. It wants every one to hear about this horrible thing. Here is a poor baby that wants to sleep and can't sleep! Did you ever hear of such a thing? It shouts, quite furious over it! Or, if it's hungry, it speaks to its parents in a way that's simply shocking. It calls them dreadful names. At least they sound dreadful, for I've forgotten the language. Until Dad says, 'Oh, for any favour give that child whatever it wants and let us get some sleep.' And when it gets it, it sticks it in its mouth and chuckles over it and croons to it, and tells it a great many times, 'They thought they could beat me; well, they didn't!' And no one minds that very much. For it's so small, and that's a baby's way. But you're getting quite old now. It will never do for you to carry on the least like that. The time past when you were tiny is enough for that, and you must leave it all behind you now. You've had your day for that and it's over. Some of you girls are getting on. You know you once wore clothes away down past your feet, far past. All babies do. I don't know why, unless the mothers are ashamed of their size and try to make us think they are about three times longer than they really are. Suppose you had to wear clothes like that now. Why, you just couldn't! 'I'm not a baby,' you say, quite hot and angry at the thought of it. No, you're not. And why do you still have a baby's sulks, and a baby's rages, and a baby's temper? That's all over long ago for you, like the Kaffir girl when she gets married. Or you big fellows, do you know that you once played with dolls? Oh, but you did, when you were babies. But if Mother gave you a doll now and sent you out among the other fellows, you would die of shame—it would be much worse than that patch in your trousers you can't forget. But it's far, far worse to be as old as you are, and peevish and cross still. How old are you? Six! But this'll never do! The kiddies in the class below you might carry on in that babyish way, but not you. The time past is enough for that, and we must make an end of it, like the Kaffir girl when she gets married, and puts away all childish things, and first among them her bad temper, her cross nature, her ill-humour, her hot tongue.

'Many other Things.'[1]

'And there are also many other things which Jesus did.'

I wonder if you girls and boys know where in the Bible these words come. Well, if you will turn to the last verse of the Fourth Gospel you will find them. Here is the whole verse: 'And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.'

Of course the writer was exaggerating a little about the world being too tiny for the books, but it is a kind of exaggeration that helps us to understand what he was feeling and meaning. It is quite clear that he knew many more stories about Jesus and what He said and did, and that he had to leave out a great deal he would like to have put in. Don't you think he was a fortunate man? I think everybody wishes sometimes that we had more information about our Master. What the Bible tells us is enough and more than enough to 'guide our feet into the way of peace.' But all the same, it must have been splendid to have been there, to 'have seen His kind look,' and to have watched His many other lovely deeds. And so at times we long to know more and to have a fuller story of that wonderful life.

Now it is not always understood that there are other tales told about what Jesus did, and other accounts of what He said. And though we do not feel as sure that they are absolutely accurate as those in the Gospels, yet it is not wrong to read them and to learn lessons from them.

People have often wished there was a fuller

[1] By the Reverend R. Dunkerley, B.A., B.D., Cambridge.

description in the Bible of the boyhood of Jesus; we are told so little about it and it would be so interesting to know more. One way in which we are able to picture it to ourselves is by finding out all we can about Nazareth and the places near by. There are some splendid books written about Palestine, and they help us to understand the sort of life He must have lived—the famous places He must have visited and the varied scenes He must have watched. How do you think He felt and what do you think He thought when He tramped to the Hill of Gilboa for instance, where Saul and Jonathan died, and David mourned for them? Perhaps He had His brothers or friends with Him, and they all picnicked there, and maybe He told them the old story and spoke of the great love David and Jonathan had for each other, and all the interest of those far-gone days.

Then too there are quite a number of tales about Jesus as a boy; but most of them unfortunately are stupid, and we know at once that they are untrue. Just here and there we come upon one that may quite likely be genuine. For example, there is

The Story of the Harvest Gifts.

It is said that one year when the time of sowing arrived, Joseph went out to sow wheat on the little field or allotment he possessed near Nazareth, and Jesus went along with him. And when Joseph scattered the seed on the land, Jesus also took as much wheat as He could hold in His little hands and sowed it Himself—no doubt in one little corner of the field, which I dare say He proudly called 'My wheat field.' How eagerly He would watch it grow! And when harvest-time came and Joseph reaped his corn, Jesus came also and collected all the ears which had grown from the seed He had scattered. How astonished He was at the abundance which had come—some seed had yielded thirty-fold, some sixty-fold, some a hundred-fold! What did He do with it? He took it and gave it away, the story says—to poor folks, and widows, and orphans.

I like to think this actually happened. Surely it is certain that as a boy He was fond of Nature and the wonderful ways of God's great open-air world! Surely too it is true that He was generous and kindly, and that the needs of other folks seemed ever a chance for Him to help!

Have you a little garden of your own? Soon, when spring-time comes again, you will be getting seeds for it and sowing them and watching them creep through the earth and presently becoming splendid flowers or vegetables or fruits. What will you plant? Mustard, cress, carrots, geraniums, strawberries? Well, why not have a little 'Harvest Thanksgiving' of your own, and when you have any of these marvellous results of God's bountiful work, instead of just keeping and using them yourself, give them away to some whose need is so much more than yours? There are heaps of people round about like that, you know. And you will be following Jesus' splendid example, remember.

Generosity is the way to find joy. 'To give is happier than to get,' Jesus said. Have you ever heard that lovely story of old Thomas Carlyle, the famous writer, when he was a boy? One snowy day, he was alone in the little cottage where they lived, and a poor ragged cold beggar came to the door. 'I had saved up,' Carlyle writes, 'in a small earthen thrift-pot all the pennies I had given to me, and kept it safely on the high shelf over the fireplace, and I well remember climbing up and getting it down and breaking it open that I might give all its contents to the poor wretch; and I never knew before what the joy of heaven was like.'

Here is another story about Jesus which is quite worth knowing and studying. We may call it

The Story of the Happy Invalid.

Jesus, we are told, one day passed by a man who was very ill, sadly diseased in many ways, but who was nevertheless praising God, and saying: 'Praise be to God, who has kept me free from that wherewith many of His creatures are afflicted.' When Jesus heard this, He stopped and asked the man, 'What form of affliction is that which has been kept away from thee?' And the man replied, 'I am better off than those into whose hearts God has not put that knowledge of Himself which He has put into mine.' And when Jesus heard it, he said, 'Thou hast spoken truly—give me thine hand.' The man stretched out his hand, and Jesus grasped it, and immediately he was healed, and followed Jesus rejoicing.

Don't you think that a beautiful little story? And it is certainly true that if we know God is our Father we are better off by far than those who do not—even though ill-health should come to us, or other affliction. A cannibal or a criminal may have a much healthier body than yours, but a far

less happy life, if you are living as a child of God and he is not. How tremendously grateful we ought to be that we know of God's Fatherly love, which is the brightest and best knowledge it is possible to have.

This story hints also at another big idea. I believe we are more likely to receive God's healing and helping power if we are thankful to Him and constantly remembering His mercies to us. I have just heard of a little girl I used to know, who was so very ill that the doctors said she would never walk again, and now she is able to skip and play like other children. How has it happened? Through the power of God—and a bright, confident faith in Him. 'With God all things are possible.'

The Christian Year.

EIGHTH SUNDAY AFTER TRINITY.

In the Heavenlies.

'In the heavenly places.'—Eph 1^3 2^6 3^{10} 6^{12}.

'In the heavenly places'; more simply and more literally still, 'In the heavenlies'—it is the refrain to which this Epistle to the Ephesians returns again and again.

It is a wonderful tribute to Christ and Christianity that a prisoner should live, and move, and have his being 'in the heavenlies.' When he wrote the Epistle, Paul was a captive in Rome, confined to his own hired room, watched over day and night by the legionaries of Cæsar, his left hand fettered to the wrist of one of Nero's guardsmen. But the narrow little chamber could not shut him in. It seemed as if its solid and rigid walls dissolved into thin air, and he walked at liberty through a spacious land, with wide horizons and fruitful fields and a thousand beauties and grandeurs. Its citizens crowded round him. Its Golden Prince was his intimate Friend. From the restrictions and discouragements of his surroundings he escaped to the freedom, the dignity, and the power of the heavenlies, and none was so rich or so glad as he. And that is what Christ has done, and is doing still, not for royal souls like Paul's alone, but for multitudes of humbler men and women.

St. Paul gives us four pictures of the heavenlies, where a Christian man is to spend his history in the present.

1. The heavenlies are a *home*. 'Blessed be the God and Father of our Lord Jesus Christ,' Paul says and sings, 'who hath blessed us, in every blessing of the Spirit, in the heavenly places, in Christ.'

Once we were outside the threshold, but the Father pitied us, and led us, through the persuasion of His Spirit, and in the grace of His Son, from our exile without to the light and heat and provision of plenty within. For this is no ordinary home in which we find ourselves. It is amazing, incomparable. Its foundations were laid in eternity, and our place in it was appointed then: 'Ere suns and moons could wax and wane, God thought on me, His child.' And as for the riches we discover waiting within its walls for our appropriation, an inventory of these is next to impossible. Paul attempts the catalogue, but it is like to baffle even his capacious soul and his tumultuous pen. Adoption and sonship, acceptance and God's favour, redemption and the forgiveness of sins, membership and inheritance in the mighty family Christ is gathering to Himself, the seals and the tokens and the foretastes of glories yet in front: thus the great thoughts and the kindling words chase each other in rapid succession. And all this is yours and mine, when the Father blesses us, through the Spirit, in Christ.

2. But, next, the heavenlies are a *king's throne and centre of government and authority*. 'God,' Paul writes, 'being rich in mercy, hath quickened us, and raised us up, and made us sit in the heavenlies in Christ Jesus.' And, a few sentences before, he had defined these heavenlies more exactly. They are where the Father has placed His well-beloved Son, now that the obedience and the Cross and the sepulchre and all the humiliation are past—'at his own right hand.' They are the seat of supremest majesty and highest rule. Christ is there, wearing the crown, wielding the sceptre, invested with undisputed dominion; and—wonder of wonders! can we believe it? are we living as if it were true?—we are intended to be there also, side by side with this risen and prevailing and victorious Christ.

It means a marvellous nearness to God. The Son is with the Father, at His right hand, close to Him as He can be; and we, the younger children, share in this friendship and intimacy which our Elder Brother knows so perfectly and rejoices in without intermission or break. So far as our finite souls can receive what His infinite soul welcomes in its fullest measure, His communion with God is our communion; and that spells liberty and kinghood and peace. And it means a quite purposeful,

triumphant sovereignty. Once the waves and billows went over Christ; but now He sits Master and Monarch, and the floods do His bidding and execute His behests, and actually help forward His cause. And this, when we are united with Him, is our position and our rest and our reign. We are not at the mercy of men and events, even when these seem unfriendly. We are not the sport of winds and storms. We should cherish the calm conviction that they are working together for our good. We should be more than conquerors over them, refusing to let them hurt us, and extracting a positive blessing from them.

3. Let us come to a third picture. The heavenlies are *a drama, an exhibition, a spectacle of endless and enthralling interest.* 'In the heavenlies,' Paul declares, 'the Church makes known to the principalities and powers the manifold wisdom of God.' They are the scene where, in age after age and land after land, the Church has played its part and spoken its message and fulfilled its mission. The angels, cherubim who know and seraphim who burn, are watchers and students of the scene. The Church; but where is the Church? Not in venerable councils and assemblies alone, nor in splendid cathedrals, nor in the throng of vast congregations. It is where two or three meet in the name of Jesus Christ, and are taught by His Word and Spirit. So in us, the Church may be summed up, the whole drama of the heavenlies may be enacted, and the angels may behold in operation the manifold wisdom of God—His righteousness joining with His love to redeem us, His ingenuity and His patience training us into the likeness of His Son, His skill and resource and strength put forth without cessation and without stint for our perfecting. Surely we would reverence ourselves more, and would let God have more unfettered scope within us, if we recollected habitually that we are a lesson-book and spectacle to the principalities and powers of the unseen world.

4. Last of all, the heavenlies, as the Christian knows them, assume still another character. They are *the field of fierce, keen, hot battle.* 'Our wrestling,' Paul writes, 'is not against flesh and blood, but against the world-rulers of this darkness, and against the spiritual hosts of wickedness in the heavenlies.' Paul sees in every redeemed and new-created soul a kind of irresistible magnet which draws to it all the inhabitants of the invisible world. There are pure and radiant principalities above, but there are also dark and malignant principalities who crowd round us with the intention of spoiling and wrecking the Divine life which the wisdom of God makes our own. The Apostle is sure of their existence. Demonic and Satanic beings are very real to him, very subtle, very pitiless. They want to sap our intellectual belief, insinuating doubts into the mind of the most central facts and truths in our Christian faith. They try to spoil our devotional experience, suggesting some querulous complaint or some corrupting imagination when we are kneeling at prayer or reading God's Word or sitting at the holy table of our Lord. They are eager to drag down and besmirch our practical godliness, to trap us into inconsistent and unworthy conduct, to mar and weaken our witness to our Master. Let us not be ignorant of their devices.

But there is no reason why they should succeed. Once we were subjects of those evil powers. But now we are ourselves part and parcel of the heavenlies. The spiritual hosts of wickedness are not at home there. They do certainly invade its precincts. They approach us. They tempt us. They strive hard to seduce us from our dwelling and our Lord. There is no victory over which they would more rejoice than that. But the victory never need be theirs. Let us pause to recollect the safeties and the liberties and the glories of the dwelling, and it will be an utter impossibility to part with them. What is more essential still, let us cast ourselves afresh on the Lord, and He will undertake for us against the adversary. 'We wrestle,' Paul says; but our wrestling is our trust in Christ, our cry to Christ, our confidence that Christ is more than all who are against us.

I sink in life's alarms,
When by myself I stand,
Imprison me within Thine arms,
And strong shall be my hand.

God bring every one of us into the heavenlies through Jesus the Door.[1]

NINTH SUNDAY AFTER TRINITY.

'The Christ of all the Ages.'

'They drank of that spiritual Rock that followed them: and that Rock was Christ.'—1 Co 10[4].

In a sense the few words comprising this sentence contain one of the most arresting, and at first sight

[1] Alexander Smellie, *Sunset Glory*, 66.

one of the most perplexing, sayings to be found within the covers of the New Testament. The main purpose of this portion of the letter was to make plain to the members of the church in Corinth that no outward connexion with a divine society, no formal bond of attachment, was sufficient to ensure their soul's welfare. The Apostle is warning them against the peril of thinking that, because they are converted and baptized and members of a church, no further effort is called for. He does that in a curiously roundabout way. He takes an illustration from the early Israelites. They too in a sense were under the cloud of sin, they were baptized by following their leader through divided waters of the sea, they too had spiritual meat and drink for their needs, *i.e.* a kind of sacrament of the Lord's Supper. But in spite of the connexion with a Divinely guided and blessed society, many of them fell by the way and suffered punishment for sin. The formal bond of union did not prevent such things from happening, and the whole point of the illustration, as St. Paul used it, was to enforce the same lesson on the members of this church.

Now glance back to see the place in the argument occupied by the text. It occurs simply in the illustration when the Apostle is describing the privileges of Israel. 'They did all eat the same spiritual meat,' he says, 'and did all drink the same spiritual drink.' No doubt the reference is based upon the manna which was sent to Israel for their food, and the water which flowed from the smitten rock. But besides the material food and drink, there was a sustenance of which these, like the elements in the Lord's Supper, were but the symbols. The people had a spiritual food and drink. 'They drank,' he says, 'of that spiritual Rock that followed them.' Or in other words there was a Divine Presence with them in their journeyings, of which the rock from which the water flowed was a symbol. Then comes the arresting word. 'That Rock was Christ.' It was not a similitude of Christ. It was Christ.

Jesus had revealed the nature of the Christ to them—He had taken flesh to do His supreme work—but the birth of Jesus was not the birth of the Christ, nor the Cross His death. He had always been. There was never a time without Christ. You can trace the beginning of this larger thought in the New Testament. To St. Paul as to St. John, Christ was the name of that aspect of God's nature, that manifestation of His being, which had gone forth in love to create, which had come down in love to redeem, and which held continued fellowship with men. So they said the worlds were created by Christ, and wherever God had held fellowship with men Christ was present.

Jesus Christ—we do well to join the names together—because for us every thought of Christ, of His nature and work, is derived from Jesus, and depends absolutely upon Him. What should we know of Christ if He had not come down to the world? It was necessary that the light should shine before the eyes of men, that they might behold His glory. And from that earthly life—what has been called the human life of God—the light shines both back and forward. 'The Christ is the same both yesterday, to-day, and for evermore.' What Jesus revealed in the few years of His life and ministry did not begin to be with His birth or cease with His passing. His days on earth are as it were a picture thrown on the screen of time, illuminating the eternal purposes of God and the nature which has never changed in its relationships with man. What St. Paul is doing here is using the light of Christ's incarnate life to illumine the past pilgrimage of mankind. These children of an earlier age knew little enough about the real nature of the Divine, but they were all unknowingly supported and strengthened by the self-same Spirit who, in later ages, took flesh in Jesus.

Now it may seem to us to matter but little how we interpret the far-off past. Our interest is in present needs, and the answer to them. In a sense that is true. But the larger our thought of God's ways in history, the wider our vision of His workings, the fuller faith shall we find to be ours in the present. We are led to see that whatever men's creed may be, whether formed in the darkness of ignorance or the light of knowledge, all the strength and comfort which they find have the same source as our own. They may never have heard the name of Jesus, they may have lived before He came to earth at all, but nevertheless the spiritual rock from which they drank was none other than Christ Himself. This larger vision of Christ's work in the past must result in making more real His presence with us to-day. One of the subtlest perils of the religious life is to think that God's resources freely offered to us, depend upon the clearness of our intellectual apprehension, or upon the warmth of our feelings.

And because we cannot realize the Presence of Christ we are in danger of thinking He is absent from us. That mood often comes over the spirit of faith. It helps us, in the grip of such a mood, to gain the larger vision of the Christ. Israel did not know Him or feel His nearness. In some dim and disordered way they felt that God was helping them, but nevertheless the rock from which they drank was Christ. So too with other men and nations.

Must it not be the same with us? We think we must realize Him as a Person, and because we do not possess that power of vivid recognition, we begin to doubt whether He is indeed near. That is a vast mistake. Somehow we are helped in life's battle—girded with mysterious strength to meet its demands—supplied day by day with new hopes; we, too, drink from a spiritual rock that follows us—that is Christ's Presence, that is our communion with Him. Unseen, unrealized, He is still there, and nothing can remove Him from us. 'The angel of his Presence saved them, and he bare and carried them all the days of old.'

We in the midst of to-day's life are in touch with that same Presence, for nothing divides us or can divide us from that all encompassing Spirit. To us is given the larger opportunity, for He has been revealed to us in Jesus, and every invitation which comes from those gracious lips, beckons us to know and trust, and enter into the joys of a certain fellowship. Enter into the joy of His fellowship, dare to count upon it, to lean upon its strength, and in the light of the truth as it is in Jesus—we too, like countless generations before us, shall drink of the spiritual Rock which follows us, but we shall know that Rock is Christ.[1]

Tenth Sunday after Trinity.

Courtesy.

'Be courteous.'—1 P 3^{8}.

This is the only time the word occurs in Scripture. 'I am glad,' says Dr. Rendall, 'it was employed that once. For it brings the Bible into touch with that gracious chapter in English history, the age of chivalry, links us with the sentiment and romance of the Middle Ages, and gives Christian consecration to the virtue which was one of its fairest blossoms.'

In Chaucer's Prologue the first of all the characters is:

> The Knight . . . who lovèd chivalry,
> Trouthe and honour, freedom and curteisie.

It comes amidst a list of virtues like itself, which set forth the ideal of Christian social grace. 'Be all like-minded, sympathetic, loving the brethren, be pitiful, be courteous.' A Carthusian pen, in the pages of the old *Spectator*, set itself to trace the lineaments of courtesy. Hear Addison's description: 'Courtesy, the true considerateness which will infringe no right of another . . . which recognizes all individuality and pays homage to all just claims, is self-suppression in action as well as concrete sympathy.' He is right; it certainly included these three constituents—humility, fairness, sympathy.

1. *Humility*, that must be ours if we would attain the kindly-heartedness which makes up so large a part of courtesy. Disdain and self-assertion are ruled out. When, where, with whom was Christ disdainful? Indignant? Yes. Stern and unsparing in reproof? Yes. But disdainful, never. He did not embitter a rebuke by sarcasm. His lips never curled into a sneer.

(1) What does courtesy of manner mean? It means attentiveness to others; attention to what they have to say, making the most and the best of it; listening with respect and interest; not contradicting, but trying to encourage and to understand. It means putting others forward, keeping oneself in the background; yielding to them the better place; seeing that they get their share of good things; all the hundred and one little ways that go to make up good manners. It may be a thin and superficial veneer, but at least we know the face that it puts on.

(2) And what is courtesy of spirit? The counterpart, the temper that gives sincerity and value to these outward expressions of politeness. It means rising above small motives of jealousy and envy and spite, ceasing to be captious about trifles and quick to take offence where no offence is meant. It means the capacity and the will to overlook defects of manner or of accent; that honest friendliness and kindliness of heart which will preserve us from feeling hurt or brooding over trifles, and that will give us the generosity of temper which is able to forget and forgive. We are often afraid of humility of spirit. We fear that it may impair our dignity or wound our self-respect, and bring us into unwelcome and what we call humiliating positions.

[1] Sidney M. Berry, *The Crucible of Experience*, 95.

There is no humiliation in humility. Pride far more often inflicts the real humiliations. Yes, and feels their smart, and shows it in the prickly and self-conscious irritations which we know so well. There is a fine text in Proverbs—was it present to St. Peter's mind? He uses the very word which occurs there and nowhere else in Holy Writ: 'A man's pride shall bring him low; but honour shall uphold the humble in spirit.' Humility of spirit is part of all true courtesy, and of St. Peter's admonition, 'Be courteous.'

2. And again, *Fairness*, the readiness and the wish to count for one and not more than one, to give to each his due place and honour. The true gentleman 'forbears his own advantage.' His desire is fair play for all, and above all to play fair himself. That is the courtesy of games. And in the give and take of life he will never wish to score an extra point by outwitting an opponent, or by any questionable trick that some advantage of training or station or position puts within his reach and denies to his antagonist or friend.

3. And deeper still lies *Sympathy*, the enviable gift of entering into the feelings of others and feeling with them. Unconsecrated to the service of Christ, its charm is felt. We have often met some one in whose society we at once expand and feel at our ease. We own the charm of his geniality. We talk to him naturally and openly of things which we withhold from others, with whom perhaps we have in a sense much more in common. We value his friendship; we are tempted to overlook and to extenuate his faults, perhaps even to compare him mentally with some one else who has higher aims and principles, and lives up to them consistently, but who yet does not somehow carry the weight we would expect, or exercise much influence. For what is missing? Is it not sympathy, the power of entering into others' claims and feelings? So that the higher type repels or freezes, while the lower type is able to attract and influence. Sympathy gives him the geniality, the glow, the kindliness, which are parts of Christian courtesy. That single gift transfigures him into the mind of Christ. If we find it hard to be spontaneous, frank, friendly-minded, let us take sympathy for our ally against shyness. The love of Christ will help us to it, for 'love seeketh not her own' but the things of others. 'Love as brethren, be tender-hearted, be courteous.' [1]

[1] G. H. Rendall, *Charterhouse Sermons*, 256.

Eleventh Sunday after Trinity.

Jordan or Abanah?

'Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?'—2 K 5^{12}.

Many voices are lifted up to-day in praise of Abanah and Pharpar. People protest that the old ways of religion are narrow, and that the claim that they alone lead to God is extravagant. The world has other streams in it than Jordan, why should they not wash in one of them? There are Greeks in history as well as Hebrews—why should they not make their choice of teacher? People say, 'We get more good from Wordsworth, from Ruskin, from Emerson. These men really help us, raising and purifying our thoughts, why should you always drive us back upon the Bible as the one authority?'

1. Let us speak first to the advocates of Jordan. Here we must be candid, and admit that a good deal of the protest is due to faults of our own. The Church in the past has been unjust to much that is supremely excellent. It has been so anxious to exalt the grace that is received by faith that it has been far too willing to make over to Abanah and Pharpar all the achievements and even all the good qualities of the natural man; because they do not save, they have been spoken of with a kind of impatience as if they had no significance at all. And yet, what treasures are discovered in that region! Courage, chivalry, truth, the trust of children, the ungrudging tenderness of women, the unflinching loyalty to truth of people who yet, in a technical sense, are not religious. It is not surprising that men of resolute morality should sometimes say, 'These are the things for which we care; and if they belong to Abanah and not to Jordan, if these are mere secular moralities and not a part of religion, our choice is quickly made.'

And there is another injustice of which the Church has been guilty. After all, Abanah and Pharpar are God's rivers too, and His people have been far too slow to recognize what of His power and thought is in them. Think what books are. Our literature has grown out of a Christian civilization, and is rich in actual Christian ideas. But beyond that, there are seeds of truth and of thought in writers who were before Christ or apart from Christ. The early Greek Fathers spoke of 'a scattered word'; they felt that, in their measure, Plato and his fellows, whenever they touched their highest, became prophets and witnesses beforehand of the Christ. It

was only in later days that this unwisdom appeared which inclined men in a mistaken zeal to draw the line too closely, which separates the sacred from the secular. It is never safe to say what books cannot achieve; Emerson speaks of their 'genial, miraculous force.' One great writer confesses that it was Wordsworth who re-created his supreme divinity, giving him a new and living Spirit in place of a Deity who had hardened into an idol; and that is a testimony which might be repeated by many.

2. But now let us turn to those who are advocates of Abanah. People who express their preference on this side are in danger of forgetting what the question really is about. When a man makes a comparison of Jordan or Abanah, of Scripture or poetry, of evangelism or ethical discourse, he is apt to lay stress on what is not the point. I find this more interesting, he says, fresher and more original; I prefer this man for his style, for his wit and charm. But that is not where the matter is decided, and he who thinks of Christ and of Christian preaching only in that way has not really faced the question.

The great French preacher Ravignan said to Lacordaire, 'I hear that you have had such a crowd at your last sermon that the people were sitting even on the top of the confessionals.' 'Ah! perhaps,' said the other; 'but you manage to make them go into the confessionals.' That is a real distinction. There is the one interest—of a spectator, who admires from outside, and there is the entirely distinct and separate interest of the man who wants to possess. The one preacher had the people clustering like bees on every vantage-ground in the cathedral, and they admired and preferred—and, by his own admission, they went away unaltered. The other armed his words with hooks and stings, and when the people—far fewer this time—left the church the word went with them, and wrought in them. In which case would you say that Christ was truly preached? Is it a message for admiration, or a message with result?

Now, when we talk of Jordan and Abanah, let us make the point of contrast clear. Emerson says: 'People imagine that the place the Bible holds in the world it owes to miracles. It owes it simply to the fact that it came out of a profounder depth of thought than any other book, and the effect must be proportionate.' But that does not yet bring us to where the matter must be judged. Here was a man stricken with leprosy—a sort of living death; it had begun, and for all that the skill of his time could do, it was bound to run on to the end. Leprosy had none of the grace which gives a man, at least, a speedy quittance from his pains; slowly it wore life out, darkening, in the meanwhile, every prospect. Nothing had taste or savour, nothing was cheering; horror and strange loneliness waited for the victim. And it was in view of that the choice had to be made. A thousand things might be said for Abanah, but if a man wants healing, other considerations are irrelevant. His crowded and varied life is narrowed to the one consideration—I am a sick man, a lost man. Love of country might have its word, the memory of the glint of pools which he had known in his boyhood, and the sense that, in comparison, Jordan's turbid waters were unlovely. But then, scattering all such memories, the other thought drove in, Could Abanah at its fairest give a leper health? The Christian faith is nothing less than 'a casket of precious remedies,' and what sets it above all systems besides, is its power of bringing health and hope to a desperate creature. It claims that it can do something, that it can bring back purity of heart, and the settled peace, and the joy of reconciliation. If you are to judge between Abanah and Jordan, it is there that the judgment must be made.

In our choice between Abanah and Jordan we have nothing to do with preference, but with *effectiveness*. If we wish for stimulus, interest, debate, we may find them also within the Church of Jesus, but these are not its office. It speaks of salvation.

'What meets us in the Gospels,' says Estlin Carpenter, 'is not so much novelty of teaching in the sense of the announcement of truths unknown before, but newness of being, originality of character, a fresh outlook upon the world, an unexpected demand for action, a closer walk with God.' 'Newness of being'—that is what Christ claims to give, a clean heart, a heart which hopes and which receives; and 'an unexpected demand for action'—He says to you who have lived for twenty years impotent and futile, Arise and walk.

Much of our preference for Abanah is due to our human unwillingness to meet God. We have our own thoughts about Him, and we welcome new thoughts, with which we can play for a while and then lay them aside, when serious matters of

business intrude. But nakedly to see Him and 'to hear Him as the heart heareth,' so that there is no room for doubt, to lie naked and open in His sight, how many of us shrink from that! And that is what the Bible lives for; 'for the end of the Scripture is not merely to give us new thoughts of God, but to bring us unto human communion of love with Him.' Christ shows us what God is, but more than that, He helps us to Him, and makes our relation with Him simple and childlike. Looking to these desperate conditions of our mortal life, where men often have to cry aloud for help, He says, 'Ask, and ye shall receive.' [1]

Twelfth Sunday after Trinity.

Christ and a World of Pain.

'And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son.'—Mt 17^{14}.

The Mount of Transfiguration was apparently not a lofty mountain. It was high enough for Christ when upon it to be out of the world, and to feel the presence of His Father only, and thus for His brief earthly life to vanish, and the glory which He had with God before the world was to meet the glory that was to be His for ever, and so make His existence one continuous line of glory. It was high enough for this; and yet not too high for Him immediately to descend from it and enter among men—to see their sorrows and afflictions, and the impotence of all besides Himself to cure them. And in this way that mount of glory, and this scene of sorrow and weakness at its foot, might be taken as symbols of something much larger—of Christ's glory now in the heavens, and of the sick world lying beneath them. Though Christ may seem far in His unapproachable glory, He is indeed near, and can immediately descend in all His power to heal.[2]

When we read the story of the epileptic and devil-possessed child, we find that we are reading an epitome of the pain of humanity. There is the torture of the writhing body and the disorder of the mind whose sweet reason is overthrown. There is the spectacle of a soul held and driven by the dominion of evil. There is the shadowed home of the child, with those long years of broken-hearted shame and agonizing exposure. There is the despairing father, loving his child the more tenderly for his affliction, and wounded in the marrow of his heart. There is the wonder and crude pity and bewildered questioning of the multitude. There are the baffled would-be healers of the distraught boy. All, that can be packed into the word pain, of torture, and anguish, and perplexity, is summed up in this graphic picture of the gnashing child and the father's tears and the multitude's wondering sorrow. Let us see how Christ bears Himself in a world of pain.

1. Mark, to begin with, *Christ's keen consciousness of pain.* He never came to a multitude without being touched by its sorrow. His portrait as He looks out on any crowd of men has been drawn for us in a single line, 'Jesus, moved with compassion.' Here He comes to this multitude, marks the surging of the crowd, sees the taunting scribes, looks with vexation and weariness on His powerless and downcast disciples, and He has His keen consciousness of pain. So Christ moved in a world of sorrow. He saw the leper by the wayside and never ceased to bear his disease. He heard the cry of the blind when others passed them by. He felt the touch of the woman in the thronging crowd. He stood, to gaze upon the man blind from his birth, at the door of the temple with a sigh in His heart. He marked the widow weeping by her son's bier. He saw the hungering, wistful, wandering crowd as sheep without a shepherd. He looked upon a city hasting all unaware to its doom, and was moved to tears. He saw not merely the pain and sorrow which all men's eyes might have marked. He saw into the depths of men's souls, away behind their callous faces and high looks and stoical pose. He saw how surely the bravest and proudest come to the hour of agony, and how universal is the crown of sorrow. Never did morning wear to evening but Christ's heart did break.

2. Mark, in the second place, *Christ's acceptance of pain.* To see Jesus moving in the midst of a world of pain, keenly conscious of it and yet forbearing to heal, is, at first sight, both a marvel and a mystery. There were many widows in Israel who mourned for their children, but the Son of man did not regard Himself as sent to them. There were many lepers who prayed for cleansing, but Christ did not heal them. There were more sisters than Martha and Mary who wept beside their brother's grave, but Christ had no word for them. There were lame and halt and blind in every village

[1] W. M. Macgregor, *Some of God's Ministries*, 78.
[2] A. B. Davidson, *Waiting upon God*, 163.

through which Jesus passed, but they were lame and halt and blind to the last chapter of their lives. The mystery of pain which burdens so many tender minds to-day is darkest when we think of Christ. When we think of the silent and nameless sorrows of men and women who dare not tell us why they suffer, we cry, 'My God, my God, why——?' But Christ has no outcry at pain. He did ask, once, and once only, 'My God, My God, why——?' but it was why God had forsaken Him, not why He suffered. To Christ there was neither marvel nor mystery in sorrow. He was marked by a quiet acceptance of pain.

3. Mark, in the third place, *Christ's deliverance from pain.* 'They shall obtain joy and gladness, and sorrow and sighing shall flee away,' sang the Old Testament prophet, and the New Testament poet made his response: 'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' The day is coming when God shall no longer need the ministry of pain. But that day cannot come until all the causes of pain have been removed. Christ came not to cleanse the leper's scab, nor to make every lame man walk, nor to call back the dead from the grave, nor to wipe the tears from all the faces that He met. He would not have forgone His own hours of weeping. He came to deliver men from pain by quenching the bitter sources from which its streams issued. He came to redeem the world from that curse, of which pain is only one consequence.

He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.
He comes with succour speedy
To those who suffer wrong,
To help the poor and needy,
And bid the weak be strong.
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in His sight.

He came to vanquish the wrong, and to cancel the long inheritance of evil which lies behind all pain. When every wicked passion has been cast out, when men are living in a willing obedience to the law of God, when every wilful thought has been brought into captivity with Christ, when no prejudice can keep us back from knowing God's will, and no passion from doing it, then pain, which is but the sting of sin, shall be no more. Mark Jesus, in the light of this ruling truth, dealing with this tormented child. What lay behind this writhing and foaming and gnashing of teeth? What lies, either immediately or remotely, behind every torture that flesh or spirit have known? It is surely some spirit of evil. 'Thou deaf and dumb spirit, I charge thee come out of him.' When the spirit had departed, the pain had passed. That is how, then and always, Christ delivers from pain. When Christ has cast out from men's hearts the evil spirit of greed, the sweating den, the mean street, the miserable home, the drink trade, the opium traffic, and all the wrongs which have so constant and so awful a consequence of pain shall all have passed away. When Christ has cast out the evil spirit of lust, the wrongs of womanhood, the curse of manhood, the tell-tale marks on the bodies of little children will no more be known. When Christ has cast out the evil spirit of ambition there will be no tale of the victims of the war to count, and the widow and the orphan of the soldier will no longer be seen. When Christ casts out of men's hearts the evil spirit of gluttony and drunkenness, fewer women will weep, fewer men be racked with disease, fewer babes be born in shame, to live brief lives of weakness and misery. When Christ has cast out the evil spirit of pride and envy and jealousy, scorn will no longer make men bitter, and callous contempt no longer make them sad. Christ delivers from pain not by any anodyne; He robs it of its keenest edge, He quenches it by casting out the evil spirits who cause it.

4. Mark, in the fourth place, *Christ's commission to His people of a ministry to pain.* One of the first commands given by Christ was to heal the sick. It is plain that He expected that His disciples would have cast out this evil spirit. His reproach to them is the measure of the keenness of His disappointment at their failure. It reveals that the reason of their impotence was the ebbing of their faith. They could not cast the spirit out because they had lost the assurance and conviction that God was with them. That reproach of Christ smites us all. There are evils we could combat and overcome. There are wrongs we could redress. There are curses we could remove, if only we be-

lieved. The pain of the world could be lessened at least by one-half in a single week if only Christian men faced the ill-doing of our time in the strength of self-denying faith. The Greathearts of our time who have freed the slave, rescued the lost, dried the widow's tears, and cared for the orphan, have all been men and women of invincible faith.[1]

[1] W. M. Clow, *The Secret of the Lord*, 271.

Jesus and John the Baptist.

By the Reverend H. M. Treen, B.Sc., Weston-super-Mare.

A remark in the review of the late Canon Scott Holland's *The Fourth Gospel*, in the number of The Expository Times for last September, suggested that it might be worth while to examine what we know about the relationship of John the Baptist and his followers to Jesus and the early Christians. 'His (*i.e.* Christ's) towering supremacy over the Baptist' is true ultimately and in reality, but it hardly gives a true outline of the historical position.

We have two accounts of the opening ministry of the Baptist. St. Mark (1^{2-9}) describes him as one fulfilling the old prophecy, 'the voice of one crying in the wilderness, Prepare ye the way of the Lord,' preaching repentance and baptizing the multitudes moved by his message; he was expecting the coming of One mightier than he, who would baptize with the Holy Ghost. According to Mark, John expected that Messiah, when He came, would be One just like what Jesus actually was. The second account, which is from Q (Mt 3^{1-12}, Lk 3^{1-17}), gives a different view. While he expects the coming of Messiah and is sent to prepare His way, John looks forward to One who would come in judgment; 'now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. . . . He shall baptize you with the Holy Ghost, and with fire (perhaps with wind and with fire). Whose fan is in his hand, and he will throughly purge his floor.' When Jesus came He did not so come in judgment, separating the evil from the good. The Q account is probably the older, and Mark softened Q because no great judgment came. This seems to be borne out by the story of the Baptist's question sent to Jesus later on: 'Art thou he that should come?' For John was expecting Messiah, but Jesus did not fulfil his expectations; was he mistaken? Could this Jesus really be the coming One? The floor was not being thoroughly purged, no wind and fire had cleansed the country in a terrible catastrophic judgment; could Messiah come as this Man came?

It was John who baptized Jesus, and this was an act of far-reaching importance. In later controversy, as we shall see, this was brought up, for did it not show that Jesus Himself was a disciple of the great Baptist? John and Jesus did not minister at the same time. Mark tells us definitely that the public ministry of Jesus began after the imprisonment of John: 'Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God.' Further, we have an undesigned, simple remark made by Herod which shows they did not minister together. When Herod heard of the works of Jesus, he explained it by saying 'that John the Baptist was risen from the dead,' showing that Jesus succeeded John.

From St. Matthew (11^{1-20}) and the corresponding part of St. Luke (7^{18-35}) several points of interest arise. John here suggests that Jesus is the One who should come, and, owing to the importance of the school of John the Baptist, that was a great matter for the early Christians; if the disciples of John claimed the superiority of their Master over Jesus on the ground of His receiving baptism at John's hands, the Christians could reply that John himself acknowledged Jesus as Messiah. Some critics think this passage of the Gospels grew out of the controversy between Christians and the Baptist's followers. The criticism contains an element of truth, viz., that the sayings of Jesus were written down in many instances because of their practical importance, but there is no reason to think this passage does not represent the feeling of our Lord at the actual time of His ministry. Jesus explains His attitude to the ministry of John; it was so far a greater thing than that of Jesus.

That generation were like querulous children, they are not satisfied with John, they will not receive Jesus, but 'wisdom is justified of her children (or of her works)': many (like the petulant children) do not accept the message, but there are some true-hearted who accept both Jesus and John, and see the truth and God's wisdom in the message of both. The greatness and importance of the Baptist and his ministry are again brought out in the story of the question to Jesus, 'By what authority doest thou these things?' In answer to Jesus' counter-question, 'The baptism of John, was it from heaven, or of men?' the chief priests and scribes had to refuse a reply: 'If we shall say, Of men; they feared the people: *for all men counted John, that he was a prophet indeed.*'

From a study of the Synoptists it seems that we are led to the conclusion that John the Baptist's cult was a very important one; his preaching and ministry at the time overshadowed that of our Lord. John and Jesus did not minister together, but Jesus began after the imprisonment of John. There were two rival cults, the followers of John and the early Christians. John expected the coming of One after him, but Jesus did not fulfil his expectations.

This conclusion at which we arrive from the historical study of the first three Gospels is supported by further evidence. In the Acts of the Apostles ($18^{24ff.}$), Apollos is described as 'knowing only the baptism of John,' *i.e.* he was a follower of John the Baptist. Aquila and Priscilla 'took him unto them and expounded unto him the way of God more perfectly.' In Ac 19^{1-8} we find the story of twelve men in Ephesus who were followers of the Baptist. This is the more interesting in that it shows not only the existence of the Baptist's cult, but also that John did not teach anything about the Holy Ghost.

We get a glimpse of the relative importance of the two cults in the early days of the Christian Church when we turn to Josephus. In the genuine text of Josephus there is no mention made of the ministry of Jesus, but there is of that of John the Baptist. Even to this day there are actual, though small, remains of the Baptist's cult. In the East, especially, I believe, in Mesopotamia, there is a body of people, the Mandæans, who still have a tremendous reverence for John the Baptist and look upon him as a more important and greater Teacher than Jesus.

When we turn to the Fourth Gospel, the evidence seems less in favour of our conclusion. The author composed his Gospel towards the end of the first century, when the Church was an established fact, when there was actual Christian experience upon which to draw. The Resurrection and the coming of the Holy Ghost at Pentecost were making their influence felt; and the author writes not so much of Jesus of Nazareth to describe incidents of His earthly life, but rather to give a meaning to this Personality, who in the light of the experience of the Christian Church and Christian individuals was the Living Christ, the Eternal Word. The simple stories of St. Mark, the isolated sayings preserved in Q, which were incorporated in the First Gospel and grouped into grand discourses, and also repeated by St. Luke, true in spirit though sometimes changed in wording—these were one side of a marvellous picture, they showed the means by which the Great Teacher started a spiritual movement destined to change the world. The Fourth Gospel gives another side of the picture, and shows that the Jesus of the Synoptists was the Messiah, the Son of God, 'Who was dead and is alive for evermore.' Now it is clear to the writer and to those who had any religious experience of the Christ that He was towering in supremacy over John the Baptist and was bound to be so acknowledged as His dominion spread. But there was no need to dwell upon historical incidents in the earthly life which might encourage opponents to attribute to John the Baptist an equality to, or even a superiority over, Jesus; so the author makes no mention of the baptism of Jesus. He makes John the Baptist emphasize his own inferiority—'He must increase, but I must decrease'—and attribute to Jesus the Divinity belonging to the Son of God—'And I saw, and bare record that this is the Son of God.' This may not be true as bare historical fact, but it is true in a higher sense. 'Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.' How incomparably more, then, is the King greater than he!

Contributions and Comments.

Deissmann on The Holy Grail.

When Professor Deissmann visited Manchester last spring and addressed (amongst others) the divinity students of the University, he created some surprise by suggesting a colloquial and almost a convivial origin for the words addressed by our Lord to Judas, when he recognized the latter as the guide of the police force which had come to arrest Him in the Garden of Gethsemane. The words in question are four in number; in Greek they appear as

ἑταῖρε ἐφ' ὃ πάρει (Mt 26^{50}),

with an involved uncertainty—as in all ancient documents that are written continuously, whether the sentence is interrogative or not. If, in this case, it is interrogative, the corresponding English would be

'Friend, wherefore art thou come?'

If, however, it is not interrogative, it is elliptical, and the ellipse must be filled up by transcribers or critics, according to knowledge and judgment.

An interesting instance of this, in regard to the words before us, occurs in one of the Irish MSS. of the Gospels, the Codex Armachanus. In it, the text of Matthew is rendered as follows:

'Amice, fac ad quod venisti,'

and the expansion suggested has actually been adopted by the Revisers of the New Testament, who offer us the translation:

'Friend, *do* that for which thou art come.'

To this they were led, as perhaps the Irish translator or transcriber was also led, by the scholar's consideration that it was not in accordance with Attic Greek to use ὅς for τίς in an interrogative sentence. Ergo, the sentence was not to be edited as a question, in spite of the fact that there was almost a complete agreement amongst the earliest translators and interpreters of the New Testament that it was to be thus edited.

Now, that decision is negatived and the problem opened afresh by Deissmann's discovery that the words in question were used, in the form of an inscribed motto, on glass cups of the first century, and these probably of Syrian origin. The form of this Greek motto is

ἑταῖρε ἐφ' ὃ πάρει; εὐφραίνου

and the first four words of it are identical with Matthew's text. We hear much, from modern students, of the κοινή, or folk-speech, in which the books of the New Testament are written. Dr. Deissmann presents us with a concrete example of what κοινή was like, and he shows conclusively that the words we are discussing are an interrogation, and must be so translated. It is not only κοινή of speech to which he directs us, but κοινή of household furniture and utensils: the glass cup to which he refers has a value for us beyond the mere lettering of the inscription which it bears. It helps us to restore the evangelic environment. When we have restored all the peculiarities of speech of all the apostolic writers, there will still remain the task of recovering the peculiar features of their social and civic life. That is the new variety of κοινή to which Deissmann directs us.

A friend of the Professor, by name Theodor Weigand, is the fortunate possessor of a glass cup, which he acquired in the Crimea. It is supposed to be a first-century product and of Syrian (*i.e.* Sidonian) origin. Around it, on the outside, are inscribed the words above:

'*Companion, what are you here for? Be merry.*'

We have added the sign of interrogation; for it is clear that here is a convivial formula, such as is often found on ancient cups, in Latin or in Greek. It is equally evident that the imperative (εὐφραίνου) is detached from the other words: it is the convivial admonition, like the Saxon '*Drine hael*,' the Greek πίε ζήσῃς, or the Latin *utere felix*.

One discovery leads to another. It seems there are two similar glasses in the Berlin Museum; a fourth, found in the province of Cremona, is described by Sangiorgi in his *Collezione di vetri antichi* (Milano-Roma, 1914, p. 33, pl. 19), and a fifth has been reported as belonging to the collection of Thomas E. Curtis (Plainfield, New Jersey). The last is described by Gisela M. A. Richter in *Art in America* (vol. ii. p. 85) in the following amusing manner—which suggests collaboration with the New Testament Revisers in their attempt to re-

solve an elliptical statement; we are advised to read:

εὐφραίνου ἐφ' ᾧ Πάρις,

'Rejoice in that in which Paris rejoiced' (*i.e.* in the beauty of women!!!).

To return, however, to our conventional motto, we agree with Deissmann in his conclusion that the proverbial ἐφ' ὃ πάρει was well established in the popular speech in our Lord's time. He recognizes the κοινή of the speech, and we recognize it with him. Accepting the hypothesis that our Lord's sayings have come down to us in Aramaic, he infers that the words in Matthew are the work of a popular translator, turning his Aramaic 'Q' into his Greek Matthew. We venture to ask if this is really an adequate solution. Certainly, if it is merely a bit of early translation with a popular tinge, the cup and its inscription can be ignored. The whole series of inscribed glass cups teach us no more than to recognize the folk-speech when we see it. As, however, we are describing the life and manners and speech of the people, let us take a parallel from our own language and our own table. Suppose we found some one saying in print 'There's mair in the kitchen,' should we not say at once that it was a reminiscence of an inscription from a porridge plate? and would not every plate we found with the same inscription confirm us in our opinion?

The illustration is in point, because it is popular, as the language of the Matthæan sentence is admitted to be. Apparently there was some hesitation in Deissmann's mind about attributing the question ἐφ' ὃ πάρει to our Lord Himself; so he said 'Aramaic original' and 'popular translation,' and left the inquiry hanging in the air. We suggest that the Matthæan words are those of our Lord Himself, and that the prefixed ἑταῖρε is in His own manner, as it is also proper to the convivial scene where the cup was intended to be used. If, however, there was in the Gospel a reminiscence of cup and inscribed sentence (and, as we have said, they go together), there is only one cup to which they refer, namely, the cup out of which Jesus and Judas had drunk together at the Last Supper. Now we see why the injunction εὐφραίνου ('Be merry') was omitted in the quotation. The word might be applicable on the occasion of a prodigal's return, when guests or members of the household *began to be merry*: it could hardly be adjacent to the kiss of a traitor.

We infer, then, that the cup used at the last supper was a glass one, of the type with short inscribed mottoes, that could be bought in the bazaars. We might have been sure, *a priori*, that it was some simple vessel of that kind. And if we are right so far, we can go a step further. We need no longer represent Jesus as talking only Aramaic with His disciples on this occasion: He was talking Greek at the Last Supper; there was not a single Semitic letter on the cup out of which they drank together.

The question of the character of the chalice used at the Last Supper has come up, in a striking manner, in connexion with the recently discovered Antioch Chalice, which is being referred, by some experts, to the first century—a chronological point we will not discuss here. Our present note, prompted by the publication of the fourth edition of Deissmann's *Licht vom Osten*, is written to suggest that we may come a little nearer to the actual cup by this, rather than by the Antioch route. The new edition, it need hardly be said, antiquates the former ones, and accentuates the debt which all Biblical scholars owe to Dr. Deissmann's learning and piety.

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An Emendational διατριβή on the Word διαδοχή.[1]

IN THE EXPOSITORY TIMES of May 1924 (p. 351), Professor Elmer Truesdell Merrill's 'demolition of the Roman Petrine claims' does not meet with much approval. His rejection of these claims is said to be based on a remark of Hegesippus preserved by Eusebius: 'On arriving in Rome I made out a *succession-list* (of the bishops) down to Anicetus.' The reviewer points out the weakness of this argument *e silentio*; but what becomes of it if the passage must be read, as Rufinus interpreted it: 'On arrival in Rome I *stayed* till the time of Anicetus'!

Rufinus' Latin version has *permansi*, which enabled Harnack to suggest the obvious reading διατριβὴν ἐποιησάμην. This is excellent Greek, parallel with the expression τὴν δίαιταν ποιεῖσθαι used of *permanent residence*. In Plato one finds ἡ ἐν Σικελίᾳ διατριβή. The later and more usual use in the sense of *Commoratio*, amplification, dissertation (with derivative meanings, pastime,

[1] Eus. *H.E.* iv. 22 (Extract from Hegesippus).

business, school of philosophy, etc.), presupposes the literal sense 'sojourn.'

On the other hand, the expression διαδοχὴν ποιεῖσθαι for τὴν τῶν ἐπισκόπων διαδοχὴν συντάττεσθαι or συγγράφεσθαι seems, to say the least, somewhat awkward. Harnack's emendation is confirmed from the previous sentence describing H.'s *stay*, in Corinth: συνδιέτριψα τοῖς Κορινθίοις ἡμέρας ἱκανάς, 'I *remained* among the Corinthians a considerable number of days.' The writer having just used this verb would naturally repeat it in another form when mentioning, almost in the next line, his stay, at Rome. Moreover, the occurrence of διαδέχεται and διαδοχή in the two sentences following may account for the substitution by a copyist of διαδοχή for διατριβή.

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Entre Nous.

SOME TOPICS.

The Modern Saint.

The Rev. Alexander MacColl, Minister of the Second Presbyterian Church in Philadelphia, has selected nineteen of his sermons and published them with the title *The Sheer Folly of Preaching* (Hodder & Stoughton; 7s. 6d. net). Concerned with the great essentials of the Christian religion these sermons are modern in language and setting, and the illustrations used are spontaneous and telling. Here are some of Mr. MacColl's thoughts on the words 'Called to be saints.'

'Saint,' Mr. MacColl says, 'is a good word gone wrong,' and to-day it suggests to our minds a sanctimonious person, or some one already translated to heavenly spheres, or a marvellously good person, usually one's grandmother or maiden aunt. But in New Testament times a saint was the sincere friend and forceful follower of Jesus.

What, then, are the spiritual and eternal realities for which the word saint stood in New Testament times? First is the idea that 'human life is, every bit of it, *a sacred thing*,' for ever hallowed by the creative touch of God, so that all days are sacred, business is sacred and money is sacred.

A second thought at the heart of this old word is the thought of *separation*, and it is a separation which is essential to the very nature of things, growing out of a fundamental difference of outlook and inlook. It is not the separation of monasticism, or the separation of the Puritan, though both did good service. 'The modern saint is a man among men; he is interested in the whole of life; his thought that of a devout Frenchman who said, "Beware of a religion which substitutes itself for everything—that makes monks. Seek a religion which penetrates everything"—everything human a point of contact with the eternal—"that makes Christians."'

But still to-day separation survives, and each of us knows the thing from which he must separate himself. 'It may be some habit of the mind, the critical spirit that picks flaws in everybody and everything; the discouragement that sinks into self and forgets God; the doubt that is simply a peg on which to hang a careless life. Or it may be some habit of the life, some sad survival of the animal in the man, some weak surrender to environment.'

Another idea of the word saint is that of *purity*; but the purity is not negative, it means positive obedience to the will of God. 'It is just at this point that the modern saint has so often lost his power, and that the religion it is his business to make real to men has seemed to break down. Somehow the qualities men associate with him are the negative qualities. He is notable for the things he does not do. And when in some great issue between right and wrong, between the way of self and the way of service, the call for courageous leadership and constructive effort is sounded, his has not always been the quick response. "Sinners were with me; saints were against me—strange contradiction in human nature"—this is a pathetic entry in the diary of the philanthropist, Lord Shaftesbury, as he tells of his efforts to improve the condition of the factory workers in England. How often it has been so!

'Did it ever occur to you that a clean sheet would

be the record of a sinful life? Think of drifting through a life in which such momentous issues and destinies are at stake, and doing, or at least attempting, nothing that could be chronicled in the records of eternity. Yes, mere goodness without effectiveness, if such a thing be possible, is failure. And so the modern saint will not only be a man among men, pre-eminently he will be a man among men for men.'

The Empire and Missions.

'Seventy years ago New Zealand had the good fortune to have as Governor, Sir George Grey, an able statesman and a Christian gentleman, whose memory New Zealand will never suffer to die. Prior to his departure at the end of his service, a deputation of the Maoris waited on him, and among many words of affection and regret which then were spoken by the Maori leader were these: "When the missionaries came first to this land, there was little industry, and little good was visible. Then God kindled His light and, lo! it became as day. When you came, oh, Governor Grey, you came with two lights, and these are they: The Lamp of God, and the Lamp of the World." Says Mr. Allen Young, who has rescued this utterance from oblivion: "Is not this the true Imperialism?—to bring and not to take, to bring two lights, the lamp of God, and the lamp of the world?"' This is the conclusion of the Duff Missionary Lecture delivered in 1923 by the Very Rev. J. N. Ogilvie, D.D., and it brings out clearly the purpose and scope of the lecture. That purpose is to show the debt which the Empire owes to missions—the part they have played in the extension of the Empire, in civilization, in the uplift of backward races, and as a mediating influence between these peoples and the governing power.

Dr. Ogilvie has now happily published the lecture, giving it the title *Our Empire's Debt to Missions* (Hodder & Stoughton; 7s. 6d. net). It makes a most timely book. It is intended, Dr. Ogilvie says, for the ordinary citizen, not for the man who has much knowledge of missions; but here Dr. Ogilvie is too modest. Even the man who is steeped in missionary literature will find much to enjoy in this moderate but clear and convincing statement.

Gustav Frenssen.

Mr. Gustav Frenssen, the German novelist of peasant life, was for over ten years a Lutheran Pastor, first in the small village of Hennstedt in the Northern Dithmarsch, and then in Hemme. In 1900 he left the Church and gave himself up to the writing of novels. Two years later Mr. Frenssen collected his village sermons and published them in three volumes. Twelve sermons have been selected from these volumes, translated into English, and published with a brief account of the author and his works, by Mr. T. F. Kinloch (Heffer; 4s. net).

Mr. Frenssen was never altogether in sympathy with the accepted position of the Lutheran Church. His early faith consisted in a profound reverence for God as the Creator and Governor of the Universe, together with an earnest desire to do His will. Later he read 'Die christliche Welt' and came to believe that by uniting his early faith with the teaching of the first three Gospels, he would obtain a view of life which did justice 'to the essentials of the Christian religion.'

Mr. Frenssen's account of how he wrote his sermons is peculiarly interesting in view of the fact that his congregation consisted of about twenty persons. 'I usually choose my text in the evening,' he says, 'and turn it over in my mind. First of all I take the text out of its ancient setting and plant it in our own life, and in our own time. My text, so to speak, saunters up and down the village street once or twice with thoughtful eyes and meditative mind. It becomes accustomed to the village, learns to feel at home in it. Next morning I set to work in earnest. I work, as it were, in my shirt sleeves. Like a swift runner, I warm up to my work, and, as I write, I deliberately address certain definite people, Farmer L., Doctor M., P. the workman, and so forth. By noon I realise that my work is not what I intended it to be. The building which should have stood upright slopes to one side. It needs beauty and calm to balance it. So I set up fresh scaffolding, make a new division. That which to begin with was the introduction often becomes the first head. I then re-write the sermon, throwing my whole heart into the task. And so I feel that my sermons are firmly rooted in actual life, that each of them has a certain amount of strength, a certain power to quicken and inspire.'

Immortality.

'One reason for thinking that George MacDonald will still be influencing the people's faith . . . is simply this, that he, more than any other teacher of

his day, insisted that hope in a personal immortality with substantial body and glorified senses lies at the very root of our religious sense and longings. . . . Many orthodox Christians have, when all is told, this terrible fear: that they will not know or be known by their beloved ones; that they may have no memory of the life and beauty of the world they have left; and that they will be expected to find blissful contentment in the perfection of Christ risen and the forgiveness of their sins. George MacDonald always insisted that, if God was such as Christ taught, His Fatherhood must be infinitely greater than man's.

'What! (he wrote in 1867) shall God be the God of the families of the earth, and shall the love that He has thus created towards father and mother, brother and sister, wife and child, go moaning and longing to all eternity; or worse, far worse, die out of our bosoms? Shall God be God, and shall this be the end?

'To be given a future existence with no memory or touch with the old; to begin again a new life, with new labours and joys and affections, could not be a resurrection of the dead, but a new creation having no reference to the old; it would not be continuation of life, but cessation; not a new birth, but just a creation of some other soul to take some unknown place.' [1]

TWO TEXTS.

1 Cor. xv. 19.

'"If in this life only we have hoped in Christ, we are of all men most pitiable" (R.V.). Few verses in the New Testament have been more often quoted than this, and yet there is really no doubt that here, as so often, the Revisers have put the true rendering into the margin, and retained the false in the text. . . . Dr. Weymouth, twenty years ago, gave his readers the true sense: "If in this present life we have a *hope* resting on Christ and nothing more, we are more to be pitied than all the rest of the world." He was quite justified in putting "hope" into italics, for that was the word which, in this particular case, the Apostle belittled. It is strange, indeed, that so many Christian teachers should so long and so often fail to see the crucial importance of the Apostle's avowal here. It is not too much to say that by this declaration Christianity stands or falls. The validity of the Gospel of Christ for humanity rests not upon a hope, or an instinct, or a supposition, but upon a fact of history. It is the *actuality* of Christ's resurrection which forms the solid ground of the Christian conviction.' [1]

Lk. xvii. 21.

'"For, behold, the Kingdom of God is within you." Times without number this phrase has been and still is quoted as all-comprehensive and final. Apart from Tolstoi's exaggerated stress upon it, one is continually meeting with it in sermons, homilies, public addresses of all kinds. It is but another example of the strange infatuation with which the human mind clutches and keeps brief sayings which seem to contain much. Epigrams appear naturally to inherit immortality alike in literature, poetry, science, and religion. Whether they are really true—genuine diamonds or only paste—is not considered. Here, however, certainly, the common emphasis is misplaced and unwarranted. Doubly so. For—first, the Greek text does not warrant it. Dr. Moffatt is abundantly justified in his rendering "for the reign of God is now in your midst." It is nothing to the point to say that usage sometimes favours the Tolstoian representation which is adopted in the R.V. text. For we have, in this case, a context which plainly points to the meaning which the Revisers have relegated to the margin—"in the midst of you."' [2]

NEW POETRY.

H. B. Elliott.

The Life and the Way (Jarrolds; 10s. 6d.) is an anthology compiled by Mr. H. B. Elliott, but it is at the same time an additional Life of Christ. Each of the poems illustrates some incident in the Life of Christ or some point in His teaching, and they are arranged in the order of the events of the Life. The introduction is by Mr. John Oxenham. The 'Way is a very Simple Way, but it is a very High Way, and in these days it is not an easy way to tread.' And so 'anything, therefore, that helps in any way to bring back to our hearts a consideration and understanding of the Life that walked that Way is of value and makes for good. And this volume, containing the considered thought of many who have pondered and studied that Life, is such.'

The poems—we use the word advisedly, for there

[1] G. MacDonald, *George MacDonald and his Wife*, 402.

[1] F. Ballard, *Reality in Bible Reading*, 164.

[2] *Ibid.* 110.

is no mere verse here—vary in value. There are some that must find their place in any worthy collection of religious poetry. There is Christina Rossetti's 'How know I that it looms lovely, that land I have never seen'; there is Francis Thompson's 'Little Jesus, wast Thou shy'; there is Lanier's 'Into the woods my Master went'; and Margaret Woods' 'Now lies the Lord in a most quiet bed.' Less well known than these is 'The Second Crucifixion,' by Richard Le Gallienne. We quote it here:

'Lo, I am with you always, even unto the end of the world.'

Loud mockers in the roaring street
Say Christ is crucified again:
Twice pierced His gospel-bearing feet,
Twice broken His great heart in vain.

I hear, and to myself I smile,
For Christ talks with me all the while.

No angel now to roll the stone
From off His unawaking sleep,
In vain shall Mary watch alone,
In vain the soldiers vigil keep.

Yet while they deem my Lord is dead
My eyes are on His shining head.

Ah! never more shall Mary hear
That voice exceeding sweet and low
Within the garden calling clear:
Her Lord is gone and she must go.

Yet all the while my Lord I meet
In every London lane and street.

Poor Lazarus shall wait in vain,
And Bartimeus still go blind;
The healing hem shall ne'er again
Be touched by suffering humankind.

Yet all the while I see them rest,
The poor and outcast, on His breast.

No more unto the stubborn heart
With gentle knocking shall He plead,
No more the mystic pity start,
For Christ twice dead is dead indeed.

So in the street I hear men say,
Yet Christ is with me all the day.

Several poems are by a Roman Catholic writer, J. B. Tabb—a name, we confess, up to now unknown to us. We shall quote one:

'Lord, remember me when Thou comest into Thy Kingdom.'

If thou, like Zacheus, wouldst see
Thy Lord and Master, climb the tree,
And for His passing wait with me.

Here, nearer to its native skies,
No intervening darkness lies
Between the soul and Paradise.

Was ever mortal penance brief
As mine? A moment of belief—
Turnkey of Heaven, beware—a thief!

James Blackhall.

It is some years now since Mr. Blackhall's last volume of poems reached us, but we do not see much change in his *Ascension, and Other Poems* (Elkin Mathews; 3s. 6d. net). There is the same daring choice of difficult subjects. The first poem in this volume is 'Epimetheus,' and after that is 'Ascension,' where the poet's fancy centres on the Victorious Dead. There is also the same wealth of imagery. This is especially evident in the 'Ascension.' The shortest poem in the book is the one which we quote:

A Song of Birthright.

I hold the seasons in my breast,
Summer, Autumn, Winter, Spring;
I hold the north wind and the west,
The sea's call and the blackbird's ring,
The sob and song of everything.

For I was of His magic toil
The last, and so He fashioned me,
His hands unwashed of flesh and soil,
Dear hands that left their stain on me
Of bird and beast and wind and sea!

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Age is proverbially conservative. We may, however, have to revise this estimate; for, in the theological world at least, some of our old men are among the most progressive spirits of our time. Canon Sell, of Madras, is devoting his well-earned leisure to the writing of books designed to instruct the Indian clergy in the modern approach to the Bible. And another octogenarian, Canon J. M. Wilson, of Worcester, preached before the University of Cambridge on the 18th of May a sermon on *The Universities and the Presentation of the Faith To-day* (published at 1s. 6d. by the Cambridge University Press), which pleads in a very winsome way for a real reform in the presentation of the Christian faith, more particularly to elementary schools, and shows the contribution which the Universities may make towards this most desirable end.

Some men close the windows and doors of their minds, he tells us, to any new light and fresh air from heaven at about the age of twenty-four, and talk for the rest of their lives of principle and consistency. Canon Wilson is assuredly not among such. The highest consistency, he reminds us, is consistent and persistent growth.

Sixty-five years ago, when he took his degree, there was a practically universal belief in the verbal inerrancy of the Bible; now that has been almost universally abandoned, and the view then held of miracles related in the Old Testament has been tacitly abandoned, while the view of New Testament miracles has been very seriously modified, as have also been the Transactional Theories of the Atonement. But has the presentation of the Christian faith to the young in our schools kept pace with this general advance of theological thought? That is the question.

Quite clearly, Canon Wilson reminds us, all is not well with Christendom. Never was the faith defended with more assiduity or ability, and seldom perhaps has the response of those outside the Church been so feeble. Neither the masses nor men of science seem to think that we of the Church deserve much attention. Why is this? It is, he thinks, in part because the ecclesiastical presentation of spiritual truth has been at fault. We have taught theology before ethics, and that a theology only reached by the Church after centuries. We are still too fond of beginning our Bible syllabuses for schools with the Creation, the Fall, and the Flood. What we need above all things is to revise our presentation of the Christian Faith, and in this task the Universities may render help of inestimable value.

Dr. Wilson, however, is a kindly critic, and he gladly admits that much good has been done;

much may be wrong, but all is not wrong. The recently published selections from the Bible for the use of children and schools, in which three of the most distinguished Cambridge scholars have co-operated, show that the Universities are fully alive to their obligations. And the Canon tells a delightful story of an interview he had with Dr. Pfleiderer in which that great scholar admitted that in the matter of welcoming the new light thrown by scholars upon the Bible, the English clergy were well in advance of the German clergy. Practically all the Divinity Professors at British Universities are themselves clergy: and they have carefully mediated approved results to their pupils. 'There is no other country,' Dr. Pfleiderer said, 'so happy in having such leaders: so continuous, so capable, so free, and so trusted.'

Still there is much room for improvement, and in two or three directions Canon WILSON points the way. His first suggestion is that Christianity should be taught as 'The Way.' That is what it was felt to be at first, and that is what it essentially and for ever is. It is a noble standard of active life, and presented thus, it will best conciliate and attract those that are without. Sir R. Baden-Powell, 'our greatest English Educationist,' has understood this to perfection.

Again, nothing should be taught which will later have to be unlearned—nothing, for example, which is inconsistent with God's later revelations to the world. In this connexion the Canon modestly ventures the interesting suggestion that our children 'should not read the stories of Genesis and Exodus, and Old Testament history, till they can read them with as little harm as we read about Jupiter and Juno and the stories in Homer,' and to these he later refers as 'crude beginnings.' Here we take leave to differ from the Canon. There are certainly episodes in the Book of Judges—*there* are the really 'crude beginnings'—with which we should not wish to acquaint our children prematurely, and tempers which in no case we should wish to see them emulate. But if the critics are right, there is much in the Book of Genesis which is far enough from the period of 'crude beginnings,' and surely even the youngest child would be not only delighted with, but helped by, the exquisite story of Joseph.

We are quite in agreement, of course, with Dr. WILSON's essential contention, that we must not retain in our own minds or form in the minds of our children, 'mental images' of God which are unworthy of the truly Christian thought of Him. Very excellent and aptly put is the suggestion that, in all good teaching, the miracle of Pentecost must be repeated, and that the clergy must so speak that every one shall hear their message 'in his own tongue wherein he was born.' They must cultivate understanding sympathy with the younger generation, with their thought and with their speech—a generation which has surely 'earned our reverence and love and trust.' So will the prophecy of Malachi be fulfilled, and the hearts of the children be turned to the fathers.

A lecture on *The Pilgrim's Progress* delivered at the Royal Institution of Great Britain by Professor J. W. MACKAIL may seem to some to be little short of a portent. Yet Professor MACKAIL is but following in the footsteps of Macaulay and Froude, and more recently of Mark Rutherford and Sir Charles Firth. He believes that if *The Pilgrim's Progress* is 'less largely read now than it once was, this is a temporary obscuration, in which, from time to time, all classics share.' To dissipate the obscuration he delivered his lecture, which is now published by Messrs. Longmans (3s. net).

He defines a classic as 'any product of literature or art to which we find ourselves continually returning, and which we continually find on returning to it even greater than we had realised.' The claim of *The Pilgrim's Progress* to possess this quality hardly needs vindication. Returning to it Professor MACKAIL finds it greater than ever. 'The first thing perhaps to notice is the author's

certainty of touch, the completeness with which he has his mechanism in hand. The really accomplished artist may be known by the way in which he begins. The first half-dozen lines of *The Pilgrim's Progress* give an example of a perfect beginning. In these few words, as in a few strokes by some master of etching, the atmosphere is made, the movement is launched, the effect is got for the whole narrative.'

'But even more remarkable is the skill with which he brings it to an end.' When the pilgrims went in at the Gate, 'then I heard in my Dream that all the bells in the City rang again for joy.' 'This by itself would be a fine conclusion, and perhaps almost any one else, even were he possessed of narrative instinct and dramatic power of a high degree, would have stopped here. But Bunyan with a more subtle and accomplished art goes on.' He has a glimpse through the Gates of the glories of the City. 'And after that, they shut up the Gates: which when I had seen, I wished myself among them.' 'Notice,' says Professor Mackail, 'the beautiful cadence of these last words. They give the quiet ending which was insisted upon by Greek art, and which is so conspicuous in Milton at the close both of the Paradise Lost and of the Samson.'

'But even this is not all, for to Bunyan art is not everything, art indeed is nothing. He is an artist only because he cannot help being one. He has had, throughout, the sense of his message resting on him heavily, and the sort of happy ending which would suit comedy or romance will not satisfy him here. And so by instinctive force of genius he triumphantly transgresses all rules, and knits up his work, before letting it go, with the most tremendous passage in the whole book.' This is the passage which tells of the rejection of Ignorance, a passage often criticized from the literary and artistic standpoint, but of which Professor Mackail says, 'Alike for substance and for style this cannot be surpassed in his, or indeed in any, writing.'

The lecturer discourses charmingly on Bunyan's extraordinary power of characterization, his sensitiveness to nature and power as a landscapist, the largeness of his dramatic sympathy, his humour, and the like. But, he concludes, 'Bunyan was more than an artist; and *The Pilgrim's Progress* is more than a work of art. The "similitude of a dream" is also the clear vision of one who had probed life to its depths. It is the statement of and the appeal to truths which, under whatever form they may be expressed from one age to another, are unchangeable: that there is but one way; that the difference between right and wrong, between good and evil, is fundamental; that the laws of God are inflexible and inevitable; that ignorance, so far from being a venial error, still less a flaunted merit, is a vice and a sin, the root of all other sins and vices. Implicit on every page is the doctrine formally laid down a generation later by Bishop Butler: "Things are what they are, and their consequences will be what they will be; why then should we seek to be deceived?" That is a truth which, simple as it seems, has continually to be restated.'

The two subjects that are responsible for the production of more books than any others at the present time are the Newer Psychology and its applications and the religious training of youth. It is a good thing that there should be much writing about the latter subject because of its vital importance. If a new world is to be evolved after the confusions of our time it will have to be done by those who are now children in our schools. And if it be true that only the Christian religion has the inspiration necessary for this great achievement, then these children must be trained in the Christian faith.

How is this to be done? This is the question that is agitating so many minds. And it is because this question is urgent that religious education is becoming so acute and so widely discussed a problem. It is a problem to which the best

brains in the churches should be directed. It is more important than half the matters that are so keenly debated in Church Assemblies. It is more important than finance or union or questions of administration. It is *the* question of the day.

Two books have just appeared dealing with various aspects of this subject. One is called *Winning the Children for Christ*, and is edited by 'Two University Men' (Thomson and Cowan; 4s. 6d. net). It has chapters on 'The Mind of the Child,' on 'The Formative Years of Life,' on 'The Normal Religious Development of Childhood,' on 'The Church and the Child,' 'Child Conversion,' and on practical points like the conduct of children's meetings. It is an excellent book of its kind with specially good chapters by Professor MACKENZIE on 'The Formative Years,' and by the late Rev. W. D. MILLER on 'The Sunday School Teacher as Evangelist.'

The other book is on *The Sunday School in the Modern World*, edited by Mr. D. P. Thomson, M.A., Mr. J. Kelly, and Mr. C. Bonner (James Clarke; 6s. net). It is partly historical but mainly concerned with practical matters, and no side of Sunday School life and activity is left unnoticed. Among the writers are Principal GARVIE, Principal CLOW, Dr. THISTELTON MARK, Mr. E. H. HAYES, and Mr. G. H. ARCHIBALD, names which are associated with the most recent advances in this department. It is needless to say that on every point of importance there is a great deal of wise guidance.

On every point except one. It does not yet seem to be realized sufficiently that the really vital stage of religious education is the period just after Sunday School age. The problem of all others to which the Churches should devote their most careful attention is, what is to be done with young people between fourteen and eighteen years of age. The Sunday School is important. Nothing too strong could be said of its importance and the need of making it efficient, were it only as a preparation for these critical later years.

We read a great deal of the influence and characteristics of the adolescent period; but very little that is definite about how the Church can successfully retain the adolescent. The importance of this question from the Church point of view is that this is the age at which the drift from the Church takes place. There is no doubt at all that the churches all over the land are losing great numbers of those who were trained in their Sunday Schools. If all Sunday School scholars were kept by the Church the problem of the outsider would soon solve itself. It is the continuous drift from the Church between fourteen and eighteen that recruits the ranks of the non-churchgoing masses.

What is the reason of the drift? Why does the Church fail to retain many who have been under its instruction? Writers of these volumes would no doubt say it is because of the defects of the Sunday School. But that is only partially true. If the Sunday School were perfect as an organization the drift would still go on, though in diminished strength, in the absence of measures to prevent it.

What, then, can be done to meet this situation? This vital question is discussed by Principal CAVE in the second of the volumes referred to above. But his contribution is disappointing. He is, he says, purposely vague. But that is what no one ought to be on such a point who has anything of real value to utter. This is the only contribution in these books to this, the greatest of all questions affecting the future of the Churches, and there is little or nothing in it to help.

The very title of Principal CAVE's chapter shows how this problem is so often misconceived: 'The Transition to Bible Class and Church Membership.' It is apparently assumed that there must be a gap between the Sunday School and the Bible Class, and that the only question to be answered is, how to fill this gap. The problem will never be solved until the Churches realize that there ought to be no gap, that there should be no 'transition,' that

the years succeeding the Sunday School are the years for the Bible Class. It will be sufficient at present to leave the matter with this definite challenge. We shall return to it again, in order to develop this positive and constructive point.

A worthy Christian gentleman was recently heard to say that he had never had any difficulty with the Fourth commandment—not at least with that part of it which enjoins that 'on the seventh day thou shalt not do any work': his difficulty lay rather in the other demand, 'six days shalt thou labour, and do all thy work.' We imagine that this man is not alone, but that he is one of a large and goodly company. Whether man be naturally a lazy animal or not, most of us turn our aspiration more readily towards rest than towards work.

Time was—and not so very long ago—when not only men but even little children were compelled to work for more than twelve hours in the day. Those times are gone—let us hope, for ever. The working day has been gradually reduced. It has been ten hours, eight hours, in some trades seven hours, and there are those who hope to live to see it six hours or even less: a very laudable hope indeed, if the ampler leisure would be used for the more generous cultivation of the things of the spirit than is possible with long hours of manual toil.

But, whatever be our hopes of leisure, there comes to all of us the searching question of Jesus, 'Are there not twelve hours in the day?' Like everything that Jesus said, this is an arresting word. It is short, it is simple, but it cuts to the very root of things. There *are* twelve hours in every day, and into every one of them we are inevitably putting some kind of quality. We may use them, we may abuse them; but whatever we may do with them, they are there, and they carry away with them the record of good done or left undone. They can never leave us quite as they find us.

When at the end of the day we look it over—if it ever occurs to us to do so obvious, yet so important, a thing—we shall often be smitten with surprise to note how little we have to show for the hours that have sped away from us for ever. Are there twelve hours in any day, are there six, is there always even one, of brave work or patient fidelity, of loyal service or strenuous endeavour, of resolute purpose or honest battle? Often we could not tell at all what we have done with the hours, or what the hours have done for us. They have come, and they have gone, and that is all.

But that is not all. For if the opportunity they brought us was not marked by some real growth, some fresh insight, some new knowledge, some pettiness combated, some nobleness achieved, then our personality is just so much the poorer—it may be to an imperceptible degree, but accumulated hours of intellectual indolence and moral flabbiness will end by revealing us to ourselves some day as cynical or stunted caricatures of the thing that God designed us to be. The price of neglect has to be paid to the uttermost farthing, and it is paid in the impoverishment of our own personality and no less of the world, through our depriving it of the full measure of service which it was at once our glory and our privilege to render.

The tragedy of many a life is, that time is not felt to be a trust: it is not seen to be the stage on which issues of eternal moment are wrought out. Every hour is bearing us inexorably on nearer to the night, when no man can work: are they bringing us nearer to God, or to the outer darkness where there is weeping? Do the days leave us better or only older? Are we drifting, or marching with our faces steadfastly set towards the Holy City?

'Tis the measure of a man,' said Emerson, 'his apprehension of a day.' 'He only is rich who owns the day. The days are ever divine as to the first Aryans. They come and go like muffled and veiled figures, sent from a distant friendly

party; but they say nothing; and if we do not use the gifts they bring, they carry them as silently away.' How little does he understand of life who can ever say that time hangs heavy on his hands. No man can have more time than he needs; the longest life is not too long for the rich and solemn tasks that are laid on every one. Nor is any man's day too short; for has not God put twelve hours into it? and only for those twelve hours, though indeed for them all, will He call him to judgment?

When Jesus used these words, 'Are there not twelve hours in the day?' He meant, as the context shows, that one may walk through his allotted span, whatever it be, without stumbling, if only he keep walking in the light—the light of God's will. The efficiency of a life does not depend upon the number of its hours, but on its fidelity to the Divine purpose. The noblest life this world has ever seen was not a long one, but it was complete, 'finished,' as no other life has ever been. So, in the beautiful words of Martineau, 'may we walk, while it is yet day, in the steps of Him who, with fewest hours, finished Thy divinest work.'

The Modern Minister: His Responsibility and Equipment.[1]

By the Reverend J. M. Shaw, D.D., Professor of Apologetics and Systematic Theology in the Presbyterian College, Halifax, Nova Scotia.

I shall begin by making a dogmatic statement, which yet I believe to be historically true. It is this: that never in all the Church's history has the opportunity of the Church, and in particular of the Christian minister, been so great as it is to-day. And it is the preliminary consideration of this present unparalleled opportunity of the Church that will be the best avenue to the realization at once of the *responsibility* of the modern minister and of the nature of the *equipment* required if this responsibility is to be fulfilled.

I.

This post-war world is a world rent with antagonisms and suspicions, with distrust and hatreds, with jealousies and resentments. And what is true of the international situation is no less true of life within the several nations. In social and economic and industrial relationships we see the same spirit of antagonism and suspicion and distrust manifesting itself—classes and interests divided against each other through the dominance of the same principle of life-for-self and the selfish will-to-gain-and-possess, which is a disruptive and disintegrating principle in every relationship of life.

And yet amid all this confusion and discord and strife there is, surely by God's over-ruling providence, a widespread and growing wistfulness and expectancy Christ-wards and God-wards, an ever-widening and deepening recognition that the only hope of the world and of the coming of peace, in inter-national and intra-national relationships alike, lies in the making of the spirit and mind of Jesus Christ dominant and regnant in the life of the world. Sixty years ago and more John Stuart Mill wrote that 'the political and economic struggles of society are in the last analysis religious or spiritual struggles, and their sole solution the spirit and principles of Jesus Christ.' And the truth of that statement is being acknowledged to-day as never before and reiterated with growing emphasis, not merely by leaders of the Church, but—what is much more significant—even more insistently by leaders of the political, industrial, and financial interests of our own and other lands. Men like Lord Hugh Cecil, speaking in support of the League

[1] An address delivered at the Annual Meeting of the Alliance of the Reformed Churches (American Section) held in Toronto.

of Nations, saying that 'before the League can accomplish our hopes and make an end of war, the nations must undergo a conversion of heart, through a shifting of the centre of their allegiance from mere nationality to something wider and deeper, even a supernatural patriotism,' a patriotism, *i.e.*, in which the interests of every nation are considered in relation to God's purposes for the whole family of mankind. Men like Roger W. Babson, the American financial expert, saying that 'the chief thing in business is not machinery, nor materials, nor markets, but *men* and *relations between men*,' and because of this 'the solving of the labour problem is fundamentally a question of religion.' 'When both employer and wage-earner,' he writes, 'believe that we are here in the world to *give* rather than to get, to serve rather than to be served, the labour problem will be solved, but not till then.' And to quote but one more testimony, and that probably the most striking of all, that of the Prime Ministers of the Commonwealth of Nations, saying, in a New Year message to the Empire, that 'the coming of a new spirit of brotherhood and goodwill among men and nations, on which the hope of peace rests, depends on spiritual forces, and primarily on a new recognition of the fundamental spiritual fact of the Fatherhood of God.'

What is all this but the recognition on the part of leaders of the world's interests themselves—and a recognition on a wider scale than ever before in history—that the whole future of civilization depends on putting Christ and the principles of Christ in the very midst of the world's life; the recognition that Christianity is nothing less than a very 'mortal necessity' of the nations, and a clarion call to the Christian Church from those outside to realize her high calling and to consider that she with her gospel of brotherhood and goodwill, and this a brotherhood and goodwill rooted and grounded in and springing from the more fundamental fact of the Fatherhood of God, is *the* great international agency for the bringing in of a new world. It is for the Christian minister to interpret this wistful expectancy Christ-wards and God-wards, and to show that in the very nature of the case, not accidentally or arbitrarily, but necessarily and essentially, the message with which the Church as the Body of Christ is entrusted for its proclamation and ratification in life, is the only sufficient basis and adequate motive-force for the realization of a new era of peace and goodwill in the world.

II.

Now for the right fulfilment by the modern minister of this great opportunity and responsibility of proclaiming and interpreting the message and the mission of the Christian Church to the world to-day there are, it seems to me, two great elemental requirements. *First*, a vitalizing realization of the wonder of the message with which the Church is entrusted. And *second*, an intelligent and sympathetic understanding of the present-day conditions both intellectual and practical in relation to which this message is to be proclaimed.

First. A. *A vitalizing realization of the Church's message*—the message of the gospel of Jesus Christ.

In this conviction the fundamental need is that of *the recovery of proper New Testament emphases and values* in the proclamation and interpretation of the gospel. The Church for too long has tended to represent its message in terms of theological or ecclesiastical rather than of properly moral and spiritual values, with the result, as evidenced, *e.g.*, by the two Inter-Church War Commission Reports on the attitude of the youth of the country to the Church, the British Report published under the title of *The Army and Religion*, and the American Report under that of *Religion among American Men*, volumes which are of intense significance for the leaders of the Christian Church, that the gospel in the minds of men to-day has become identified too much with a set of dogmas or a form of ritual which seems to them to have no essential relationship to life, an identification, indeed, which tends to encourage a dualism or divorce between profession and practice, between creed and conduct.

According to the New Testament, however, what is of first and essential importance is not profession of belief in a certain number of doctrines or truths—that is *theology* rather than religion, and a man may profess intellectual or notional assent to certain truths or doctrines without his life being thereby necessarily changed. Neither is it the performance or observance of certain outward acts of worship—that is *ritual* rather than religion, and to identify religion with ritual is to externalize it and in the long run to make it but a burden as it had become with the Pharisees in Jesus' own day. What is of first and most essential importance is the *attitude of the life* to a Person, the attitude of surrender

and loyalty to a crucified but now risen living Lord and Saviour, issuing in a new way of living, a living not for self and self-interest, but for God and Christ and our fellow-men.

To recover and maintain this *New Testament* emphasis on moral and spiritual rather than on doctrinal or ecclesiastical values, and to recover it through a personal experimental rediscovery of the wonder of what God has done for us in Jesus Christ, in His life and death, and resurrection—whereby we are redeemed at an infinite cost—and redeemed in the sense, not only of being forgiven, but of being purchased for His possession and proprietorship, so that we are no longer our own but His, His to serve and His to glorify: this is a fundamental need of the present. It is needful, it seems to me, from a *twofold* point of view. *First*, from the point of view of the *revitalizing* of the Church itself. Some years ago, John R. Mott declared that to-day in the Church we are producing Christian activities and organizations faster than we are producing Christian thought and experience, and with disastrous results. Would I be wrong if I said that the root of this weakness, referred to by Mott, lies in the fact that in our religious life to-day we are living too much on tradition or hearsay, on a second-hand knowledge of spiritual facts, giving intellectual or notional assent to Christian truths and doctrines handed down to us from others without experimentally or experientially realizing the vital experience out of which they sprang? Like coins which have become worn and defaced through long usage in passing from hand to hand, so these traditional Christian doctrines and formulations of Christian truth have largely lost for men to-day their pristine glory and significance, and we have to recover that glory and significance through a fresh personal experience. And needful, *second*, from this point of view, of preserving in our thinking and preaching a right New Testament perspective between what is primary and what is secondary, between properly spiritual or religious convictions which are of the abiding essence of Christian faith and the intellectual or theological interpretations or formulations of these convictions which vary from age to age—in a word, between religion proper and theology. What we call Christian doctrine or theological doctrine is but the intellectual formulation or interpretation of vital religious convictions. It comes second, not first, and even lags behind the properly religious experience. And the test of any theology is always the degree in which it conserves or does right by vital religious interests. This is what gives interest to theology and makes it an intensely live and vital thing—this relation to central religious convictions.

For example, to illustrate and thus more clearly to bring out my meaning on this latter point. The problem of central interest at present in theology is the problem of the interpretation of the Person of Jesus Christ—whether He is properly to be described as simply the highest and best of men, the summit spirit of humanity and highest interpreter of God and of the spiritual order of the world but yet only man, or, further, as the Son of God in a unique sense, God the Son incarnate, or as something between the two, more than man but less than God. Those of us who have been following the *Modern Churchman* controversy in the old country know how the Church of England at present is cleft on this matter. Now what I want to point out is, that the question at issue in this controversy is not a merely theological or speculative one. If that were all, the matter would be one largely of merely academic interest, and to that extent might be looked upon in large measure as Gibbon thought of a similar controversy in the early Church as a mere wearisome wrangle, a wrangle over the difference of only an iota. But in this, as in that earlier Christological controversy, vital religious interests are at stake in the alternative interpretations of Jesus Christ—issues which affect our whole view of redemption, our whole view indeed of God and the universe, so that under the different interpretations Christianity as a gospel assumes a different colour or aspect. For if Jesus Christ is not God incarnate, if He is not something more than the highest of human interpreters of God and the world, if He is not somehow intimately identified with the central principle or Power of the Universe, then we have the problem on our hands of explaining Christian experience, that experience of forgiveness and inward renewal which led Paul and many after him to say that in Jesus we have not one man more in human history but a very incarnation of God in some unique sense—that *God* was in Christ reconciling the world to Himself, so that in dealing with Jesus we are dealing with Almighty God. But further, we have to ask what ground or guarantee we have in that case for saying or

believing that in Jesus we have no partial and relative revelation of God which may some day be outgrown in the onward process of evolution, but the *final* revelation of God, the final disclosure of the heart of the Eternal whereby we know that Love, Father-love, is at the heart of the universe; so that in Him, as revealing to us the Father, we have the key to all lesser revelations of God in nature and history and providence, and can say with assurance that the Power at the heart of things is *Christ-like*. The very heart of the New Testament gospel is that we owe our redemption to an amazing act of Divine self-sacrifice, whereby God Himself has come in His Son right down into this sorrowing, sinning world, seeking His lost rebellious children; come not only into our human nature but into our human lot, sharing humanity's burdens and sorrows even to the burden and sorrow of sin, and with pierced hands drawing near to us and saying, 'Come unto me.' This is the gospel the wonder of which we find palpitating in the New Testament writings, and evoking the response of adoring gratitude and surrender—not the easy gospel that 'God's in His heaven, all's right with the world,' but rather that God has come from out His heaven because all was not well with the world.

A vitalizing realization of the message with which the Church is entrusted through a recovery of the spiritual convictions which are the abiding essence of the Christian gospel—such then, it seems to me, is the first great elemental requirement on the part of the modern minister.

B. And, *second*, these spiritual convictions, thus recovered and vitalized, have to be interpreted and expressed *in relation to present-day conditions of thought and life*, so as to be shown to be a vital gospel for the present.

This means there is needed on the part of the modern minister an intelligent and sympathetic understanding at once of the intellectual and of the practical conditions—social, industrial, economic, and international—of the age in which he lives.

First, the intellectual conditions.—One of the evidences of the finality of the Christian religion is that it is never left behind by the world's progress in truth, but in each age is able to adjust its intellectual expression or formulation to growing knowledge and advancing truth. And one of the most insistent needs of the present, from the point of view especially of the Church's making appeal to the intelligent growing minds of the country, is to release vital religious truth from traditional theological formulations so far as these are *archaic* or *obsolete*, and express them in terms which are intelligible and meaningful to the living thought of to-day. Just as in former times it was the custom on the occasion of the accession of a new sovereign to call in the coins of his predecessor and remint them with the new king's effigy—the substance of the coins, the silver and the gold, remaining, but a new impress being put upon it—so to such a reminting of our Christian convictions are we called to-day. A 'new face,' as John Foster would say, has to be put on our intellectual expression of religious truth, for we cannot in this, the twentieth century, think in terms of sixteenth or seventeenth century thought. This is the only way, after all, to conserve Christian truth. The true conservatism is not that which is determined to live in the past, but that which determines to preserve the truth in the past for the present and the future. So we are true Christian conservatives only when we release the substance and essence of Christian truth from forms of thought and expression which have now been outgrown. This, it may be remarked in passing, is what makes theology a living science, a living energy of thought—that it always has to adapt its intellectual formulation of Christian truth to advancing thought and experience. For of systems of theology as of other man-made systems of thought it is true that:

> Our little systems have their day;
> They have their day and cease to be:

But the truth is God's and must endure. In the words of the Scottish Psalter:

> His truth at all times firmly stood,
> And shall from age to age endure.

Second, as to the *practical conditions* of the age in which we live. A pressing aspect of the Christian demand of the present is, as we saw, to interpret the message and mission of the Church in relation to present social, industrial, national, and international needs, with a view to showing that only in the application of the spirit and principles of Jesus to national and international relationships lies the hope of peace and goodwill. Statesmanship, education, force, by themselves have failed to maintain peace. Only Christ's way remains to be tried, and leaders of the political and international interests of the world themselves,

as we have seen, are appealing to the Church to exercise her distinctive and God-entrusted function and to call the world to His way. 'We had not the requisite religious force behind us,' said Lloyd George, referring to the failure of the Genoa Conference, 'and it is for the Christian Church to supply that.' 'We must look to the leaders of religion,' said the Premier of Japan to John R. Mott, 'for the carrying out by the different countries of the Washington Agreements.' To which testimonies may be added these significant words of Lord Haig, in addressing the students of St. Andrews University in Scotland shortly after the close of the War: 'No military preparedness, no political expedient, can guarantee the kind of peace on which the heart of the world is set. The Christian religion, backed by a united Christendom and a Church as daring and heroic on spiritual lines as the army has been on military lines, is the only hope of the world and of the solution of the great problems with which the world is faced.' Such is the new status of influence and prestige, even in international affairs, to which the modern minister is being called—to be indeed, as one has put it, 'the inner statesman of the new world.'

And if the modern minister is to respond aright to this call, and to play his proper and peculiar part in the bringing about of world-peace in the different relationships of life, he must not be content with the mere reiterating of general principles. He must give himself energetically to the re-thinking and re-enunciating of the great determining principles of the Mind of the Master, so as to show the inherent adequacy of these spiritual principles, if acted out and ratified in life, to calm the troubled waters of national and international affairs and bring in a new day of peace and ordered calm; the principles of the Fatherhood of God and of the consequent Brotherhood of man with the resulting recognition of the infinite worth of personality in men and nations 'never to be treated,' as Kant puts it, 'as a mere means but always an end in itself.' And in this connexion reference should be made to the importance of the restoration by recent scholarship to the central place in our Christian thinking of the New Testament idea of the Kingdom of God, according to which the end of religion is not the salvation of the individual in the narrow or self-regarding sense of securing some personal benefits here or hereafter—the individualistic conception of salvation as a kind of insurance policy for the future life—but *the establishment of the Kingdom of God on earth*, which is the New Testament way of expressing the new world-order or era which will be effected through the bringing of all life—life in all its relationships—under the twin constraints of the Fatherhood of God and the brotherhood of man.

III.

Now there follows the answer to the question as to what should be the main elements in the *equipment* of the modern minister. I can only take time to indicate schematically or in outline what these in my judgment should be. What I should like to say on this matter may be summed up under three points.

First, there is needed on the part of the man who is to be properly equipped for his great work *a thorough preparatory intellectual training* in school and university. In no profession is the man of trained intellect more demanded—and never more demanded than at the present day—than in the work of the Christian ministry, which has to do with the deepest and highest and broadest things in life. And only in the most exceptional circumstances should a man be admitted into the ministry who has not had or who cannot have this thorough preparatory training in the great departments of a liberal education: through the study of *classical literature and history*, developing broad intellectual sympathies and acquiring the ability to appreciate and sympathize with the opinions and habits of thought of others; through the study of *languages and the sciences*, cultivating the exact and scientific habit of mind, the habit of stating facts with precision and of weighing evidence with impartiality; through the study of *philosophy*, appreciating the deep elemental questions of the human mind and spirit in all ages, and knowing something of the answers which the great masters of thought have given to the great problems of life and being. All these are with a view to realizing the claim of Christ to be the Truth of God and the universe, unto whom all truth in every sphere leads up, and the claim of theology therefore to be the 'queen of the sciences' because concerned with the highest and most inclusive truth.

And never has there been an age when the Christian ministry could make greater appeal to men as 'a calling than which,' in Butler's words,

'none is more suitable for a reasonable being'; for never has there been an age when Christianity could be more confidently presented to men as their reasonable service. The time is for ever past when faith can be represented as 'believing what ain't true' or what is contrary to reason. Sometimes in the past, through naturalistic scientific views on the one hand, and through obscurantist views of Biblical and Scriptural truth on the other, there has been a conflict between religion and science; and a scientific man if religious was religious only because he lived his life in water-tight compartments. And such a position involves an impossible division in the rational life, and is both philosophically and religiously impossible. Philosophically it is the heresy of 'double truth.' Religiously it is the blasphemy which suggests that intellectual suicide or death can be the condition of religious life. Religion, if it is to have the place in life that God meant it to have, must be shown to be our *rational* service, to 'fit into all the folds of our nature,' as Arthur Hallam put it, so that we can serve God with our minds as well as with our hearts and lives. For, after all, we cannot be *fractionally religious*. No man can be truly religious who is not able to serve God with all that is within him; and Thomas Carlyle gave the true picture of the ideal believer when he said of his father that 'he was religious with the consent of all his faculties.'

When we come, *second*, to the question of *theological training* proper and to the consideration of the details of a theological curriculum, the important thing is to maintain in our studies the proper relative emphases. The preparation required and provided must be determined by reference to the chief end in view, and inasmuch as the main *function* of the Christian minister is the preaching and proclamation of the gospel, his training must turn round the study of the *Scriptures*, in the original languages if possible, and of the gradual, progressive, developmental, redemptive Revelation there recorded and interpreted culminating in Jesus Christ, with a view to a thorough grasp of Scripture truth in its proper perspective and emphasis. To this end, and in helping to this intelligent grasp, *Apologetics* and the *Comparative Study of Religions* have an important place, the former in removing objections to Christian truth and showing that Christianity is the Truth as well as the Way and the Life; the latter in vindicating by comparison and contrast the worth of Christianity and making good its claim to be the final and absolute religion. The study of *Church History* will reveal the nature and worth of the Christian religion, showing its true character through its results in history, as the true nature of a cause becomes apparent only in the effects. But all these disciplines should lead up to and culminate in a comprehensive articulated view of the system of Christian truth and doctrine as a whole, such a view as will enable a man in the light of the whole to see aright the worth of any particular part, and in the case of each partial truth to realize that it has the pressure and support of the whole system behind it. Hence the central importance of *Systematic Theology* in a theological curriculum, an importance from the point of view not merely of scholarship, but of practical efficiency in the ministry. *Great* preaching, *big* preaching, *massive* preaching, *converting* and *upbuilding* preaching is not doctrinally invertebrate preaching, but preaching which springs out of the soil of a great theology, of great religious beliefs and mighty affirmations held with intelligence and passionate conviction.

As regards the more practical side of the future minister's training, besides direction in the business of collecting material for preaching, and instruction as to how to handle it and to speak it forth so that men may hear, the importance of the study of *Sociology*, especially of the social applications of the principles of Jesus and of the root requirements of a more Christian social and industrial order, will at once be realized from what has already been said. The place, too, of religious education, of instruction in the principles and methods of teaching and of bringing Christian truth to bear upon the minds of young and old alike, the place of the study of psychology, especially in its practical applications in the field of psycho-therapeutics or 'mind-healing'—these are being increasingly stressed. And further, as the minister in modern days, especially in our great cities, finds himself the head of an elaborate and complicated organization, he should probably have some instruction during his College course in business methods, in the best principles of Church finance, and in the organizing of men and women. I do not wish to minimize these and such-like subsidiary studies; but what I do wish to emphasize is that, except in special cases for specialized purposes, these should

be held subordinate to the main end and aim of the minister's work, viz. the preaching and teaching of the gospel. And to-day there is a tendency, which has to be guarded against, to diffuse interest too widely till the minister becomes in effect the chore-boy of the community. There is an urgent call for the minister to concentrate on central things in the Church's work and mission and let matters of more circumferential importance devolve upon others, according to the Apostolic example: 'We will give ourselves continually to prayer and to the ministry of the word.'

And this brings me to the *last* point I wish to emphasize in this matter of the equipment or preparation for his work of the modern minister, viz. the need of *a practising realization of the central place and power of prayer in the Church's work.* The Church is a supernatural society, supernatural at once in its origin, in its basis, and in its manifestations; and because of this, work of the Church can be accomplished only through supernatural resources. It is God's work first of all, and we are but under-workers with Him. He is the great Master-Workman, therefore the central necessity of abiding with Him for His work. 'Apart from me, ye can do nothing.' To attempt to accomplish the Church's work by any other means, by reliance on methods, or on machinery, or on organization, or on natural gifts of speech or eloquence or address more than on prayer and prayerful dependence on God—this is materialism or naturalism in religion. And it is this abiding with God and consequent experimental acquaintance with the power of prayer that will be the best corrective of those tendencies in the 'new psychology' and kindred studies which are of a naturalistic or semi-naturalistic kind, and spring from a temporary obsession with scientific methods and principles—the tendency in particular to overlook or at least to minimize the supernatural element in religion.

With such a message and such a power, accordingly, it becomes the modern minister surely to address himself to his work with something of a high elation, the perplexities and difficulties of the present notwithstanding. The present world-situation recalls in some respects very strikingly the situation of the world into which Jesus Himself came. Principal D. S. Cairns[1] has reminded us of the memorable words in which the condition of the Græco-Roman world of Jesus' day was described by the historian Mommsen in the closing page of his great *History*: 'The world was growing old, and not even Cæsar could make it young again.' Self-assertion and self-indulgence were the controlling principles of life. Wealth had accumulated at one extreme and poverty at the other, with all the ills of dispeace and discontent for the body, social and political, flowing from such contrasts. So that in Matthew Arnold's well-known words:

> On that hard pagan world disgust
> And secret loathing fell.

The highest thought of the time was expressed in the teaching of the Stoics. Yet, lofty as that teaching was, it was essentially pessimistic in spirit, being directed towards the schooling of men in endurance of the manifold evils of the time. Even among the Jews the dominant note, as we see from the Apocalyptic literature of the time, was one of pessimism and gloom for the world as a whole, their only hope being in a sudden catastrophic Divine intervention largely for narrow nationalistic purposes.

Into such a spiritually sad and weary age came Jesus with His revelation in word and life of the Fatherhood of God, and with His coming new springs of life and hope were unsealed. A new Christian optimism emerged in history. What Cæsar was unable to do, Jesus did. A 'new race' of men came into being possessed by a new energy of faith and hope and love, and in the New Testament we have the story of the way in which this new resurgent, energizing optimism spread over sea and land, 'kindling sad and weary men and women to joy and hope, abolishing enmities with love, lifting them out of sin into purity and peace.'[2]

And it is the teaching of the New Testament and of Jesus Himself, that there is nothing essential in the spiritual glory and splendour of the early days of the Church's history that may not recur, and that is not meant to recur, if we but surrender ourselves to the Power provided for us. 'The man who believes in God as we know Him in Christ,' it has been said, 'is ever on the verge of a new Apocalypse.' This is the experimental meaning of that great article of our Christian Creed: 'I believe in the Holy Spirit.'

'If she had the might as she has the right,' said Butler of Conscience, 'she would rule the world.'

[1] See *The Reasonableness of the Christian Faith*, 131.

[2] Cairns, *ibid.* 133.

The Church has the right and she has the might, for the Power that is hers is nothing less than the Omnipotent Power of God Himself. With such a persuasion and such a conviction those of us who have the privilege by grace of being, or of looking forward to being, ministers of the gospel in these modern days, may well face the call of the present unspeakably great opportunity, 'expecting great things from God, and attempting great things for God.'

Literature.

RATIONAL MYSTICISM.

Rational Mysticism, by Mr. William Kingsland (Allen & Unwin; 16s. net), is a very remarkable book. Regarding his purpose the writer says: 'I shall aim at presenting in the first place something of the substance and basis of a Rational Mysticism in what we already know as Science, Philosophy, and Religion; and in the second place I shall endeavour to set forth the root principles of Mysticism as found in all ages, and apart from the mere historical forms in which these principles have found expression.' The work is done in a singularly able and interesting way. The writer is a competent physicist, able to handle intelligently the mystery of ether and even the relativity of Einstein. His conclusion is that in modern scientific facts and concepts there is 'not merely a confirmation of some of the fundamental principles of a Rational Mysticism, but also the possibility of restating those principles in a more intelligible form.'

In the realm of philosophy the writer moves with equal ease and has much that is very suggestive to say in dealing with the relation of philosophy to religion and mysticism. No one can read these pages without receiving a fresh and wonderful impression of the unfathomable mystery of things and the infinite possibilities of life.

In his positive exposition of mysticism the writer draws mainly from Eastern religious philosophy, though he seeks to show the essential unity of the mystics of all ages and countries. Amid much that is profoundly true and beautiful, we confess to have been carried beyond our depths in the regions of cosmogony, and to have quite lost patience when the relation of the Absolute to the Cosmos is set forth in an intricate diagram of interlinked circles and triangles. The system expounded is an eclectic theosophy which professes to give the esoteric doctrine of which all religions are more or less crude and exoteric forms. It is pantheistic in character. As the writer puts it, 'It calls up all sorts of theological bogies, not the least of which is the dreaded spectre of Pantheism, than which nothing is better calculated to send a cold shiver down the adiathermic spine of orthodoxy.' The individual is one with the Absolute; the Cosmos is the necessary and perfect manifestation of God. 'The syllogism may be stated thus:

God is Absolute Perfection.
God is the Universe in its Wholeness and Unity.
Therefore the Universe in its Wholeness is Absolute Perfection.'

'Even the Devil must be conceived of as perfect in his part and function in the Cosmos.' This means that sin is an illusion, and moral praise and blame irrelevant. 'In esoteric Christianity and in Mysticism, the active principle is the indwelling Divine Nature *in* which the greatest sinner as well as the greatest saint lives and moves and has his being.' The writer has many bitter things to say of churches and churchmen, but upon his own showing the most despicable ecclesiastic is an emanation of the Divine equally with the most rational mystic. He could not be at all unless he had a right to be, and he is bound by a cosmical necessity to be what he is.

The historic basis of Christianity is, of course, set aside. It is probably myth, but in any case of no account. Useful, doubtless, at a certain stage for the unenlightened, but to be transcended. Even the spiritual Christ is to be far transcended by the soul as it wings its way to the Dark Abyss of the Absolute. This is simply a modern restatement of Gnosticism with its esoteric and exoteric doctrines, its mere πίστις for the plain

man, and its γνῶσις for the enlightened. It has ever professed to be the final development, the very flower of religion, the purest light of Christian truth, but when it was presented to the Church of the second century it was recognized by the Christian conscience as an alien thing to be resisted even to the death. There are not wanting signs that in its modern form this will be the most powerful adversary which Christian thought will have to encounter in the near future. There need be no fear of the final verdict, for the Christian faith is not likely to commit suicide.

THE NEW TESTAMENT IN THE TWENTIETH CENTURY.

One of the services the scholar can render the minister and the general student is to publish at intervals a critical account of the work recently done in his department. For the earlier years of this century, in the department of the Christological and historical criticism of the New Testament, this was done with conspicuous success by the Rev. Maurice Jones, D.D., Principal of St. David's College, Lampeter. His book, though handicapped by being published two months before the Great War began, met something at least of the recognition it deserved. The publication of a second edition, *The New Testament in the Twentieth Century* (Macmillan; 12s. 6d. net), has given Principal Jones the opportunity of bringing up to date the bibliographies which formed a valuable feature of the earlier edition, and adding a brief account of recent developments.

The period covered by the book is one of great interest and importance in the history of New Testament study, including as it did the years when some kind of agreement seemed to be reached about the main lines on which the Synoptic problem was to be solved, when Schweitzer's 'eschatological' Christ was being so hotly discussed, when the Jesus of history was being set up against the Christ of theology, when Paul was being acclaimed as the true founder of historic Christianity, and the knowledge gained by the papyri discoveries was becoming available.

Dr. Jones is not content with giving a summary of other men's opinions, though he does this with admirable clearness and impartiality. On each subject discussed he gives such guidance as an earnest Christian thinker can give. While his tendency is towards conservative positions, he discusses with an open mind theories which, if accepted, would be well-nigh revolutionary. Thus on the subject of Paul's relation to the Mystery Religions, 'the most living issue in New Testament criticism to-day,' he adopts a middle position, believing, on the one hand, that Paul is not the 'mere Jew' of Schweitzer; on the other, that Paul's central conceptions are not the mere outcome of his contact with Hellenistic and Oriental Mystery Religions. Again, while he accepts the genuineness of 1 Peter, he is willing to accept, at least as a possible view, that James belongs to the middle of the second century.

WAR.

'I never expect to bless another war.' So writes the well-known Dr. Harry Emerson Fosdick, in a few striking words of Introduction to Mr. Kirby Page's equally striking book on *War: Its Causes, Consequences, and Cure* (Allen & Unwin; 5s. net). In the course of Mr. Page's trenchant discussion he, too, utters the same sentiment, 'If the Christian Church blesses another war, its blessings and its curses will have no further authority and prestige for our civilization.' The book is written to justify this attitude to war.

It is a searching exposure of the ultimate causes of the war, of 'the debasing welter of lies and brutality'—to use Dr. Fosdick's phrase—which it involved, and a sketch of the steps which the world in general and the Churches in particular must take, if Western civilization is not to perish in some yet more terrible catastrophe. A book like this naturally challenges many of our prejudices, maintaining as it does, for example, that while Germany's responsibility is a heavy one, she does not bear the exclusive guilt of the war: that, from 1873 to 1913, France, Great Britain, and Russia each spent more upon its army and navy than Germany; that 'every government systematically deceived its own people'; that 'during the very period when Allied leaders were pronouncing the glorious aims of the war they were engaged in formulating a series of sordid secret treaties by means of which they planned to divide vast spoils of war among themselves'; that it was not a German, but the First Sea Lord of the British Admiralty, who said as long ago as 1910, 'Moderation in war is imbecility. Hit first, hit hard, and

hit anywhere.' These are hard sayings, but they are all amply documented; and it is good for us all to see ourselves as we are, and not as we seem in our own eyes to be.

The aim of the book is purely constructive: it is, by revealing war in all its ugliness and horror, and especially in its impotence to usher in the world of our heart's desire, to point to the more excellent and incomparably more effective way of Jesus, and to contribute to those tempers and arrangements which will help to widen the area of goodwill. We are now far enough away from the war to profit by such an essentially impartial discussion as Mr. Page has given us, and a careful perusal of his book will incline us to endorse the burning words of Dr. Fosdick. Mr. Page has rendered a signal service to the cause of truth, religion, and peace.

INDIAN CHURCH COMMENTARIES—
1 CORINTHIANS.

One of the chief desiderata in our mission fields is the provision of suitable literature for Christians. The English-speaking native is less handicapped than his brother who knows only the vernacular; yet books by Western students are not always very helpful in the very different conditions that obtain in India or China. On the other hand, Biblical commentaries written in the West often lack the illumination that comes from a first-hand knowledge of the Orient. The S.P.C.K. is therefore to be congratulated on adding another volume to its 'Indian Church Commentaries,' viz. *The First Epistle of Paul the Apostle to the Corinthians*, by Canon E. F. Brown, M.A., of the Oxford Mission to Calcutta (6s. net). Outside of the Gospels and Acts no book of the New Testament is of more living interest than this Epistle, which has already been fortunate in its editors.

The volume, which is attractive in appearance and well printed, is the work of a competent scholar who knows the New Testament and knows India. In many respects it provides just the kind of help that educated Christians need everywhere. The author's sacramentarianism, combined with a rather rigid view of Scripture, will somewhat restrict the appeal of a book which, with a wider outlook, one would gladly have seen in the hands of every Indian Christian leader, and of many who are not Indian Christians. However, in the twentieth century as in the first, there is room in the Church for different ways of apprehending Christ.

PSYCHOLOGY AS A HELPER.

M. C. Baudouin, the famous author of 'Suggestion and Auto-suggestion,' has written, in collaboration with M. A. Lestchinsky, a book of remarkable interest and value—*The Inner Discipline* (Allen & Unwin; 7s. 6d. net). The ordinary person, puzzled and distracted by the weird terminology and the conflicting doctrines of the Newer Psychology, and probably disappointed by the superficial popular expositions of its tenets, does not know what to think. He wants to know what it is all about, and he wants specially to know in what ways he can find help in the new views. This book is the very thing he needs. It steers a middle course between the learned treatise and the too facile 'guide' of popular writers. It is authoritative and scientific, but it is so simply written that the wayfaring man need not err therein. Indeed, as an introduction to Psychology in its newer developments, and especially in its practical side as a guide to life, we cannot think of any better book.

There are two parts. The first examines the teaching of the great religious and semi-religious systems so far as they offer a moral discipline to mankind. Buddhism, Stoicism, Christianity, and 'Mind Cure' (*i.e.* Christian Science and New Thought) are the systems selected, and the guidance they offer for the conduct of life is carefully scrutinized. The second part is devoted to modern Psychotherapeutic Methods, Hypnotism and Suggestion, Rational Persuasion, Psychoanalysis and Autosuggestion. Even those who have read widely on these subjects will find much to interest them here, and the novice will learn from a clear exposition what these methods are, how they have arisen, what they offer, and how they should be used.

The authors believe that the discipline of both religion and psychology is necessary, and in a concluding chapter they summarize in a most helpful way the leading ideas and suggestions of both, and indicate the place they should have in the practice not only of healing but of education. The book is a noteworthy one and can be recommended without qualification.

MODERN EVANGELISTIC MOVEMENTS.

It was a happy thought of 'Two University Men' to devote one volume of their projected series of 'Handbooks of Modern Evangelism' to *Modern Evangelistic Movements* (Thomson & Cowan; 3s. 6d. net). The plan is thoroughly comprehensive, the movements dealt with including the Salvation Army, the Church Army, the Settlement Movement, the Brotherhood Movement, the Industrial Christian Fellowship, the Fellowship of the Kingdom, the Children's Special Service Mission, the Young Men's Christian Association, the Student Christian Movement, and the Religious Tract Society. The men selected to discuss these respective movements are in every case men who speak with authority. General Booth deals with the Salvation Army, Dr. Harry Miller with the Settlement Movement, Rev. Tom Sykes with the Brotherhood Movement, Sir Arthur Yapp with the Y.M.C.A., Rev. Tissington Tatlow with the Student Christian Movement, and so on. It is a great convenience to have the history of these important movements briefly but authoritatively sketched by men who are so intimately associated with them. The need for such movements is pathetically evidenced by the extraordinary proportion of the population which to-day stands outside the Church: it is put by one writer at 75 per cent., by another at 80, and by another as high as 85 per cent.

Many interesting facts and golden words are scattered throughout this attractive volume. We learn, for example, that William Booth 'adopted sensational methods deliberately because it passed his wit to discover how these people could be aroused, how an epidermis thickened by vicious habit or profane environment could be pierced in any other way.' We learn, again, that it is the opinion of the Industrial Christian Fellowship that 'those who stand at the present moment outside the influence of every form of organized religion can be better reached by their brother workingmen than by the clergy or the philanthropically-minded laity of the better-educated classes.' 'What shall we do to be saved?' Mr. Sykes asks. Brotherhood answers, 'To be saved, save! Save, and you will be saved.'

The Conquest of Fear, by Mr. Basil King (Allen & Unwin; 5s. net), is the record of a religious experience which may be described as the personal discovery of God. The book reminds one of H. G. Wells's 'God the Invisible King,' both in its antipathy to orthodoxy and in its essentially orthodox character. Mr. King found that the life-principle is with all who are doing their part, and then he found that this life-principle is God, that God is everywhere and that God is 'for us.' The whole story is engrossing and instructive, and (what perhaps the writer will specially value) no one can read it without real benefit. Whoever makes the same discovery will share the same conquest.

The River of a Hundred Ways (Allen & Unwin; 7s. 6d. net) gives an account of life in the war devastated areas of Eastern Poland. The authors are Joice M. Nankivell and Sydney Loch, who worked for several years in Poland with the Society of Friends' Relief Mission. The book does not aim at giving a detailed history of the work of the Relief Mission. It consists of a series of vivid pictures of the country, the village people, and the authors' everyday happenings, and in the end we find that by this means we have gained a very good idea of the nature, scope, and, above all, the necessity of the Relief Work.

Messrs. Allen & Unwin invited Mr. Heinrich Lhotzky to write a small volume on the training of a child. Mr. Lhotzky consented, and his work has now been translated into English by Anna Barwell, and published at 3s. 6d. net. What Mr. Lhotzky discusses is how to leave a child freedom, and at the same time teach him obedience and strengthen his will. There is much that is sound and helpful in what he says, and we like his matter better than the title—*The Soul of your Child.*

Canon Douglas Macleane has written a book on *Equality and Fraternity* (Allen & Unwin; 7s. 6d. net). He has very definite ideas on equality, and in order to impress them on the reader he supports them by copious quotations from literature and history. One chapter is entitled 'Equality of Opportunity,' and the points in it give an idea of Canon Macleane's attitude to the subject generally. He says, first, that 'equality of opportunity is an unsatisfactory formula'; second, 'equality of opportunity is unthinkable.' Here he finds Dr. Lothrop Stoddard's (spelt Stoddart, probably

through a printer's error) 'The Rising Tide of Colour' useful. 'Equality of opportunity between Japanese and Indians in South America, Dr. Stoddard points out, would reduce the latter to "a cringing sudra caste, tilling the poorer lands and confined to the menial or repulsive occupations!"' Canon Macleane's third point is, 'Suppose that equality of opportunity does bring to the front what is most valuable in a man or in a race, enabling capacity to assert itself, what then becomes of incapacity?' On that point this is his conclusion: 'When we have done our utmost to see that square pegs are in square holes and round pegs in round ones, or that every social climber is provided with a ladder, what have we accomplished? A static sorting of society into upper and lower classes corresponding to capacity, and therefore far more galling than the accidental hereditary inequalities which are confessedly based on no intrinsic differentiation.'

In the end of 1923 Mr. Fritz Wittels completed a Life of Sigmund Freud. Mr. Wittels is a disciple of Freud's, but in 1910 he had a personal difference with him. He remained, however, a firm believer in psychoanalysis, and he is not in any way unduly critical of Freud. A fairly exhaustive treatment of Freud's main tenets is given—dream interpretation, manifest and latent content, repression, narcissism, and the various complexes, with which, unfortunately, we are now all too familiar. Last Christmas the author sent a copy to Freud, and he replied that the book was by no means hostile, and not indiscreet, and that it manifested the 'serious interest in the topic' which was to be expected; then he denied its accuracy on a few points and made suggestions for alteration. In the English edition we have the benefit of these suggestions. The translation has been made by those excellent and indefatigable translators, Eden and Cedar Paul. The title is *Sigmund Freud* (Allen & Unwin; 10s. 6d. net).

A small book, which we do not care to criticise, has just been published by Messrs. Allen & Unwin. Its title is *The Heart of a Father: A Human Document*, by a Well-known Public Man. It is generally believed that the well-known public man is the Rev. F. C. Spurr. The first part of the book contains an account of the childhood of his little boy, Anthony, very simply told, and then the tragedy of his drowning when he was only nine years old. Then comes the loneliness and the longing to get into communion with him, and finally the ways by which the father and mother believed that they did have communion.

Books of advice to preachers abound, but there is always room for one more. We can heartily recommend *The Dynamic Ministry*, by Mr. Oscar L. Joseph (Abingdon Press; $1.25). It discusses in suggestive fashion the fourfold mission of the Christian Minister as Thinker, Preacher, Pastor, and Leader of Worship in these perplexed times of ours. It is fresh, stimulating, and timely.

All serious students of Jewish Literature outside the Old Testament and of the brief Aramaic portions within it will be grateful to Professor W. B. Stevenson, D.Litt., for his delightfully compact *Grammar of Palestinian Jewish Aramaic* (Clarendon Press; 7s. 6d. net), which fills a gap that has long been felt and regretted by English-speaking students. Very naturally this Introduction 'presupposes a general knowledge of Hebrew or of some other Semitic language, such as Syriac or Arabic.' Its primary object is to facilitate the study of the Targums and the Aramaic portion of the Palestinian Talmud, and incidentally it will promote the better understanding of the New Testament by enabling its readers more readily to recognize the Aramaic background of some of its books or portions of its books. This little volume, which is not one to be read in a hurry, is packed full of accurate information, relative to the Grammar and Syntax, and furnished with frequent paradigms. The value of this very valuable book would be still further enhanced if, in a second edition, Dr. Stevenson could see his way to print in full occasional selections from the illustrative sentences to which he alludes on every page. Nothing imprints so vividly on the memory the nature and usage of grammatical forms as the sight of them in their proper place and connexion in a sentence. The book is a real and important addition to the repertory of the student of Semitic languages.

A comparison, not altogether fanciful, might be drawn between the Welsh and the ancient Hebrews. In their poetic temperament, their rugged history and mountainous land, there are not a few affinities between those peoples; and it is peculiarly fitting

that the Biblical scholars of Wales should seek to apply the best results of modern scholarship to the task of translating the Bible for the people of Wales. The theological section of the Guild of Graduates of the University of Wales has already issued translations of Mark, James, and Galatians, a Welsh Bible Dictionary similar in size and character to Hastings' One-Volume Dictionary is under preparation, and the first translation of an Old Testament book has just appeared. It is a translation of *Amos and Hosea*, by the Rev. Griffith Hughes, M.A., of Chester, and the Rev. D. Francis Roberts, who for four years assisted Professor W. B. Stevenson of the Semitic department of Glasgow University, and the book is published by the Clarendon Press (1s. net). Hosea, in particular, tests a translator's power as much as any book in the Old Testament, and this translation stands the test triumphantly. The scholarship of the book is unimpeachable, the Syriac and Septuagint have been taken into account as well as the Hebrew, and the translation is in graceful and idiomatic Welsh which reproduces the poetic form, as well as quality, of the original. There are no notes, except a very few textual ones, so that, in this lucid translation, these two great prophets are allowed to speak for themselves to the people of Wales. To the enterprise of which this little book forms a part we cordially wish the widest success.

A new edition has appeared of *The New Testament in Modern Speech*, by Mr. R. F. Weymouth, D.Litt. (James Clarke; 6s. net). No one who has used Weymouth can fail to be grateful for this admirable translation. It held the field before Dr. Moffatt's rendering appeared. And even in face of Moffatt's popular book its merits will preserve it and extend its already wide circulation. One feature of real value is its marginal headings. Another is its modern appearance. A third is its excellent brief introductions. And above all is the beauty of its English, which is always dignified and often striking and revealing.

It might well seem that of books upon India there is enough and to spare. But India is rapidly changing, and if a man has lived and worked there for forty years he has some right to be heard. Claiming this right, the Right Rev. Henry Whitehead, D.D., formerly Bishop of Madras, has written his impressions under the title of *Indian Problems in Religion, Education, Politics* (Constable; 12s. net). It is a book that one would fain put into the hands of every Indian Government official, every planter, every officer, every one, in short, who has to do with India and who wishes to understand Indian affairs. The Bishop writes with ripe and genial wisdom out of a full and varied experience. Here and there are touches of delightful humour, as in the story of the native pundit who translated the prayer against schism and heresy into the vernacular as, 'From going to the Baptist Chapel, good Lord deliver us,' or again of the Madras B.A. who opened a debate upon 'the relative advantages of celibacy and matrimony' by announcing that 'celibacy is contrary to the categorical imperative of Kant.' But the book is a serious contribution to the study of the religious, educational, and political problems of India. It is written with conspicuous fairness and large-hearted sympathy both with the Indian people in their aspirations and the British Raj in his difficulties and crushing responsibilities. There is necessarily a certain amount of controversial matter in it, but always the discussion is tactful and conciliatory. Every sentence is fitted to instruct and enlighten and heal. It is a supremely wise and good book.

The Triumph of Ugliness, by Professor Arthur Brodrick Bullock, M.A. (Daniel; 3s. 6d. net), is the work of a pugnacious pessimist. The hideous will to live, which animates all nature and gives rise to the struggle for existence, makes the world a gory battlefield and all life a nightmare. 'In this extraordinary drama of strife and suffering the most conspicuous part is played by that maleficent mixture of hypocrisy and vanity, superstition, ignorance, and cruelty—the biped, man. . . . Inferior to his humble kinsfolk of the woods as being a carnivorous animal, he ranges the earth with garrulous chatter and restless eye, like an ill-favoured aggressive ape.' Society to-day, in manners, in dress, in art, in literature, exhibits pictures of unspeakable ugliness. 'Among them bridal pairs grinning inanely as they step out of church into a new, and often sadder, chapter of their experience.' Poor brides! One can only hope that Mr. Bullock feels better after having got rid of so much bile.

And to what end is all this? The writer has a gospel. He is a disciple of Schopenhauer and of Buddha, and he calls for the absorption of the

individual self in the universal. He would fain lift men into that higher region 'where the wall of individuation disappears, and where the heart beats in free and fullest sympathy with everything that lives.' If the writer's heart indeed beats in fullest sympathy with everything that lives we can only conclude that he has been singularly unsuccessful in expressing the emotion.

The Rev. William Wakinshaw has just issued his third volume of sermons (Epworth Press; 3s. 6d. net). The title is taken from the first sermon, *The Headsprings of Life*. Mr. Wakinshaw's sermons are evangelical in tone and eminently practical. In reading them through, one has a sense of directness and of force—characteristics which, to some extent at least, owe their origin to the simple Saxon-English and the terse sentences in which Mr. Wakinshaw conveys his thought.

A series of excellent addresses on the bearing of Christian teaching on the practical problems of life has been written by the Rev. H. C. Carter, M.A., and issued under the title *Human Relations in the Light of Christ* (Heffer; 3s. 6d. net). The subjects dealt with include Rich and Poor, Employer and Employed, Home-born and Foreigner, Believer and Unbeliever, Man and Maid, Husband and Wife, Parent and Child, Old and Young. There are no subjects on which it would be easier to talk empty platitudes than these. But these addresses are quite exceptional both in ability and in common sense. They are original, independent, and suggestive, and (we should say) a good deal above the average that most preachers could reach. The treatment of the question of Divorce, for example, is in every way admirable. But there is no topic handled here which is not invested with fresh and unexpected interest. Preachers will find the book full of suggestions.

How to read History, by Mr. W. Watkin Davies, M.A., F.R.Hist.S., is one of the latest additions to Messrs. Hodder & Stoughton's attractive and authoritative 'People's Library' (2s. 6d. net). The object of this series is to supply in brief form introductions to the study of History, Biography, Science, and Literature. Mr. Watkin Davies has compressed into his limited space a really fascinating survey of the world's history, ancient, classical, mediæval, and modern. Under every section he has recommended the best books for the readers of the class for whom these primers are intended. He has shown a thoroughly well-informed and sound judgment in his selection. One is left wondering, nevertheless, how many will be equal to the task that is set before them. Many, no doubt, will be content to try to tackle a single period, say the nineteenth century.

The records of missionary enterprise are continually proving anew that romance is not dead and that truth is often stranger than fiction. Every year the world's neglect and the apathy of many in the Church become less excusable. *The Whispering Bush*, by Mr. Arthur E. Southon (Hodder & Stoughton; 2s. 6d. net), is a book fitted to break down prejudice and charm away indifference. It contains a series of 'true tales of West Africa.' The author is particularly careful to give his 'personal guarantee that every story is true in fact, and in every essential detail.' Yet the stories are as thrilling as the best fiction. The strange drama of African life, the clash of the old superstitions and the new faith stand vividly revealed, and through it all the gospel is manifested as the power of God unto salvation to every one that believeth, even the most degraded.

Messrs. Hodder & Stoughton have also issued a volume of true tales from the Indian mission field. The author is Emily Drew, and she takes the title of the volume from the first story—*Boanerges, Son of Thunder* (2s. 6d. net).

Two books have been published by Messrs. Longmans, Green & Co. (both at the very reasonable price of 3s. 6d. net) which ought to do a great deal to make the now famous 'Copec' Conference intelligible and interesting and even momentous to the religious reading public. One is a carefully edited record of *The Proceedings of C.O.P.E.C.*, an account of what happened at Birmingham: with full reports of the chief speeches. The editing is in the capable hands of the Rev. W. Reason, and it is well done. A perusal of this book will put the reader as nearly as possible in the position of one who attended the Conference. The other book is an exposition and commentary on the proceedings. It is called *Christian Citizenship: The Story and Meaning of C.O.P.E.C.*, by the Rev. Edward Shillito. Mr. Shillito was asked by the

executive committee to write this book of interpretation, and, as one who stood outside official circles and yet was a sympathetic and understanding spectator, he has done his work well. The two books ought to be read together, and should extend and perpetuate the influence of the great Conference.

In discovering and emphasizing the incomparable place of the Prophet in Hebrew religion, modern criticism has perhaps done less than justice to the Priest. An attempt has been made to remedy this defect by the Rev. S. C. Gayford in his *Sacrifice and Priesthood, Jewish and Christian* (Methuen; 6s. net). Here the priest comes to his own, and the whole question of Sacrifice receives a thorough and illuminating treatment, which is often striking and fresh. We are reminded, *e.g.*, that 'Sacrifice consists not merely in killing something, but in the offering of a life that has passed through death, *i.e.* a *risen* life.' It would be quite in accord with the Jewish view of Sacrifice that 'Our Lord should enter on the Priestly part of His Sacrificial Work after His Death.' It is maintained that the ideal purpose of Sacrifice is threefold—Forgiveness, Dedication, Communion.

There are points in the argument, however, which will not command the assent of all. There is really no warrant, *e.g.* in Gn 4, for the assertion that Abel's offering was *outwardly* as well as inwardly better than Cain's. Mr. Gayford argues that at an early stage the truth was grasped that animal life was of a higher order than plant life: the truth probably is simply that we have here the shepherd's view of life in opposition to the agriculturist's, nomadism *versus* Baalism. And surely, in view of so definite a statement as Jer 7^{22}—and there are others of the same tenor—it is too much to maintain that 'without doubt the Prophets accepted the Sacrifices as being sanctioned by the God of Israel, and incorporated into His worship.' All the same, it is a pleasure to welcome such a discussion as this, which shows the mighty place that the Priest and Sacrifice have held in the history of religion.

A highly interesting glimpse into the social and intellectual life of the Jews of the Middle Ages is furnished by the *Chronicle of Ahimaaz*, which is presented by Dr. Marcus Salzman in the Hebrew Text and an admirable English translation, and fully discussed in all its bearings in an Introduction extending to fifty-nine pages (Milford; 9s. net). In this book the chronicle of a Jewish family is traced through the period from the ninth to the eleventh century, and fortunately the writer does not confine his story to the members of his own family. He throws very welcome and much needed light on the position of the Jews in the Byzantine Empire, and compels us in some directions to modify previously held opinions on the imperial policy. The book no doubt accurately reflects the mind of the time in its curious mixture of history and legend, of science and superstition. Interest in futile occult lore is accompanied by an equally genuine interest in science and philosophy. This Chronicle constitutes a valuable addition to our knowledge of the political events, and still more of the intellectual temper, of two important centuries; and all students of the Middle Ages, whether Hebraists or not, will find much to interest and instruct, and not a little to astonish them, in this beautifully printed version.

Scholars and students of Church History will welcome cordially the third and concluding volume of Abbé Duchesne's *The Early History of the Church*, translated by Professor Claude Jenkins (Murray; 21s. net). The Abbé's work is on a monumental scale. It represents years of unceasing study by one singularly well equipped for the Church historian's task. We doubt if a 'standard' history of the Church can be written. The writer's own theological and ecclesiastical prepossessions inevitably colour his estimates. Abbé Duchesne, we think, has come nearer the ideal than most. His knowledge is full and accurate. His insight into motive and purpose and, in consequence, meaning, is exceptional. His sympathies are wide and his estimates are generous. In this volume he tells the story of the melancholy fifth century, which saw so much of the *rabies theologorum*, and witnessed a world perishing and a Church unable to arrest or even retard the process. Yet the Abbé shows a brighter side likewise to that sad age. The Church was adorned with many picturesque and not a few great figures, and literature was produced which has enriched all the subsequent centuries.

The National Adult School Union continues its good work of publishing 'The Old Testament in

Colloquial Speech,' by issuing, at the small sum of 9d., the *Books of Joel, Nahum, and Obadiah*, translated respectively by J. Garrow Duncan, B.D., F.S.A.(Scot.), G. Currie Martin, M.A., B.D., and Mrs. Constance M. Coltman, M.A., B.D.—the last of whom had also previously translated Ruth and Jonah. Each book is prefaced by a brief introduction, of which Mr. Duncan's is the most elaborate; and Mr. Martin has very wisely retained the poetical form of the glorious poetry of Nahum. Mrs. Coltman, in a few brief words, has given a living picture of Obadiah's 'Hymn of Hate.' In justice to the literary structure and origin of Joel, Mr. Duncan has felt himself obliged to re-arrange the book. In so small a book intended for popular use it seems to us that too much attention has sometimes been paid, obviously with the most conscientious of intentions, to facts, some of them in themselves doubtful, which can be of little interest or even meaning to the public for whom the series is intended. They would hardly want, *e.g.*, to know that 'some regard Joel 1^{9a} as interpolated by the Editor.' But the well-informed translator of the O.T. is constantly beset by problems of this kind, and it is not always easy to say just what facts should be mentioned and what may be safely ignored. In any case, books like these are sure to promote a knowledge of the O.T. among those who are not too indifferent to acquaint themselves with one of the noblest literatures in the world.

The Dean of Canterbury has done good service in collecting and publishing *Documents on Christian Unity*, 1920–24 (Oxford University Press; 7s. 6d. net). Within those four years important proposals and conferences for the reunion of Christendom have been made. Many parts of the world have shared in the movement; all the larger communions have been concerned in it. To have all the important official documents assembled together is not only most interesting, it is most valuable.

The Oxford University Press has been issuing a series of volumes at 2s. 6d. net called 'The World's Manuals.' Several volumes on the Ancient World, on the History of Science, on History and Geography, and Language and Literature have already appeared, and now this month we have the first volume on Philosophy. It is by Mr. C. E. M. Joad, and has the title *Introduction to Modern Philosophy*. Mr. Joad deals with Modern Realism, Neo-Idealism, Pragmatism, the Philosophy of Mr. Bertrand Russell, and M. Bergson. Any one who wishes to begin the study of modern systems of thought can do it with ease and confidence by procuring this small book.

The Evolution of Man, by G. Elliot Smith, M.A., M.D., Litt.D., D.Sc., F.R.C.P., F.R.S. (Oxford Univ. Press; 8s. 6d. net), consists of three essays and a fairly long Foreword. The subjects are, The Evolution of Man, Primitive Man, and the Human Brain. As to the strictly scientific aspect of the Essays, we must leave it to biological experts to judge. But we are thankful for the lucid manner in which Dr. Smith brings exceedingly intricate points before us. On primitive man he says some things that we have long felt needed saying by some one whose eminence in science would give him a hearing. For a good deal of nonsense has been written about primitive man, and Dr. Smith shows forcibly how nonsensical it was. Primitive man as a class was no more given to sitting down to contemplate and wonder about the majesty of the stars and other natural grandeur than modern man as a class is. Then, as now, it was the exceptional man who led the way, and doubtless felt it to be a lonely way. Further, Dr. Smith has no belief at all in what ethnologists, following Bastian and Tyler, call 'Psychic unity,' according to which minds at the same level of culture will form the same kind of explanation of situations with which they are faced. The similarity of myths the world over is no proof of 'psychic unity.' It is clear proof of intercommunication. If the myth be quite irrational in nature, we think that Dr. Smith is perfectly right; for the thought that irrationality is the outcome of 'psychic unity' will not bear thinking out.

Messrs. Pickering & Inglis have issued a new and enlarged edition of *Work-Days of God* or *Science and the Bible*, by the Rev. H. W. Morris, A.M., D.D. (3s. 6d. net). The volume is entirely in keeping with the different series of popular works of a theological, scientific character with which the publishers have identified themselves. The writer takes the seven days of Creation as the basis for a scientific treatment of the wonders of Nature and the character of man.

A second edition of *The Bible or the Church?* by Sir Robert Anderson, K.C.B., LL.D. (Pickering & Inglis; 3s. 6d. net), is stated to have been issued as the response to a popular demand for a whole-hearted advocacy of the supremacy of the Scriptures of the Old and New Testaments, and a trenchant criticism of the attitude of the Anglican High Church party towards the Church as the oracle of God and the authoritative exponent of Scripture.

The Rev. Henry T. Sell, D.D., has already made something of a name for himself by his series of Bible study text-books. His *Studies of Great Bible Characters* (Revell; 3s.) is an addition to the series. Taking the outstanding figures of the Old and New Testaments he shows how they moulded the thought and directed the action of the time in which they lived, how they realized and worked for ideals and principles which still lead us on, and how their problems, under other guises and in different circumstances, are our problems. He has written a careful, instructive, and interesting text-book.

Principal D. M. M'Intyre is one of those reconciling spirits who know how to conduct controversy without acerbity, and who are fully persuaded that neither the cause of truth nor of religion has anything to gain from vituperations. In his latest book, *Faith's Title-Deeds* (Morgan & Scott; 5s. net), he has again given evidence of his essentially constructive and eirenic temper. The book deals in its seventeen chapters with many points, such as Miracle and Inspiration, round which in the past the fiercest controversy has raged; and the argument, which goes to support one aspect of the Protestant evangelical position, is obviously the work of a man who has read widely and thought deeply, who knows how grave are the issues at stake, but who knows also how to be courteous to opponents. Dr. M'Intyre accepts the historical method, but he does not always apply it with the thoroughness and consistency which would be demanded by those scholars who believe that that method has very far-reaching implications. The critical theory of Deuteronomy, for example, which places it in the seventh century B.C., is characterized as 'amazing,' and 'devised in order to explain certain literary peculiarities.' But it is hard historical facts, even more than literary peculiarities, that have driven scholars to their view of the book as relatively late. Again, the statement of Cornill's views on p. 97, which omits his beautiful and reverent estimate of Jonah, would give one an erroneous idea of the essentially appreciative, devout, and constructive temper of that great scholar, who is certainly very far from 'denying the presence of the Spirit in the Sacred Writings.' But Dr. M'Intyre's friendly argument will help those who are just about to launch upon the wide and stormy sea of criticism, and may conceivably, if they sail far enough, land them in other ports than his own.

A Scottish probationer is credibly reported to have startled a country congregation by announcing as the subject of his discourse, 'The Ten Great Religions of the World.' Hardly less bold is the writer who undertakes in a single modest volume to expound eleven religions. Such is the theme of *The World's Living Religions*, by Mr. Robert Ernest Hume, Ph.D. (T. & T. Clark; 7s. net). The author has sought to write dispassionately and with a discerning appreciation of each religion. He shows a competent knowledge of his subject; and especially of the religions of India. His style is clear and his thought precise and logical. He has aimed at setting forth the elements of strength and weakness in each religion, so that comparisons of their relative value may readily be made. To the busy reader who desires a bird's-eye view of the religions of the world this book may be warmly commended.

A volume of sermons which combine simplicity with fervour and suggestiveness has been issued by the Rev. F. R. Tattersall, M.A., under the title, *Faith as an Inheritance* (Skeffingtons; 3s. net). They were all preached in St. Mary's, Oxford, and they are not unworthy of the tradition and atmosphere of that famous city.

It has become so much more common for the Christian minister to proclaim his message in out-of-doors public resorts that such a book as *Question Time in Hyde Park*, Series I.–V., by the Rev. Clement F. Rogers, M.A. (S.P.C.K.; 6s. net), is not only a timely but a most admirable weapon for those engaged in this form of popular propaganda. It is a volume of three hundred and twenty pages, packed full of excellent matter, prepared out of full knowledge and with a true Christian spirit. Mr. Rogers is familiar with the kind of questions

put to a speaker by members of a popular audience. He evades nothing. It is surprising how effective a reply he can get into a dozen lines.

The many friends of the late Professor James Cooper, D.D., will be grateful to the Scottish Church Society for editing a memorial volume of sermons. It appears with the title *Kindness to the Dead, and Other Discourses* (S.P.C.K.; 3s. 6d. net). The discourses all deal with various incidents of local Scots Church history, a subject on which no one was better qualified to speak than the late Professor. All who knew him will find this selection of his able pulpit ministrations characteristic of the man.

'To know Russia,' some one has said, 'you must see both the Church and the Bazaar.' *The Light of Russia*, by Mr. Donald A. Lowrie (S.C.M.; 5s. net), is fitly described as 'an introduction to the Russian Church.' It is an attempt to interpret Russian religion to English readers. It contains a popular account of the history, the beliefs and practices of the Orthodox Church, and a chapter on the Church since the Revolution. The author is a warm admirer of its beautiful liturgy and elaborate ritual. Certainly the Orthodox Church has given special attention to the devotional side of worship. 'In our zeal to do things for our Master, we of the Western world sometimes forget the need of sitting at His feet in devotion.' When, however, the writer speaks of 'misguided efforts to help Russian Christianity through the propagation of other forms of Church organisation or sectarian propaganda,' one cannot but remember that there is another side to all this. It is the writer's hope that the Churches of East and West may come to a better understanding of each other's worth and a deeper appreciation of their oneness in the things that are essentially Christian, and his book is admirably fitted to promote that high end.

Village Folk of India has been written for Study Circle work by Mr. R. H. Boyd, B.A. It is published by the United Council for Missionary Education (1s. 6d. net).

Authority in Religion, by Mr. Edward Grubb, M.A. (Swarthmore Press; 3s. 6d. net), is a first-rate piece of work. Much has been written upon the subject of authority in religion, but it has been addressed for the most part to the expert in theology and philosophy. The present book is not intended for the expert. The writer does not seek to set aside the outward authorities, but assigns to each its legitimate place. 'A full-rounded Christian faith cannot dispense with the legitimate authority of either Church or Bible, still less with that of Jesus Christ; but none of these are of avail without the insight that comes of personal and collective Christian experience.' The various topics are treated with admirable clearness. Authority is discussed in relation to Reason, Conscience, and Faith; then follows a suggestive treatment of the authority of the Church, the Bible, and Jesus Christ. Finally, all is brought into harmony with the inward authority of the Spirit witnessing in the human heart. It would not be easy for the general reader to finda more lucid exposition of this profound and important subject.

We note the appearance of the following magazines for the current quarter. *The Hibbert Journal* is always valuable, and this quarter it maintains its reputation. It has two good sound articles on the New Psychology in its relation to religion, another of Professor Bacon's studies in the Gospels (this time on 'Q'), and a number of what may be called articles of general interest. *The Pilgrim* has articles by Evelyn Underhill, E. M. Caillard, and the Editor (Bishop Temple), and discusses such subjects as 'The Lure of the Irrational' and 'Christianity and Culture.' *The Congregational Quarterly* has always something soundly and solidly theological, but its main characteristic is that it unites with this matter of a lighter kind, personal studies, and reviews of current religious phases. Its miscellaneous contents are always of a high standard.

A Misunderstood Divine Attribute.

By Professor George Jackson, D.D., Didsbury College, Manchester.

'God shall judge the secrets of men, according to my gospel, by Jesus Christ.'—Ro 2[16] (R.V.).

I suppose that one of the earliest lessons that we learn about God is that He knows all things.

> In the elder days of Art
> Builders wrought with greatest care
> Each minute and unseen part;
> For the gods see everywhere.

And the same great truth is set forth again and again in the yet more impressive language of the Bible:

> There is not a word in my tongue,
> But, lo, O Lord, thou knowest it altogether.

> The eyes of the Lord are in every place,
> Keeping watch upon the evil and the good.

> Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord.

> All things are naked and laid open before the eyes of him with whom we have to do.

> God shall judge the secrets of men.

This is what we mean when we speak of the Divine omniscience. But omniscience, it is well to remember, is an abstract noun, and it is not the way of the writers of the Bible to deal in abstractions; they prefer to use the simpler language of experience. What they tell us is not so much that God knows all things, but rather this more intimate and personal thing: God knows me. Here, then, is the doctrine of the Divine omniscience; what does it mean to us? how ought our lives to react to it?

I.

What does it mean to us? To some of us, if the truth is to be spoken, it means nothing at all; we never think of it; or, if by chance some thought of it at times crosses our minds, we dismiss it as soon as we can. Of course, we believe it, as we believe a great many other things which we learned in the Catechism, or which we hear in the church; that is to say, we do not deny it. But the belief hardly counts as a serious factor in our life; it has its place among those unrealized, inoperative beliefs which form so wide a margin to the creed of most of us. We say 'God is omniscient,' just as a schoolboy says 'All the angles of a square are right angles'; it is part of our definition of God, and there the matter ends. And there are others whom the belief only makes uneasy. They cannot forget it; they wish they could. They believe and tremble. That word, 'Thou God seest me,' speaks to them only of an awful Presence that will not be put by, an unsleeping eye from which there is no escape. We know how often this thought finds expression in our hymns:

> In all my vast concerns with Thee,
> In vain my soul would try
> To shun Thy presence, Lord, or flee
> The notice of Thine eye.

Even the gentle Whittier does not seem to be able to get us further than that:

> Thou judgest us . . .
>
> Our thoughts lie open to thy sight;
> And, naked to thy glance,
> Our secret sins are in the light
> Of thy pure countenance.

And there are times when, unless conscience be sunk in the last sleep of death, a man cannot remember God and not be troubled. There is a tremendous scene in one of Browning's poems. A man and a woman are together in a wood. 'Swift ran the searching tempest overhead'; and as the lightning's

> bright white shaft
> Burned thro' the pine-tree roof, here burned and there,

it seemed to the woman's startled conscience

> As if God's messenger thro' the close wood screen
> Plunged and replunged his weapon at a venture,
> Feeling for guilty thee and me.

I say, there are times when, unless conscience be dead or drugged, the thought that God knows all cannot but make us uneasy.

But is there nothing more in the doctrine than this? Let us turn back again to the word of St. Paul with which we began. God, says the Apostle, shall judge the secrets of men, 'according to my gospel.' What do these last words mean? No more, it may be thought, than that this truth of the all-knowing, all-judging God was part of the message entrusted to the Apostle to make known to men. But that is surely a quite inadequate explanation.

'Gospel,' let us remember, is one of the great words of the New Testament, and Paul does not use it lightly. When he says 'gospel' he means gospel; that is, he means good news, good news from God, good news from God for sinful men; and the phrase 'according to my gospel' never occurs in his writings except when he is announcing some item of the good news: 'Him, that is able to stablish you according to my gospel'—'Remember Jesus Christ, risen from the dead, according to my gospel.' And so here, when he says that God shall judge the secrets of men 'according to my gospel,' he means nothing less than this, that part of the good news that he has for men is that of a God who knows and judges all things.

Is there not a similar thought underlying the wonderful words of the one hundred and thirty-ninth psalm? This is their theme: God the all-seeing, the all-knowing—the inescapable One. Listen again to some of the great words:

O Lord, Thou hast searched me, and known me.
Thou knowest my down-sitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, Thou knowest it altogether.

All our life, our down-sitting and our uprising, our rest and our activities, the words of our mouth, the thoughts of our heart—all are known to Him. Nor, wonderful as such knowledge is to him, does the Psalmist shrink from it; rather he welcomes it; he would not have it otherwise. 'Thou God seest me' has no terrors for him, since it speaks only of the overshadowing presence of a friend. He rejoices to think that there is One in whose perfect knowledge of him he can take refuge.

But if this is so, there must be some way of thinking about the doctrine of the Divine omniscience which some of us have not yet learned. Shall we see if we can learn it now? We may not come to it by the same path that Psalmist and Apostle travelled to it. That does not matter; enough if this thought—God knows, God judges—can become to us what it was to them, a source of gladness and of strength.

II.

Perhaps the chief reason why we shrink from the thought of the Divine omniscience is that we think of only one aspect of it. Turn again to the hymn-book:

Sins unnumbered I confess,
Of exceeding sinfulness;
Sins against Thyself alone,
Only to Omniscience known.

That is a humbling thought, and as true as it is humbling; but it is not the whole truth. That links together God's omniscience and our sins; then, of course, what can we do but fear? But has omniscience to do only with our sins? 'If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand?' Ay, who indeed? But does God only 'mark iniquities'? 'The eyes of the Lord are in every place': but are those all-searching eyes only quick to detect that which is evil, and not also that which is good? 'God shall judge the secrets of men': but, once more, why do we read the word as if it meant only our guilty secrets? Does not the same Apostle tell us that when God brings to light the hidden things of darkness, and makes manifest the counsels of the heart, 'then shall each man have his praise from God'? All is known to Him, our highest as well as our lowest, our best as well as our worst, 'pulses of nobleness, and aches of shame'—He knows and interprets them all. And when we are striving, perhaps in tears and weakness and defeat, to do His will, and when those about us judge unjustly because they do but judge the things they see, is it not indeed a gospel to learn that there is One who judges perfect judgment, and who, just because He reads man's life 'with larger, other eyes than ours,' is able to make allowance for us all?

The thought which underlies our fears of the Divine omniscience seems to be something like this: we take it for granted that perfection—such perfection as we believe to be in God—is, always and necessarily, a sterner judge of imperfection—such imperfection as we know to be in ourselves—than imperfection itself would be. And, of course, it is true that knowledge is able to pierce the thin disguises by which ignorance is so often hoodwinked and deceived. But is it not also true that knowledge is able to see, and to value at its true worth, what ignorance, with sealed unwondering eyes, passes blindly by? In the world of art and letters it needs genius to recognize genius. Nothing is so blind to real merit, especially if it come wearing an unconventional garb, as mediocrity. The man of genius—he whose eyes are open—can detect the sign and promise of genius in work

which only provokes the purblind critic to petty gibes and paltry scorn. If you were an artist, and had painted a picture, would you be satisfied that the merits of your work should be appraised and adjudged by a little committee of artistic nobodies? Or, if you were a member of a choir which was to take part in a choral competition, what would you think if, before the day came round, you learned that the prize was to be awarded by a musical novice who himself had never attempted anything beyond the training of a village choir in Sankey's hymns? And if you were a preacher, and had a 'trial sermon' to preach —well, I will put it this way. Principal Brown of Aberdeen used to tell of an old minister who once said, 'I am not afraid to preach to probationers; and I am not afraid to preach to ministers; but there's a thing called a divinity student; God preserve me from preaching to it!' Perhaps that was needlessly severe, but there is at least this grain of truth in the 'nippy' saying, that it is generally the novice who most easily forgets to mingle his judgments with mercy.

Do not things like these suggest the truth towards which we are feeling our way? May it not be that that very Omniscience from which we shrink and would run away and hide ourselves is alone equal to the task of doing justly by us? What else but perfect knowledge can ever do justice to the moral effort of men? We might well be smitten with despair if God knew us no better than we know one another. Think upon how tiny a fraction of the real facts our judgments of each other are based. When we judge the lives of others, we are like an examiner sitting down to a stack of papers which it is his duty to read and to mark. He does not know—it is no part of his business to know—that the man who wrote this paper had had all the hours of all the days in which to make ready for the trial, while he who wrote that had had but the scanty leisure of long days of labour: he knows nothing of these things; again, I say, it is no part of his business to know them; he must and can deal only with the bare facts which lie there in black and white on the table before him. But if ever human life is to be rightly judged and 'marked' it must be by One who can take account of all things, of opportunity as well as of results. Every one knows the conventional symbol of human justice—a lovely female figure, in her hand a pair of scales, and she is blindfolded. As a symbol of the best to which we can attain, that may serve; but it will not do as a symbol of the Divine justice. No blindfold Judge of all the earth can do right; before Him all things must be naked and laid open.

There is always this great and necessary difference between the world's way of judging and God's: the world keeps its eye on the goal; God goes back to the starting-point. The world stands by the winning-post, and crams its prizes into the hands of those who are first past, and asks no more questions; but God takes note of many things. He knows that this man ran without weight or hindrance, but that that was handicapped from the start, and through every yard of the race. 'Thou didst well,' said the Divine voice to David, 'that it was in thine heart': these immaterial, intangible things, these things of the heart—what scales of ours can measure them?

> All instincts immature,
> All purposes unsure,
> That weighed not as his work, yet swelled the man's amount:
>
> Thoughts hardly to be packed
> Into a narrow act,
> Fancies that broke through language and escaped—

who but God *must* pass all these 'in making up the main account'? Think, for example, of the great moral experience that we call 'temptation.' Sometimes temptation leaps upon a man like a garrotter from an ambush, and almost before he knows where he is or what has happened, there he lies by the wayside stunned and bleeding. And the world lifts its eyebrows, and gathers up the skirts of its dainty self-righteousness, and passes by on the other side. But this that the world sees —the fall, the ruin, the shame—is this all? What of the hot tears shed in secret? What of the pain and passion of the penitent? What of the long, weary months through which, with tense, strained arms, the fiend was held at bay? Who will take account of these things? Who can, save One who judges the secrets of men? Robert Burns said it all—for himself and for us:

> Who made the heart, 'tis He alone
> Decidedly can try us;
> He knows each chord, its various tone,
> Each spring, its various bias.
> Then at the balance let's be mute,
> We never can adjust it;
> What's done we partly may compute,
> But know not what's resisted.

This, then, is the sum of the whole matter: the only omniscience with which we have to do, the only omniscience which has to do with us, is the omniscience of perfect love; the All-Great is the All-Loving too. Faber is right—there is none with whom 'earth's failings have such kindly judgment given'; and Paul is right, for this also is a 'gospel,' if we will receive it, that God judges the secrets of men. He sees us, not only as we are, but as we are becoming. 'He knoweth our frame; He remembereth that we are dust.' With what confidence do the writers of the New Testament take refuge in this thought of God! One of them speaks of 'boldness toward God,' of 'boldness' even 'in the day of judgment.' It is a word that takes one's breath away, and we may well hesitate to make it our own. And yet, if we are set to do His will, past the verdicts of man, past even the sterner verdicts of our own hearts, we may appeal to the love that knoweth all things; we, too, may say, though in uttermost humility, 'With me it is a very small thing that I should be judged of you or of man's judgment; he that judgeth me is the Lord.'

III

This is what the doctrine of the Divine omniscience may be to us; but, let us remember, whatever we make of it, however little we think of it, however little we like to think of it, it is true; God does know all things. Men go through life sometimes like masked figures at a ball; but God sees behind the masks that men wear. We may deceive each other, we may deceive ourselves, we do not deceive Him. We are what we are, and not what others think we are. Men may take our tinsel for gold; is it therefore gold and not tinsel? When shall we learn that we cannot hoodwink God? 'Jonah rose up to flee unto Tarshish from the presence of the Lord'; and the elders of Israel, practising their unclean abominations in the dark, said one to another, 'The *Lord* seeth us not; the Lord hath forsaken the earth.' All the workers of iniquity boast themselves and they say, 'The Lord shall not see, neither shall the God of Jacob consider.' Is it so that we are seeking to persuade ourselves? Then for us this is the word of the Lord: 'All things are naked and laid open before the eyes of Him with whom we have to do,' and 'The secrets of men shall God judge.'

Search me, O God, and know my heart:
Try me and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting.

Recent Foreign Theology.

The Conception of the Numinous.[1]

This book of twenty-seven essays, most of them quite short, has grown out of the appendices to Otto's now well-known work, *The Idea of the Holy*, so admirably translated into English by Mr. J. W. Harvey. They are meant to elucidate the conception of the Numinous, the newly coined term by which Otto helpfully indicates the Holy *minus* its moral factor or element. It points, generally speaking, to the supernal or unfathomable aspect of the Divine, and in several of these papers Otto brings out, with a wealth of sympathetic knowledge, the strong emphasis laid on this idea, this side of God's being, by such writers as Chrysostom, Augustine, Eckhart, Luther, and Zinzendorf. We may take it that Otto has fairly made out his point regarding an ingredient in the conception of God which had been too much slurred by rationalism in the past, and that it was salutary for us all to be reminded of the cardinal truth that religion is not morality pure and simple, and that if it be merged indistinguishably in morals it is eviscerated. 'How unsearchable are his judgments, and his ways past finding out!'—no one who knows what Biblical religion is will ever deny this lowly agnosticism of faith.

At times, however, one cannot but question whether Otto is not disposed to tip the balance unduly in the other direction. He seems, repeatedly, to be in peril of losing 'the Father' disclosed in Jesus all over again. I have been conscious of this

[1] *Aufsätze das Numinose betreffend*, by Rudolf Otto (Stuttgart: F. A. Perthes A.-G., 1923; pp. 258).

oftener in this supplementary volume than in its predecessor. It will be no gain if religion be flung back upon sheerly unethical mystery or mystification; is there not a sense in which all moral intelligences are of one order, so that it is the knowable and not the unknowable in God that is most real, near, and sure to the Christian mind? Illustrations of the Numinous from the empty spaces in Mohammedan mosques or from Buddhist painting, in themselves perfectly legitimate, seem occasionally to underline an element of the weird or bizarre in the highest religious notions in a fashion that confuses more than it clarifies the final issue. So again when Otto writes (p. 49): 'Our customary prayers and hymns keep within the region which I call the "rational." They lack what I call the "non-rational" and more especially the "numinous." This, however, is the other half of religion, *and its deeper, more mysterious underground and background.*' The words I have italicized raise a tremendous problem. Is there anything deeper in God than His holy love, or in us than the contrite faith with which we respond to it? If there is, then Hinduism may be as close to the ultimately real in God as Christianity. There are other passages in the present volume which exhibit a like tendency, and all one can say is that they are inconsistencies in a thinker who earlier could put the matter with perfect balance as follows: 'To get the full meaning of the word "holy," as we find it used in the New Testament, we must no longer understand by the "holy" or "sacred" the merely numinous in general, nor even the numinous at its own highest development; we must always understand by it the numinous completely permeated and saturated with elements signifying rationality, purpose, personality, morality' (*Idea of the Holy*, E.T., p. 113).

Allowing for this, there is nothing but enjoyment to be got out of Otto's delicate and masterly studies of the negative theology of the mystics, the importance of silence in worship, the significance of naming God contemplatively in prayer 'He' instead of 'Thou,' the *simplicitas dei*. To Otto, mysticism is just the one-sided development of factors always present in piety as such; Christianity, he agrees with Ritschl, is not mysticism, but it invariably has a mystic tinge—which Ritschl would deny. It is urged that many mystical passages have been interpreted with a dull and unpoetic literalism. What we should find in them really is powerful and vivid figurative representations of the moods of authentic faith.

Students of the Old Testament ought not to miss a paper on the prophetic experience of God, with special reference to Isaiah. Here it is shown how all the great Christian ideas—salvation, grace, the Kingdom of God—are germinally present in that prophet's sense of God. Pentecost itself is in line with Is 6; to refer it to Hellenistic influence is futile. A later essay on the resurrection experiences of the disciples puts forward the suggestive thesis that they were experiences in the Spirit, analogous to those through which prophets were called. Moreover, they can only be interpreted in the Spirit, and this is in fact the only properly *historical* interpretation. We need not try to explain them any more than the experience of regeneration.

There is no space to dwell on four striking essays on sin, 'lostness,' and the religious idea of original guilt. On the last-named subject Otto has much to say that will bear reflection. He does not seem to make out a right to assert 'original' but only intrinsic guilt; many of his statements are as uncontrollable as fine poetry; and he leaves on one's mind the question whether we do not need a third term, other than sin and guilt, to denote the real quality which 'congenital guilt' makes a shot at but misses.

Otto's work has a distinctive tone; once read it is hardly to be forgotten. We owe him a clearer understanding of the fact that religion begins with religion, not with something else, and that it never ceases to be itself.

H. R. Mackintosh.

Edinburgh.

In the Study.

Virginibus Puerisque.

Rising Time.[1]

'It is high time for you to awake out of sleep.'—Ro 13^{11} (R.V.).

So we're all back again, you and I, making a new start! Holidays are over; you're at school again, are in a new class, perhaps have a new teacher, certainly are getting new books. For every time you come home you keep shouting for Mother to tell her you must get down town for yet another couple, till how you are to carry them all I can't see. Well, it's a fine thing a new start. Oh, I know you are sorry that the holidays are over, would love to have another day or two at the deep pool up the burn where the big thumper is you nearly caught, yet didn't. It makes you quite cross to think of him flicking his tail yonder still and your rod put away! And you could do with another round over the course. Fancy them playing to-morrow across the stream at the 6th, the lucky beggars, and you here far away! Well, that's all done for you and me. And yet it's a fine thing a new start, there is something thrilly and exciting about it. It's like a football match just after the kick-off, when it's really begun and anything may happen now; or like being lined up for a race, leaning forward tense and eager with your teeth set and your fists clenched, waiting for the pistol's crack. Yes, it's fine. Partly because it gives us a new chance. Perhaps we haven't been doing extra well, and this comes along like the second innings in a cricket match. Do you remember when you played in a real match how you talked and talked about it, and Mother had to go along to watch you, and the very first ball—an easy one too—you spooned up softly and had to trail away back for a blob? How silly you felt! But all your side were quickly trundled out, and so you got a second innings, and when you went in again you said to yourself, 'I'll just have to do something this time.' And you did knock them about a bit. Or, it's like the change of ends at half-time at football. I remember seeing Scotland playing Wales, oh, heaps of years ago (no, not quite before the Norman Conquest, but just about that time), and in the first half Scotland could do nothing right, and Wales scored time on time, and every one thought it was all over. But after change of ends something happened; it wasn't the wind, for there was no wind, and it wasn't the ground, for it was quite level; but somehow they came again and scored all kinds of ways, and ran out easy winners, with the crowd shouting themselves hoarse over a side that seemed clean beaten but rallied with a new chance.

And you are feeling that too. The exercises you have put in so far this term have been beautiful. Because you're still at the first pages of the new books. And you're trying hard. Yes, it's a fine thing a new start. So let us see we make a good one, and stick to it, and keep it up. For up till now parts of us have been asleep. That's what has been wrong. The other day Mother came up in the morning when you were dreadfully drowsy, and said, 'You've been sleeping for ten hours (or twelve hours was it?), surely that's enough.' Ten hours! Why parts of you have been fast asleep for years and years and years! Your brain perhaps. You remember, in *Alice in Wonderland*, how annoyed the March hare and the mad hatter got with the dormouse because at the tea-party it was always falling over. It would begin to speak and trail and stop. Fast asleep again! Or they would start talking to it, and before they got well begun over it would go, till they took and stuck it head first in the teapot to waken it up! That's what your teacher would like to do with you! For your brain is always falling fast asleep, won't waken up. She tells you something, and you forget about it; she makes it plainer and you aren't attending. She tries once more and you let it slip as soon as heard. Your brain's asleep. But you can waken it. There was once a snail in the British Museum that had been there for long enough, with a ticket and under a glass case; and one day suddenly it began to crawl about, ticket and all! It had wakened up at last. And there was another, so a wise man tells us, that wakened up to find that all its sisters and brothers and friends, all snails of that kind were dead long ago, and it was left alone! But it did waken in the end. And so it is with flowers. All over Scotland there are banks of foxgloves here and there, where none ever used to be before. And they say

[1] By the Reverend A. J. Gossip, M.A., Aberdeen.

it's because the woods were cut during the war and the seeds in the soil that couldn't spring up with the trees above them shutting out the sunshine from them, seeds that no one knew were there, because they had been lying asleep for years and years and years, have taken their chance now and wakened up, for all the trees are gone. And over in France at one place they have found the ground all covered with a flower that doesn't grow in France, only in Italy. How is it there? Well, they remembered that the Romans once had a camp just there long ago. Perhaps they brought the seeds with them somehow. But it's so long since they were there, thousands of years. And then they called to mind another thing, that there had always been woods there, and they were cut, and others sprang up slowly and then they were cut, and this, time after time; and every time, they think, that the seeds got their chance they wakened up and flowered and sowed themselves, till the trees got too high for them again, and they fell asleep and waited. Yes, but they were only sleeping and not dead; look, they have wakened up again once more, are flowering yonder, everywhere! And your brain isn't dead; it's only sleeping. But surely it is high time you were rousing it. Cut down the laziness, and the I-can't-be-bothered-ness, and the Oh-I-don't-care-ness, and give it a new start, and it too will waken up and flower.

And there are other bits of us that need wakening too. You know what an alarm clock is, how it goes off with a whiz and a bang. I once knew one that used to go on playing 'Home Sweet Home' until the sleepiest person couldn't stand it, but had to get up and stop it, or go off his head! And we've a horrid one, that no nice mind could have thought out, and that no very nice mind, so I think, would have wanted to buy! It's a real terror, so they tell me. But I never hear it, sleep on through it all! And God gave us a splendid alarm clock. It too goes off with a whir and a bang; it cries out 'Stop!' and 'Don't!' quite loud and clear. But do you ever hear it? Or are you far too sleepy? The other day when you told a bit of a tarrididdle it cried out to you, that conscience of yours, yet you never seemed to notice. The other night when you didn't go off to bed as soon as you had promised Mother that you would, but waited for another round, and then one more, you never heard it whirring all the time. We're fast asleep that bit of us, or at least terribly drowsy. That is what's been wrong and we must waken up. For it's high time.

And there's one more part still, and that is our soul. The brain is the bit we think with, but the soul is the part that we are nice with, and good with, and unselfish with, and all the splendid things. And how is your soul? Mine is just dreadfully sleepy. We get so many chances, don't we, of being kind and big-hearted and thoughtful for others, and we just let them slip. There's that new boy, feeling very out of it, been in your class for some weeks now, and you never noticed that you might be decent to him. And so in a dozen things. We're fast asleep, the soul bit of us, and we must waken up. Well, you know it's not one bit of good, when Mother comes in in the morning, to say I'll be up in a minute. Long before the minute's over you are snoring. No, no, there is no way except making a leap for it clean out of bed! And so, off with clothes and jump for it! Let's make a good new start, and make it now, and keep it up! For indeed the gong's been going a long while, and it's past rising time. We'll need to hurry, can't put off one second more.

The Field of the Cloth of Gold.[1]

'Thou crownest the year with thy goodness.'—Ps 65^{11}.

Some years ago I was walking with friends in the north of France. It was Easter Monday. We were in the open country, not even a village was in sight, only a few widely separated farmhouses. All around us were fields, not divided by hedges as they are in England, and mostly of bare brown earth. 'We are on historic ground,' said one of my companions, 'this was the site of the Field of the Cloth of Gold.'

At once we thought of the history lessons at school. Some of you who are good at examinations may remember that in the year 1520 Henry VIII. crossed over to France to meet the French king. A great number of guests were present, many 'lords and ladies gay.' The purpose of the kings was to strengthen the friendship between their two countries, but their chief concern seemed to be who should spend the most money, and outdo each other in splendour. So magnificent were the decorations, and the robes of the royal families and their guests, that the event is known in history as the 'Field of the Cloth of Gold.'

[1] By the Reverend Robert A. Cock, Rhondda.

I expect most of you girls and boys, when reading this story of Henry VIII., asked the same question that the poet Southey makes little Peterkin ask his grandfather about the Battle of Blenheim: 'What good came of it at last?' and got the same answer, 'Why, that I cannot tell!'

On several occasions during the next six months I saw that field and each time it had changed its appearance. On my last visit the brown acres were covered with yellow wheat, and to quote from a beautiful harvest hymn:

> The rich autumnal glory
> Decked the fields in Cloth of Gold.

What a difference between the two scenes.

In 1520 this field of Picardy was covered with tents. Kings were there wearing their crowns, and lords and ladies in their many coloured robes and attended by gorgeous retinues. But God's field of the Cloth of Gold—the cornfield—is much more wonderful, beautiful, and useful. He is there, the King, in the midst of it all, for without Him there could be no harvest. Does the Psalmist not say that it is God who prepares the corn and crowns the year with His goodness, so the harvest is produced by Him. Of course He has a large number of servants to work for Him. There are the men who prepare the soil by removing the stones and weeds, the ploughmen, sowers, and reapers. Besides the work of those helpers there is that done by the sun and moon, wind, rain, and dew; and even by the frost and snow, for without their help and that of the powers in the soil there can be no harvest.

Each grain of wheat has its tent—the husk you remove when you rub the ears of corn between your hands. I imagine some of you children saying, we understand that the King, His servants, and tents are on the harvest field, but where is the crown? Our text gives the answer. The harvest is the crown!

God's goodness comes to us at all times during the year, but when the harvest is ripe, that, says the Psalmist, is God placing the crown on His work—Nature's coronation.

No good came from the Field of the Cloth of Gold in 1520—it was a waste of time and money. In God's Golden Field there is no waste, and great good comes by means of it, because it is one of His ways of answering our prayer—'Give us this day our daily bread.' There has been no Field of the Cloth of Gold such as Henry and Francis arranged since 1520, but up to that time and every year since in every part of the world God's 'Golden Fields' are found, for every year is crowned with His goodness.

The Christian Year.

Thirteenth Sunday after Trinity.

Seeing the Invisible.

'And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.'—2 K 6^{17}.

1. *Faith is* essentially *a special kind of seeing*, and it is certainly according to reason to believe that which we see. Just as the microscope enables us to see animalculæ, the telescope stars, and the spectroscope chemical elements; so the senses enable us to see the facts of the material world, reasoning discloses the meaning and relation of these and other facts, and faith perceives spiritual facts as directly and as trustworthily as the senses perceive their own different objects. But reason, so far from contradicting, really includes all three processes. To believe what we really perceive is surely reasonable, whether we perceive it through a brass tube or through spiritual vision. There is no real contradiction anywhere. It is simply a matter of eyes trained and open, and proper methods for the particular kind of vision desired.

2. We may now pass to the momentous question, *What is there for faith to see?* Emerson has written, 'Crossing a bare common, in snow puddles, at twilight, under a clouded sky, without having in my thoughts any occurrence of special good fortune, I have enjoyed a perfect exhilaration. I have been glad even to the brink of tears.' In this remarkable experience there may, or may not, have been the consciousness of detailed belief in definite spiritual facts, but there certainly is the strong assurance of a spiritual world everywhere pressing in upon us on our way through this material world—a spiritual world that has power to change the experience of life and enrich it with higher meanings until it becomes a new world altogether.

The text presents a typical instance of such revelation, expressed in brilliantly picturesque incident. Just at the moment when the material world was closing in upon him, with all the pomp and circumstance of Oriental warfare, Gehazi sud-

denly perceived a spiritual guard that was more than a match for the forces of the enemy.

3. What can we gather from the story as to the *conditions of faith's vision*? It seems to have something to do with companionship. Had it not been for Elisha, there would have been little chance of Gehazi's seeing the spiritual guard upon the hill. But a man like Elisha is a centre of very strange and potent forces, and those whose good fortune it is to overhear the prayers of such a man may expect to see strange visions. If a man's faith be dim or feeble, it is wise for him to cultivate the friendship of those who are familiar with the spiritual world. They who have the freedom of that world are a generous race, and love to lead their friends across its border. Their mastery of spiritual forces is employed oftener for the sake of others than for themselves. Even books, in which we have high converse with the spirits of the authors, will help us in this quest.

Yet, after all that is said, it remains true that in faith we have to see with our own eyes and not with those of even the dearest friend or most revered teacher. These can but lead us to the viewpoint, but we must see for ourselves and not by another's vision. Borrowed faith is useless in any great emergency, and John Bunyan was never better advised than when his friend, Mr. Gifford, counselled him to 'take no truth upon trust.' The great demand of life is for each man to be himself, and that maxim applies as fully to faith as it does to character.

What, then, is the condition of faith which a man must fulfil within himself? What are the moral grounds of faith? We ask that question anxiously, and remember such exacting precepts as that of Jesus when He said, 'Blessed are the pure in heart, for they shall see God.' But when we turn back to the story we find that this man Gehazi was rather a poor character. Frankly, we may all be profoundly thankful for Gehazi's delinquencies. They encourage us to believe that faith is not the preserve of a moral aristocracy, nor its vision the exclusive privilege of spiritual genius. It cannot even be claimed for the prophet's servant that he was in any deep sympathy with spiritual things.

One thing only is manifest, and that is the strength of his interest and desire. It was a moment of mortal danger, and, like many another man, he turned to spiritual aid as a last resort, when there was nothing else to turn to. Fortunately for most of us, it would seem that even that is enough. The prodigal had spent all, and was at the lowest bottom of his fortunes, when he turned to the memory of his father's house. It is not a noble way of finding deliverance, but it is an effective one, and any way is better than not finding it at all.[1]

4. The *consequence of this vision* is that courage is begotten. Think of the steadfast courage and triumphant devotion of those who have dwelt in the vision of the unseen. The timid, the wavering, and the doubting are not found within their ranks. The mountain to be climbed may seem to be dark and grim, but to the eye of their spirit it flames with light. The warrior may appear to be defenceless against his foes, but the eye of their spirit discerns the chariots of fire that circle him round. It is written of Moses that 'he endured as seeing him who is invisible,' or, as Dr. Moffatt translates it, 'Like one who saw the King invisible, he never flinched.' And when we read the story of those who have led humanity on with dauntless courage and unwavering faith and quenchless hope, we find that they all merit the same epitaph—'They saw the King invisible, and never flinched.' Walking in the light of the vision they cried to their comrades, 'Fear not,' and themselves were unafraid.[2]

FOURTEENTH SUNDAY AFTER TRINITY.

God's Failures.

'And Jesus answering said, Were not the ten cleansed? but where are the nine? Were there none found that returned to give glory to God, save this stranger?'—Lk $17^{17f.}$.

The strangest feature of this incident is our Lord's unprotesting acceptance of the situation. One alone returns, while nine go their ungrateful way: and He leaves it there. And, as Jesus did, God manifestly does every day. He sets right no visible defection by outward correction, and works no change of heart or direction of will by miraculous power. Day by day He makes His appeal of goodness; and when that fails, He accepts failure. This is the problem we have to consider.

1. God fails with signal mercies chiefly because He fails with the common experiences.

Even as an isolated lapse of an otherwise grateful humanity, this incident would be a painful revelation of the possibilities of human nature. Yet this ingratitude was no unique experience for Jesus, and

[1] J. Kelman, *Salted with Fire*, 119 ff.
[2] H. M. Hughes, *Faith and Progress*, 74.

He does not seem to have thought it exceptional in God's experience of His children.

Personal application to ourselves we should all resent. We may have been blind to many blessings when they were veiled by familiarity or by slow realization, but is it conceivable that a deliverance, impressive by its greatness, its suddenness, its transforming effect, would not stir our hearts to their depths?

But while we may reasonably be confident of showing better manners, can we be equally sure of feeling deeper gratitude? Before we can be quite sure that in our inmost heart it would be otherwise with us, try to imagine the actual thoughts of these Jews. As disfigurement fell from their faces, and renewed vigour surged through their veins, and hope soared aloft from its grave, they saw themselves once again amid all the interests, activities, and ambitions of their old lives. But, at the thought of home, consider how it would flash upon them that their old life might not be waiting. At the thought everything would be blotted from their minds except the need of haste to claim their place in the land of the living before time had wholly filled it with the interests of others.

If self-regard rightly holds the place they gave it, they had reason for attending to business first and gratitude afterwards. Are we sure that it is the place we think wrong? A failure which springs from blindness to life's constant possibilities can be escaped only by those for whom life is no routine pursuit of self-regarding ends.

Nor need we suppose a very poor type of self-regard, or thoughts mean and wholly material. Self-regarding possession is not necessarily selfish possession. With restoration to life and hope the love of wife and child would surge up in their hearts anew, and an immense desire would flame before each one to witness the joy in his home as he came back to it from his 'charnel cave.' And, around their own households, they would see the homesteads of their neighbours and the cheerful, bustling, friendly world in which they might once again play their part.

If there is to be a return to God in great deliverances there must be a habitual returning to Him to give glory for the common mercies, not as a mere matter of custom or form, but as the impulse of heartfelt gratitude.

Think of the abiding wonder of earth and air, and 'the human face divine,' and home and kindred, and the joy of living and thought and aspiration, and of the greatest marvel of all, that for us they are common and continuous. If, for this, we have never returned to give glory to God, is it not a fond illusion to suppose that any deliverance in the world would be signal enough to stir our gratitude, or any experience poignant enough to 'stab our spirits broad awake'?

2. God fails with life because He fails with the common religion.

All the nine who went away were Jews; the only one who returned was a Samaritan. The position of the Jew in religion was truly privileged. As soon as these Jews heard the injunction, 'Go, shew yourselves to the priest,' all their pride of religious caste blazed up in them. They did exactly what Jesus told them to do. In spite of their hurry to go home, they would go round about by the road of ceremonial purification. They obeyed to the letter, but it was the letter which the prompting of true gratitude made the Samaritan disregard.

Even with this supreme manifestation of Himself, God may fail. Jesus Himself can be turned from being a vision to our own insight, an inspiration to our own devotion, an appeal to our own hearts, a victory for our own lives, into the supreme sanction of formulas, the supreme enslavement to institutions, the supreme imposition of rules and ceremonies.

3. God fails with religion because He fails with the common intercourse.

While the Jews obeyed the letter, the Samaritan disobeyed, being prompted of his own heart and led by the spirit which makes alive. As he turned, they could not fail to see him; and, as he shouted his praise, they could not fail to hear him. But from the moment they were healed, the one thought of his companions was how he might henceforth be to them an utter stranger. And that shows what thoughts had been associated with him all the time.

Here now was a providential way of escape, without harsh explanation or painful parting. The Samaritan had turned back, and the whole affair could be settled simply by hurrying on.

Suppose, instead, that he had become their first care, that no prejudice could have come between them any more and no change have divided their fellowship, and we cannot imagine them failing to see the Father in their Deliverer. But their haste to be rid of the Samaritan showed that he was associated in their minds only with sad and bitter

thoughts, thoughts to be escaped, not cherished. In the last resort, God failed with all He appointed both of distress and of deliverance, because He failed with the ministry of this Samaritan.

Books, even the Bible, and forms of worship, even the highest, and organized societies, even the purest, are not religion, but only aids to religion. To receive the Lord, we must receive those He sends; to visit Him, we must visit His sick and captive disciples. Above all, to know freely His mind and what it reveals of the perfection of our Father in Heaven, we must deal as He does, not only with the imperfect, but with the unthankful and evil.

4. Jesus constantly accepted the verdict of man's ingratitude, yet He never was in any way discouraged by it. He went on as before, revealing the Father, pleading by word and deed, giving Himself unreservedly for those who rejected Him, living for them, and, in the end, dying for them.

That death, commending God's love to us while we were yet sinners, is the highest manifestation of the heart of God this world affords; and we may not rashly assume that there could be anything, even in another life, which could set it in a clearer light.

A benefit unacknowledged is so often turned to bitterness that we can easily imagine the nine among those who shouted loudest 'Crucify him! Crucify him!' to the Master. But what if we were to think of them as among those who on the Day of Pentecost were pricked in their hearts, and who cried out to the disciples as they had never done to the Master, 'Brethren, what shall we do?' and all because the appeal, which, though it had made them bitter, they never could live down, was just the memory of their benefactor sorrowful but unremonstrating! And when shall we say that possibility is exhausted?

At all events this is the only kind of success with which God will be satisfied. On it He stakes everything, and, till He wins it, He is content to accept failure without any thought of replacing it by any form of compelling assent.[1]

FIFTEENTH SUNDAY AFTER TRINITY.

The Sin of Worry.

'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.'—Mt 6^{34}.

Persons proceed to base strange theses upon this command. As, that Jesus decries thrift; or that He denounces a sane anxiety and forethought in circumstances of stress; or even that He had no sympathy with working men, who, through lack of private means and the possibility of unemployment, require to take a good deal of thought for the morrow.

Of course, this is the apotheosis of absurdity in interpretation. To insure either your life, or your son's life, to arrange for a small something to fall in at sixty-five, or to be a member of a Friendly Society, is manifestly sane. And that which is sane is not, as a rule, the contradictory of the teaching of Scripture.

It is a case of mistranslation. The Revised Version annihilates the difficulty. In the Revised Version we read, *Be not anxious about the morrow.* Indeed, quite a number of our perplexities vanish under the touch of the revisers. In the Greek of Mt 6^{34} and Ph 4^{6}, the word is μεριμνήσητε, which is derived from μέριμνα, a care, which again comes from μέρος, a part or division. Therefore the text runs, Be not care*ful* (full of care) about to-morrow, or, better still, *Be not distracted about to-morrow.*

The fact is, that in this epigrammatic set of sayings, Jesus is attacking a particular type of life-cowardice, which is displayed at least as definitely by those who have much as by those who have little or nothing. He is suggesting a remedy for it, and is teaching the reasonableness, through faith, of adopting that remedy.

It is the case that the future, at a time, makes us all scared, and thus affects our present. When the future is playing that trick with us, Jesus tells us to dwell in the present—that is to say, in the present duty, or in the present possible sphere of activity—and leave agitatings on that which we cannot for the moment, or perhaps for ever, affect. We are to do our best with that which is now before us, and leave the rest to God. It is most reasonable so to do. For the future (which we cannot affect) is in the hands of a Father; and a Father may be trusted for good.

1. If we are to understand these words of Christ, we must first appreciate the mood against which He is implicitly inveighing. It is very queer how differently many of us eye the future from the past. Some kindly hand veils the sunless days of long ago. Life, as most of us look back on it, looks wondrous good to have lived. But when we turn our eyes forwards, the view is strangely altered. Over all there is the veil of the unknown, and such dim

[1] J. Oman, *The Paradox of the World*, 139 ff.

shapes as appear faintly through it are curiously alarming. While most of us would reject the first portion of the utterance of Ferishtah's pupil, many of us, in some moods, would assent to the second :

. . . Life, from birth to death,
Means—either looking back on harm escaped,
Or looking forward to that harm's return
With tenfold power of harming. Black, not White,
Never the whole consummate quietude
Life should be, troubled by no fear !

What is it which causes the fear ?

In the first place there is *the certainty of temptation.* We can look back on ' harm escaped ' and harm not escaped in this region. And alas ! we know that the most potent of the soul's enemies is not yet dead. Even those promptings to wrong which we thought we had beneath our feet raise their snaky heads again within us. So far, we have escaped from the worse condemnations. But life is, in Stevenson's phrase, ' always a field of battle, never a bed of roses.' The old struggle has to go on. For the moment there is safety. We stand on a little isle of security. But before us there is the shadow of continual strife ; years of it ; new forms of it ; strange, testing battles.

Further, there is *the sheer burden of work.* Now, this must come very differently to different men, according to temperament and according to the type of their work. But in all cases, if the far view be taken, there must at times be a sense of its burden.

Then there is *the certainty of what Jesus frankly calls ' evil.'* Monetary anxiety will come ; business perplexities ; family troubles ; failure in many enterprises ; sickness ; and at the end, death. Some of these are certain ; all are probable. Slowly they are crowding round men as they advance through life. At a stage soon reached, the exhilarations are dead. Thereafter, he may have some joy, but he is certain of much sorrow. What wonder that, as the facts of the future touch the imagination, there is a most definite, and most undesirable, taking of thought for that gloomy morrow ? And all this attitude is greatly emphasized by temperament. Some are born expecting much. Others expect little from the beginning ; and bitterly sometimes they tell us that they are not disappointed. To them the future is a menace ; and inevitably the thought of it impoverishes the present power, not only to enjoy God's manifest goodness, but to do effectively His work.

2. Now, to us in any such mood, Jesus gives advice. ' Take no thought for the morrow,' He says, ' live in the present.' It is certainly curious advice to come from Him.

But, on the most surface meaning, it is sound. Clearly, to anticipate trouble doubles it, and halves present usefulness. Of course, evil will come. The direst possibilities are possible. But, at any rate, thinking will not improve the prospect. Nor does it improve the present. Hence, it is advisable to avoid dwelling on unpleasantnesses, when dwelling on them does no good but only harm.

But, of course, the appeal of Jesus is not a crude appeal to mere common sense. That would be a most hard-hearted way of treating a depressed man. His teaching is of a very different sort. It contains within it two suggestions, one explicit and one implicit.

We are not to think of the morrow ? Yes, but we are not to think of nothing. Instead of to-morrow, let us think of to-day. And, mark you, to-day is not in the least alarming. Here you are, in fair health, with a reasonable livelihood, and with a home and a circle of friends. No, life is not so bad to-day. Moreover, and more important, temptations are masterable to-day. In most cases, and at any given moment, temptations are masterable. It is imagination, extending them into the future, that gives them their fearful force. To-day life can be lived, and work can be done. Taken, as it were, in small doses, the thing can be managed. But it is in little sections that life is given us to live. This is the grand principle that is behind this advice. When it does come, to-morrow will be as simple, yea, though it bring grief, as to-day. For God is in both.

Ah ! there is the centre of our trouble. How easily we forget God ! But we are in God's hands. It is to that great, central fact that Christ takes us. It is there, in the supreme thought of God, that He leaves us. As Christian folk we must not forget the great fact of God. We are to fulfil the great condition (it is in our choice), ' seek ye first . . . righteousness.' If we do this we shall know that life itself is an infinitely larger thing than the externals of life. The men and women who have touched this life of humanity powerfully and helpfully have always been such as brought the facts of life into the right perspective, counting life too high and beautiful a thing to waste itself in overmuch

thought about its mere incidents. Christ's language is the language of One who speaks simply, as to children; but it is very grand. 'Shall he not much more clothe you? . . . Your heavenly Father knoweth that ye have need.' We are in God's hands. Our times, our work, our heart's beloveds—all are in God's hands.[1]

The Christian is not an orphan in an unfriendly universe. He is a child of the God who feeds the birds and clothes the flowers, making each the subject of His solicitude. It has been estimated, taking as a basis the quantity known to be necessary for their sustenance, that no millionaire on earth could feed God's birds one day. But God feeds them every day, and is no whit poorer at night. 'Now,' says Christ, in effect, 'that is what the Christian's Father does for flowers and birds. Will He not do as much for His dear children?'

We are in God's hands. And Jesus is the measure, to our minds, of God. We may leave all, surely, to a heart like the Lord's!

SIXTEENTH SUNDAY AFTER TRINITY.

The Challenge of the Harvest.

'Cast thy bread upon the waters: for thou shalt find it after many days.'—Ec 11[1].

This cryptic saying conveys very little to our Western minds. It looks the maddest of mad acts to cast bread upon the waters in the hope of finding it later on. A dweller in the East would understand it. It is the method of sowing rice, for instance, on the banks of a river like the Nile. When the river is at the flood and the banks are covered with muddy water, the farmer goes out with his bag of rice and scatters it over the surface. It sinks and germinates, and later on, when the weary months are past, the rice fields are covered with harvest. That is the picture the writer is showing us. He is stating in his own way the law of sowing and reaping.

The people to whom he was writing lived by this yearly practice of faith. It was the lesson which every harvest brought to mind. As he ponders it, it comes to him that this is a universal law which will apply to a dozen other things besides a rice harvest. It is a great far-reaching principle that runs through the whole universe, both natural and spiritual.

There are two things here on which it is worth our while to think for a little as we thank God for the harvest.

The first is that if we want to live *we must be willing to take the risk of death.* 'Cast thy bread upon the waters'—that is the method of perpetuating life. It looks so like an act of startling folly. But the sheer truth is that only by this kind of waste can people live at all. If there were no grain sown in the spring-time there would be a starving world before another year was out. The truth is, the world has to commit every year an act of self-denying faith in order to live.

The second thing which this wise man takes his stand upon is a principle which has never yet been broken on a world-scale—that the *universe will respond to the act of faith.* There have been districts here and there in the world where for one reason or another the rains have failed and the crops have not come to fruit. But it has never happened on the scale of the world. Does not this suggest that God means us to live together as His children on a world-scale of mutual dependence? Can we not trace, even here, the principle of a true internationalism?

The principle that we can only preserve our life by taking the risk of death is universal. Jesus took it up and gave it fresh currency. 'He that loseth his life shall find it.'

Let us think of its application in one or two directions.

1. It holds in the matter of love for others and the service through which love finds expression. We can keep love alive in our hearts only as we are willing to spend it, to risk it—even, as it might seem, to waste it. Every one has his little fund of affection which is expended on his family or circle of friends. But what says Jesus? Widen your circle; cast your bread upon the waters. 'If ye love them that love you, what reward have ye?' Lengthen your range. 'Love your enemies, and pray for them that despitefully use you.' If life is to grow richer in the interests and affections which are its real treasure, there is no other way but to sink roots of sympathy and unselfish interest around us, though it may be at the cost of our own strength and vitality.

2. Let us take a still wider outlook. Is not this a call to the world? We have come into a world where God is going to demand of us, more and more, the overcoming of all barriers between nations, and a larger international sympathy. There will be

[1] J. R. P. Sclater, *The Enterprise of Life*, 224 ff.

times when this will mean a very literal casting of our bread upon the waters. America did it in the case of the Boxer trouble in China, when she refused the indemnity and bade the Chinese spend it on education.

3. Most of all this is a call to the Church in relation to her gospel. Our love and insight into the truth of Christ can grow only as we are seeking to spread it. When the disciples in the early Church were scattered abroad preaching the word, they were not only enlarging the borders of the Kingdom—they were enlarging their own knowledge of Christ. There are sides of the gospel we can never know till we sacrifice something to publish it. It is in the act of self-giving—the very strain of it, the very wasting of the bread of our strength and substance to enlighten others—that Christ is revealed to ourselves.

And have not other races something to teach us of Christ which we of the West have never known? Is there not something in the revelation of Christ and His grace and power which we cannot know until 'all flesh shall see it together'?

But this act of trust and adventure of self-giving to which life calls us on every hand, and especially in the law of sowing and reaping, is no mere automatic principle. We have learned something if we have learned it, but even so we may be only mechanics, at the best, blind to the deeper meaning of life. God asks more of us than this. He seeks to help us make of it the medium of a fellowship with Him. For what do we trust when we trust nature? Surely it is no blind principle merely, but God Himself, the Father, calling for that faith in the very need of our lives, and giving us response to it in the yellow corn that is the assurance of another year of life. And what do we trust, when we venture on what we call goodwill, but the loving power of the Father, seeking through that very faith to work in the hearts of all His children and cast out fear and lovelessness? And what do we do who send out our love into unpromising places, but 'dig a fountain down to God' who is in all His children, so that from these deep wells He rises, the Living Water, into our own lives? Nothing has done its work for us till it has brought us to Him, and Him to us, so that life's commonplace traffic becomes the symbol of a loving fellowship, in a world which is our Father's house.[1]

[1] James Reid, in *Harvest Thanksgiving Sermons*, 143.

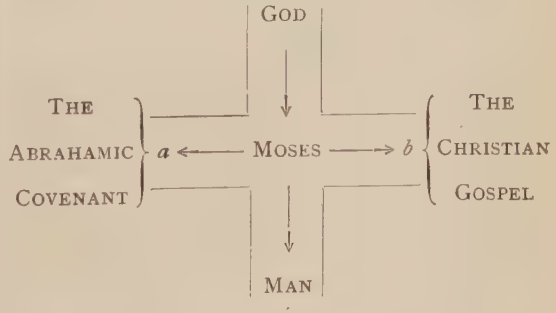
Contributions and Comments.

Galatians iii. 20.

'A mediator is not of one, but God is one.'

THE fact that this verse stands to-day after nineteen centuries without an interpretation which carries conviction is the outstanding miracle in the history of exegesis. It is not the only passage which awaits correct explanation and translation (the Second Epistle to the Corinthians is full of such passages), but there is no passage which has challenged, as this has, the curiosity, industry, and ingenuity of all the commentators of Christendom. The reason for this is not that in these simple words there is anything specially intriguing, but that a misinterpretation of the word μεσίτης has invested the passage with theological significance far in excess of that which it actually possesses. Is it too much to hope that a little clear thinking will set this matter right once for all?

The reader is requested to examine the following diagram:



He will observe at once that Moses occupies a central place:

1. Between God and man.
2. Between Abraham and Christ.

To which of these two relationships is the Apostle alluding?

The immediate context allows only one answer to this question.

The law 'was added.' Added to what? To God's covenant with Abraham—the 'promise' of v.[18].

This relationship is indicated in the diagram by the letter '*a*.'

And this relationship was to be maintained 'until the seed should come' in whom that promise was to be fulfilled.

This further relationship is indicated in the diagram by the letter '*b*.'

It follows, therefore, that the only relationship which the Apostle has in his mind is the relationship of the Mosaic law backwards to the Abrahamic Covenant, and forwards to the Gospel.

The door thus closed by verbal detail against any other interpretation is banged and bolted by the argument.

The Apostle is, of course, writing to Christians—to Gentile Christians, and to Jewish Christians who were urging them to conform to the Mosaic code, on the ground that they could not be 'perfect' Christians otherwise.

In effect these Mosaic enthusiasts were saying to the Apostle:

We are Christians: being Christians we believe that God was in Christ, that the crucifixion was His redemptive act.

We have accepted the Gospel which you have brought us.

But—

1. That Gospel is a novelty.
2. We take our stand on God's covenant with our great ancestor.

Hence we have accepted the Gospel on the understanding that it can be linked up with the Abrahamic Covenant.

In the law of Moses we find the indispensable link.

No! replies the Apostle, you are making a great mistake, and I can prove it to you from your own admissions.

You admit that the Abrahamic covenant was divine.

You admit that the Gospel is divine.

They are but two parts of one divine scheme.

God is in both.

And God is one.

No link is necessary.

Unnecessary matter interposed between Abraham and Christ is not connecting two things: it is dividing one thing.

It is not connective but divisive. You are introducing it into the middle of that which is essentially one. It has no business there. It is not proper to that which is essentially ONE. It is not OF ONE. It is foreign matter. Instead of bringing Christian believers into contact with the Abrahamic Covenant, it is obscuring that Covenant from their view. Out with it!

The reader will observe that this is a severe indictment of the Mosaic law. The Apostle declares that, used as his readers would use it, it was (not inferior but) antagonistic to the proper appreciation of the divine scheme; hence κατά (v.[21]).

The reader will observe further that while the current interpretation of the Genitive ἑνός is quite correct—a Genitive hardly distinguishable from the common possessive Genitive, and meaning 'belonging to' or 'proper to'—the incongruity intimated in οὐχ ἑνός is that of a mediator who obtrudes himself between those who are already united, not that of a mediator who is left unemployed owing to the absence of one of the parties.

The very simplicity of this explanation renders it suspect, for at once the thought arises that the learned and ingenious commentators of nineteen centuries must have had some reason for avoiding so obvious an interpretation, and unless we can find that reason, the suspicion will persist.

Happily, we can in this case trace misconception to its cause. The word 'mediator' recalls 1 Ti 2[5], 'There is one God and one mediator between God and men, the man Christ Jesus.' Most unfortunately the exegetical situation has been dominated by that text—unfortunately because its context imposes upon it a soteriological significance which is not inherent in μεσίτης and is wholly alien to St. Paul's argument in Gal 3. Had it not been for 1 Ti 2[5] no one would ever have conceived of the mediation of Gal 3 as being a mediation between God and men.

The translation of the passage, with a little expansion (underlined), will run somewhat as follows:

'Why, then, was a law imposed? The law supervened upon the promise to meet the case of the transgressions of which the beneficiaries

under the promise were guilty. *It was never meant to be God's last word: it was temporary and provisional, intended to remain in force* till the coming of the Son, in whom the blessing announced to Abraham was to be realized: it was negotiated *not directly between the principals, but* through deputies: it was administered by one who carried on during an interval—*the interval between the suspension of a policy and its resumption. In this case there are not two policies but one, for we see God in both, and* God is one. Therefore, in this case, that which continues to intervene is an incongruity.

To sum up: the meaning of μεσίτης in v.[20] is determined by that of μεσίτου in v.[19], and the meaning of μεσίτου is determined by that of προστέθη and ἄχρις.

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The 'Fellowship,' or Κοινωνία.

In *The Fellowship of the Spirit* and elsewhere I have given reasons for believing that the word κοινωνία, or 'fellowship,' was used as a self-designation by the early Christian community, and was in fact the earliest of such self-designations to be adopted. Its earliest occurrence (allowing for the probably early date of the sources used in Ac 1–5) is immediately after the Day of Pentecost: 'they attached themselves to the fellowship.'

I should like to call attention to what seems to me to be further confirmation of this view; and that I find, firstly, in the common use in contemporary Judaism of the word *ḥăbūra* to denote a group of comrades or a society. Several illustrations of this may be found in Jastrow's *Talmudic Dictionary* (p. 416), where the word itself or one of its cognates stands for 'partner,' 'colleague,' an 'association,' the 'scholars of a college.' But the specially interesting case is that of the so-called Zadokite community, concerning which we learn in the Zadokite Document translated and edited by Dr. Charles in his great Corpus. Among several designations which this community applied to itself is this—*ḥăbūra* (xiv. 3). Now, if it is in itself probable that the group of disciples which was more or less firmly associated round Jesus would have some name by which it would be known or know itself, it is not unnatural to surmise that it would be known as the '*ḥăbūra* of Jesus of Nazareth.' In that case the company would be described, even in our Lord's lifetime, by a word of which κοινωνία is the exact equivalent in Greek.

Furthermore, in the second volume of Dr. Israel Abrahams' admirable *Studies in Pharisaism and the Gospels* (p. 210) he remarks on this word *ḥăbūra* that 'it occurs specifically in relation to the companies united for partaking of the paschal lamb.' It seems therefore more than probable that subsequently to the Last Supper (and possibly to other occasions when the Passover had been celebrated in common by this group) the name became a natural self-designation for the disciples as a community.

And it would have a new significance for those who had been present at the Last Supper, especially if, as the Fourth Gospel would lead us to believe, it had been made the occasion of definite instruction on the subject of the unity of the disciples with one another and the Lord. I cannot help surmising that instruction of this kind had formed the subject of many a table discourse: so that it was not to minds unprepared that He spoke when He had taken the loaf or roll of bread, and said in effect, 'Take this which represents Me, as setting forth the basis, the symbol, and the nourishment of that fellowship in which you have come to be united with Me and with one another.'

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James i. 17.

'No variableness, neither shadow of turning.'

This fine phrase used to be heard at every service in the common prayers of a generation ago. No one seemed to have any difficulty in grasping its meaning. But with the coming of the Revised Version it was dropped and 'no variation, neither shadow that is cast by a turning' took its place. A 'shadow of turning,' however, is simply a turning or shifting shadow, as the older interpreters felt, even if they could not have told how they came by the words used. The difficulty lies in the fact that the genitive precedes the word on which it depends. Otherwise the sense would be plain. What strikes the dweller in the warm East, who will sit for hour after hour with his back against a sheltering wall, is not that the shadow is cool or dark, but that it

shifts. Every time he turns his head to look at it, it has moved. Cf. Pss 102^{11} 109^{23} 144^{4}, etc. An Arab poet, speaking of the vicissitudes of human life, asks, 'Sawest thou ever a shadow that does not shift?'

Of course there is the other explanation, which takes these expressions as astrological technical terms (periodic change, waxing and waning, etc.), but, at any rate, it seems clear that the latter does not mean 'a shadow cast by a turning.'

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Entre Nous.

With the next issue a new volume of The Expository Times begins. All the well-known and popular features will be continued. The 'Notes of Recent Exposition' will be as prominent as before, and there will be a full treatment of the literature of the month, both home and foreign. In addition to 'In the Study' there will be sermons by English and American scholars. A number of articles by well-known foreign theologians is begun next month with one on 'Athanasiana' by the Rt. Rev. Professor Adolf Deissmann, D.Theol., D.D. In the course of the year there will be several short series. One of these will be li terary articles—'Religion in Literature.' Another will give a complete record of recent excavations in the different fields—each article by an expert. A fuller announcement of the year's programme will be made in the October number.

The Clash of Colour.

The Race problem is one which concerns us all. We must make up our minds on which side we stand. The position against equality, against self-government and self-determination by the native, could hardly be better put than it is by Dr. Lathrop Stoddard in his 'Rising Tide of Colour.' On the opposite side we have among other works Mr. Oldham's 'Christianity and the Race Problem,' and now this month a small book at two shillings net has been published by Mr. Basil Mathews through the United Council for Missionary Education. The size of the book means that the treatment of the subject must necessarily be short, and that much must be left out, but within its own scope this is really an excellent piece of work. Mr. Mathews has thoroughly mastered his subject. He has selected in the most judicious way from the facts at his command, and has illuminated them by his imaginative power.

In the future, Mr. Mathews believes, there will be a great World Community created by the Spirit of Christ. What he saw one day on a football field at Beirut typifies what will take place in the case of the nations. 'Standing on the touchline of the football field of the Syrian College at Beirut on a crisp afternoon in spring, I saw streaming down from the pavilion a team such as I had never before even imagined in my wildest athletic dreams.

'The captain was a negro from Egypt, thickset, but a fast and accurate shot. His full-backs were a Turk and an Armenian; the half-backs and the forwards included a Syrian Christian from the Lebanon, a Greek, other Turks, a Persian, and a Copt from Egypt. Their trainer was an Irishman. The Principal of the College was American. In the College were nine hundred boys from all those lands.

'As I stood watching the members of the team take their places and the opposing team move out to face them, and then heard the whistle blow and saw the game surge down and up the field, I could see that they were playing a really magnificent team game.'

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